

*Part 5: Some Spiritual & Moral Truths in Gen. 1-11.*

Chapter 1: *Introduction.*

Chapter 2: *Trinity.*

Chapter 3: *The Fall.*

Chapter 4: *Covenant of grace: justification by faith.*

Chapter 5: *Racially mixed marriages & racial segregation.*

Chapter 6: *Murder a capital crime.*

Chapter 7: *Conclusion.*

**(Part 5) CHAPTER 1**

*Introduction.*

In this Part 5 of Volume 2, some of the great theological truths and universal moral values found in Gen. 1-11 will be considered. On the one hand, these have all been considered to some extent already in various parts of Volume 1 (2014) & 2 (2014 & 2015) of *Creation, Not Macroevolution – Mind the Gap*, and only *some* elements of them will here be considered. But on the other hand, I think a specific Part 5 is warranted, in order to underscore and *highlight* the fact that the issues of Genesis 1-11 *vis-à-vis* issues to do with science, though important issues of our day, and important issues throughout most of historically modern times, *are ultimately secondary issues*. The *primary issues* relate to various spiritual and moral truths of Gen. 1-11, which is why e.g., both presuppositionalists and evidentialists can be found among religiously conservative Protestant Christians.

In saying this, I do not wish to in anyway deny or backtrack on my comments in Volume 1, Part 2, Chapter 1, section a, e.g., I there say, “on the one hand, I know of no Christian evidentialist who would be opposed to including the witness of Christian experience from various Christians as to the presence of Christ and his Spirit in their lives. But on the other hand, this type of thing will never satisfy the presuppositionalists. They are resolutely opposed to apologetic evidences, and it is not possible to philosophically or theologically unite what I regard as their narrow-minded anti-godly intellectualism with the broad-minded godly intellectualism of the classic Protestant Christian proofs of apologetics with its associated usage of various evidences.”

By and through the power of the Holy Ghost, I consider that these Christian evidences are relevant both in the context of evangelism of the unsaved person, for “the living God, which made heaven, and earth, and the sea, and all things that are therein,” “left not himself without a witness” in nature (Acts 14:15,17; cf. Rom. 1:18-20); and also in terms of nurturing the faith of the saved person, in terms of him having a deeper and richer understanding of certain matters as one doth “study to shew thyself approved unto

God, ... rightly dividing the word of truth” (II Tim. 2:15). Nevertheless, the primary importance of the spiritual and moral truths of Gen. 1-11, means that though I am resolutely committed to being a Christian evidentialist, both on issues to do with Gen. 1-11<sup>1</sup>, and more widely on other issues e.g., fulfilled Old Testament prophecies on cities and nations<sup>2</sup>, or the evidences for Christ’s resurrection<sup>3</sup>; I also recognize that there are presuppositionalist brethren, who though I strongly disagree with on these relevant issues, I nevertheless recognize as brethren in Christ, providing they are within the orthodox parameters of religiously conservative Protestant Christianity.

## (Part 5) CHAPTER 2

### *Trinity.*

The good Christian reader is referred for some of my discussion on the Holy Trinity in Gen. 1:26-28, to my sermon of 7 November 2013<sup>4</sup>; and elsewhere in these two volumes<sup>5</sup>.

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<sup>1</sup> See my Sermons 1/4 (Thurs. 29 May 2014) & 2/4 (Thurs. 5 June 2014) in the Appendix of *Creation, Not Macroevolution – Mind the Gap* (2014), Volume 1; oral recorded form presently available (<http://www.sermonaudio.com/kingjamesbible>).

<sup>2</sup> See my sermons on “Biblical Apologetics” 1/4 (Thurs. 1 July 2010), 2/4 (Thurs. 8 July 2010), 3/4 (Thurs. 15 July 2010) “OT prophecies on cities and nations,” & “Biblical Apologetics 4/4” (Thurs. 22 July 2010) “Biblical Archaeology,” at Mangrove Mountain Union Church, NSW, Australia; written form in my Textual Commentaries Vol. 3 (Matt. 21-25) (2011; Printed by Parramatta Officeworks in Sydney, Australia), Appendix 8: “A Sermons Bonus;” oral recorded form presently available (<http://www.sermonaudio.com/kingjamesbible>).

<sup>3</sup> See Josh McDowell’s *Evidence That Demands A Verdict*, A Campus Crusade for Christ Book, Here’s Life Publishers, 1972, San Bernardino, California, USA, Revised Edition, 1979, Chapter 10, pp. 179-263, “The Resurrection ...”; & Bernard Ramm’s *Protestant Christian Evidences*, Moody Press, Chicago, USA, 1953, reprint 1978, Chapter 7, pp. 184-207, “Supernatural Verification Through the Resurrection of Christ.”

<sup>4</sup> Sermon of 7 Nov. 2013, at Mangrove Mountain Union Church, NSW, Australia, “8 hate attacks on marriage 4/8,” “Feminism ...,” Subtitle: “(5) Feminism & 6) Easy Divorce;” oral recorded form presently available at <http://www.sermonaudio.com/kingjamesbible>.

<sup>5</sup> E.g., Vol. 1, Part 1, Chapter 7, section a, subsection v, on the *Apostles’ & Nicene Creeds*; or Vol. 1, Part 2, Chapter 16, section b, on the difference between the Trinity and a heathen polytheistic Triad.

In the Jewish *Midrash Rabbah* (Genesis Rabbah, c. 400-600 A.D.) on Genesis 1:7, Rabbi Isaac says, “And no person can dispute and maintain that two powers gave the Torah or two powers created the world. For ‘And the Gods spake’ is not written here [Gen. 1:3,6,9,11,14,20,24,26,28,29], but, ‘And God spake all these words’ (Exod. 20:1);” and so “‘In the beginning the gods created’ (Gen. 1:1) is not written here, but ‘In the beginning God created [Gen. 1:1].” And commenting on this in the 20th century, Rabbi Freedman (1939) says, “The point is that though Elohim (God) is plural in form, the accompanying verb is always in the singular ...<sup>6</sup>.” On the one hand, both the Jewish Rabbi Isaac in the *Midrash Rabbah* (c. 400-600 A.D.) and Rabbi Freedman in his commentary on this (1939), are correct to recognize that the Hebrew singular verb requires monotheism. E.g., at Gen. 1:3, the words, “And God said,” are Hebrew, “*vajjo’mer* (compound word, *va* / ‘And’ + *jjö’mer* / ‘he said’ = ‘said,’ active imperfect, masculine singular 3rd person kal verb, from *’amar*) *’Elohiym* (‘God,’ masculine singular proper noun, from *’Elohiym*, although it has a masculine plural construct form seen in its *iy* ending). But on the other hand, neither of these Jewish Rabbis then consider the issue of why the singular monotheistic God of creation in Gen. 1, is referred to as “Elohim [*’Elohiym*] (God)” which “is plural in” its construct “form” as a noun (Rabbi Freedman).

Contextually, I consider the most natural answer to this question, is that the Hebrew is here indicating at the very start of the Divine revelation in Gen. 1, that within the one Godhead there are multiple Divine Persons. And contextually, there are three such Divine Persons i.e., the Trinity. This is seen in the words of Gen. 1:26-28, which are found in the prefatory words of Gen. 1:26 and later words of Gen. 1:28, and which use the same Hebrew words for “And God said” as Gen. 1:3 (*vajjo’mer*), *supra*. “And God said (see Gen. 1:3, *vajjo’mer*, *supra*), Let us make man in our image (*b<sup>e</sup>tzalmenuw*, compound word, *b<sup>e</sup>* / preposition *b*, ‘in,’ + *tzalm* / ‘image,’ masculine singular noun, from *tzelem* & it is in this form as the following personal pronoun is suffixed to it<sup>7</sup>, + *enuw* / ‘we’ = ‘our,’ syncopated suffix form of *’anachnuw*, 1st person common plural personal pronoun), after our likeness (*kidmuwthenuw*, compound word, *ki* / preposition *k*, ‘like’ = ‘after’ + *d<sup>e</sup>muwth<sup>8</sup>* / ‘likeness,’ feminine singular noun from *d<sup>e</sup>muwth*, + *enuw* / ‘we’ = ‘our,’ syncopated suffix form of *’anachnuw*, 1st person common plural personal pronoun): and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image (*b<sup>e</sup>tzalmow*, compound word, *b<sup>e</sup>* / preposition *b*, ‘in,’ + *tzalm* / ‘image,’ masculine singular noun, from *tzelem* & it is in this form as the following personal pronoun is suffixed to it<sup>9</sup>, + *ow* / ‘his’ = in translation ‘his own,’ 3rd person masculine singular pronominal

<sup>6</sup> Freedman & Simon’s *Midrash Rabbah* (1939), Vol. 1, *op. cit.* .

<sup>7</sup> *Brown-Driver-Briggs Hebrew & English Lexicon*, at *tzelem*.

<sup>8</sup> The *sh<sup>e</sup>vā’* (*l<sup>e</sup>*) is silent in the compound word form as it is then immediately preceded by a short vowel, but exists when considering it as a separate word (Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 20-21).

<sup>9</sup> *Brown-Driver-Briggs Hebrew & English Lexicon*, at *tzelem*.

personal pronoun), in the image of God created he him; male and female created he them. And God blessed them, and God said (see Gen. 1:3, *vajjo'mer, supra*), unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

What is particularly notable in the Hebrew of this passage is comparison and contrast in the parallelism of “in our image (Hebrew, *b<sup>e</sup>tzalmenuw*, compound word, *b<sup>e</sup>* / preposition *b*, ‘in,’ + *tzalm* / ‘image,’ masculine singular noun, from *tzelem*, + *enuw* / ‘we’ = ‘our,’ syncopated suffix form of ‘*anachnuw*, 1st person common plural personal pronoun”) in Gen. 1:26, with “in his own image (Hebrew, *b<sup>e</sup>tzalmow*, compound word, *b<sup>e</sup>* / preposition *b*, ‘in,’ + *tzalm* / ‘image,’ masculine singular noun, from *tzelem*, + *ow* / ‘his’ = in translation ‘his own,’ 3rd person masculine singular pronominal personal pronoun”) in Gen. 1:27. Here in the wider context of, “And God said” used in both Gen. 1:26 and Gen. 1:28 as Hebrew, “*vajjo'mer* (compound word, *va* / conjunction ‘And’ + *jjo'mer* / ‘he said’ = ‘said,’ active imperfect, masculine singular 3rd person kal verb, from ‘*amar*) ‘*Elohiym* (‘God,’ masculine singular proper noun, from ‘*Elohiym*, although it has a masculine plural construct form seen in its *iy* ending), we find the “image” of God is referred to as both plural in the personal pronoun “our (Hebrew, *enuw*)” of Gen. 1:26, and singular in the personal pronoun “his (Hebrew, *ow*)” of Gen. 1:27. Furthermore, we find that man is created in a threefold form of “male and female” (Gen. 1:27), and children which are conceptualized generically in the words, “Be fruitful, and multiple” (Gen. 1:28). Thus the implication is that there are Three Divine Persons in One Godhead i.e., a Holy Trinity, and that the Trinitarian image of God is manifested in the fact man is in his image as man, woman, and children.

There are some notable theological ramifications from this. St. Paul says, “But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God” (I Cor. 11:3; cf. 11:7). Thus the implication of this is that just as there is equality in the Trinity with respect to the Deity of the Father and the Son (John 5:18; 10:30; Philp. 2:6), so that “the Son of God, is ... equal to the Father, as touching his Godhead” (*Athanasian Creed*, Anglican 1662 *Book of Common Prayer*), but there is also order in the Trinity, so that “the head of Christ is God” the Father (I Cor. 11:3) e.g., “God” the Father “sent ... his Son into the world” (John 3:16,17); so likewise, as a matter of order, “wives” should “submit” and obey their “husbands” (Col. 3:18; I Peter 3:1,6). And just as there is order seen in the fact that “The Holy Ghost is of the Father and of the Son: ... proceeding” (*Athanasian Creed*, Anglican 1662 *Book of Common Prayer*), i.e., “the Holy Ghost ... proceedeth from the Father and the Son” (*Nicene Creed*, Anglican 1662 *Book of Common Prayer*) in harmony with the clear teaching of Scripture (e.g., John 14:26 – “the Holy Ghost, whom the Father will send,” & Christ says in John 15:26 – “the Comforter” or “Spirit” “whom I will send”); so too, there is order in the Trinitarian image of God in man as seen in the fact that “children” are to “obey” their “parents in the Lord” (Eph. 6:1). Other than to note that something like “feminism,” is ultimately a Trinitarian heresy in that it subverts and attacks the fact that man is made in the

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Trinitarian image of God, and subverts and attacks the true worship and service of God, I shall not now greatly elucidate on a number of the wider ramifications of this in terms of Biblical patriarchy being the natural order in both the church (I Tim. 2:8-3:13) and wider society (I Cor. 11:14,15), and the need for children to obey parents in the Lord (Eph. 6:1-4; citing the Fifth Commandment, Deut. 5:16). E.g., while the ancient Greco-Roman pagan world knew of both pagan priests and priestesses, contrary to their pagan society's "ignorant practices" of having female priests, the Ante-Nicene church did not "ordain women priests," as this would "abrogate the order of creation" and "the constitutions of Christ" (*Constitutions of the Holy Apostles* 3:1). Of course, it must be stressed that *man himself is in no sense a Trinity*, since in the Trinity the three Divine Persons are *ONE Supreme Being*, whereas a man, his wife, and their first child, would be three persons *in three distinct beings* as three human beings. Nevertheless, the teaching of these passages is that God made man in his Trinitarian image in terms of man, woman, and children.

Furthermore, in Genesis 18 we find that in the words of Homily 11, Book 2, Article 35 of the Anglican 39 Articles, that "Abraham," "was" "one," "in whom God had so great pleasure, that he vouchsafed to come unto him (Gen. 18) in form of an angel, and to be entertained of him at his house." We read of "Abraham" (Gen. 17:24) in Gen. 18, "And the Lord (Hebrew, *J'hovah*) appeared unto him ..., and he lift up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them (Hebrew, *liqra'tham*, a) an infinitive construct, *li* / preposition *l*, 'to,' + *q<sup>e</sup>ra'th*<sup>10</sup> / 'meet,' from *qara* = 'to meet'<sup>11</sup>;' + b) suffix, *am* / 'them,' 3rd person masculine plural pronominal suffix on infinitive construct with suffix as object,) from the tent door, and bowed himself toward the ground, and said, My Lord, ... pass not away, ... from thy servant (Hebrew, '*abdeka*<sup>12</sup>, '*abd* / 'servant,' masculine singular noun, from '*ebed* & it is in this form as the following personal pronoun is suffixed to it, + *eka* / 'thy' 2nd person masculine singular pronominal suffix), ... let a little water ... be fetched, ... and rest yourselves (Hebrew, *v<sup>e</sup>hishsha'anuw*, compound word, *v<sup>e</sup>* / *v* 'and,' + *hishsha'anuw*, 'rest yourselves,' masculine plural 2nd person imperative

<sup>10</sup> The sh<sup>e</sup>va' (*/<sup>e</sup>/*) is silent in the compound word form as it is then immediately preceded by a short vowel, but exists when considering it as a separate word (Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar, op. cit.*, pp. 20-21).

<sup>11</sup> Such an infinitive construct is found on the Siloam Inscription, at 4 (*Brown-Driver-Briggs Hebrew & English Lexicon*, at *qara*). See references to the Siloam Inscription (Vol. 1, Part 2, Chapter 4, section c, subsection vi), in Hezekiah's Tunnel leading to the Pool of Siloam (II Kgs 20:20) (Vol. 1, Part 2, Chapter 11, section c); which I was privileged to visit in 2002 (although this inscription is now in an Istanbul museum in Turkey) (see my sermons on "Biblical Apologetics" "Biblical Apologetics 4/4," Thurs. 22 July 2010, "Biblical Archaeology," at Mangrove Mountain Union Church, NSW, Australia; written form in my Textual Commentaries Vol. 3, Matt. 21-25, 2011; Printed by Parramatta Officeworks in Sydney, Australia, Appendix 8: "A Sermons Bonus;" oral recorded form presently available at <http://www.sermonaudio.com/kingjamesbible>).

<sup>12</sup> *Brown-Driver-Briggs Hebrew & English Lexicon*, suffixed form at '*ebed*.

niphal verb, from *sha'an*) ... . And they said (Hebrew, *vajj'om<sup>e</sup>ruw*, compound word, word, *va / v* 'and,' + *j'om<sup>e</sup>ruw* / 'they said'<sup>13</sup>, active imperfect, masculine plural 3rd person kal verb, from *'amar*), So do as thou hast said" (Gen. 18:1-5).

This incomplete selection of the relevant Hebrew words here in Gen. 18:1-5, is sufficient to show that firstly, the story is presented as *chiefly* that of a Theophany, for we read, "the Lord appeared unto" Abraham (Gen. 18:1), *not* "the Lord *and two angels* appeared unto" Abraham, even though this is in fact what happened. Secondly, Abraham sees "three men" and goes out to "meet them (plural) (Gen. 18:2). Yet he specifically addresses only "the Lord (Hebrew, *J<sup>e</sup>hovah*)" (Gen. 18:1), saying unto him, "My Lord, ... pass not away, ... from thy (singular) servant" (Gen. 18:3). Yet in addressing this singular Lord, he says of all three, "rest yourselves (plural)" (Gen. 18:4), and then "they (plural) said, "So do as thou hast said" (Gen. 18:5). On the one hand, I could not accept that the other two men with "the Lord" were anything but angels i.e., this is not a Trinitarian Theophany with e.g., God the Father, since while Holy Daniel beheld God the Father in a vision when "one like the Son of man ... came to the Ancient of day" (Dan. 7:13); outside of such a vision, no unglorified man has ever seen God the Father in a Theophany, for "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). But on the other hand, the question must be asked, Why does "the Lord" here, appear in the form of an angel, with two angels, with an associated interplay of all three being addressed by addressing just "the Lord"? Is there anything in this passage to indicate that as in Gen. 1:26-28, this is a specifically Trinitarian teaching i.e., with the two angels accompanying the Lord acting *as types*, so that the Trinity is *typed* by these two angels in connection with "the Lord," and hence there were "three men" because there are three Divine Persons in the Godhead?

Notably, such a contextual indicator that the Divine Persons inside the Godhead are here being indicated through typology is found in the associated words on the destruction of Sodom and Gomorrah, when we read of two Divine Persons in the Godhead, for "the Lord (Hebrew, *J<sup>e</sup>hovah*) rained upon Sodom and upon Gomorrah brimstone and fire from (Hebrew, *me'eth*, explained below) the Lord (Hebrew, *J<sup>e</sup>hovah*) out of heaven" (Gen. 19:24). The word here translated in the 1611 Authorized Version as "from" is Hebrew, *me'eth*, which is compound word, *me* / "from," a preposition from *min* + *'eth* / "with," a preposition. Significantly, the *Brown-Driver-Briggs Hebrew & English Lexicon* recognizes that in this form, this compound word *me'eth* is "coupled almost always with *persons*<sup>14</sup>." E.g., the AV's "of" in Gen. 25:10, "The field which Abraham purchased of

<sup>13</sup> The dagesh forte producing the double "j" coupled with the vau being vowelled with "a," results from the vau (or letter "v") conversive with the imperfect, being translated as a perfect, i.e., "And they said." Thus only a single "j" is used here in the breakup of this compound word. (Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 10,166,193-194.)

<sup>14</sup> *Brown-Driver-Briggs Hebrew & English Lexicon*, suffixed form at *'eth*, section 4.

(Hebrew, *me'eth*) the son of Heth ...;” or Exod. 25:2, “Speak unto the children of Israel, that they bring me an offering: of (Hebrew, *me'eth*) every man that giveth it willingly ... .” (See also e.g., Gen. 42:24, “from;” Lev. 25:36, “of;” & Judg. 19:2, “from”). Therefore, *the most natural way to understand the Hebrew me'eth meaning “from” at Gen. 19:24 is that this is the action of two Divine Persons in the Godhead found in the words, “the Lord ... from (me'eth) the Lord ... .”* Hence given this revelation of two of the Divine Persons of the Holy Trinity in Gen. 19, there is a good contextual reason to understand the typology of Gen. 18:1-5 as indicating that there are three Divine Persons in the Godhead i.e., a Trinity.

Given that both Gen. 1 and Gen. 18 thus contextually point to three Divine Persons in the Godhead i.e., the Holy Trinity, it is notable that in the Anglican 1662 *Book of Common Prayer*, the first lesson for Evensong on Trinity Sunday is at the Minister’s discretion, either Gen. 18 or Gen. 1:1-2:3 i.e., the Trinitarian teaching of both these passages is thus here recognized<sup>15</sup>. And in what at its heart is the 1552 Protestant prayer book of *the third man of the Reformation*, Thomas Cranmer (Marian martyr 1556), the 1662 prayer book’s cycle of Trinity Sundays which run till Advent commence on Trinity Sunday.

Of course, there is a particular contextual appropriateness to this teaching of the Holy Trinity in Gen. 18 & 19. In the first instance, the Trinitarian image of God in man as found in man, woman, and children (Gen. 1:26-28), means that it is a gross perversion of the image of God in man to engage in either homosexual sodomy or cross-species sodomy as found in the sin of Sodom (Gen. 18:20; 19:1,5); wherefore, “Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication” in the form of homosexual acts, “and going after strange flesh” in the form of attempted cross-species sodomy with angels, “are set forth for an example suffering the vengeance of eternal fire” (Jude 7); and so on these general principles we thus condemn sodomy with man or beast (Lev. 18:22,23; 20:13,15,16)<sup>16</sup>.

And in the second instance<sup>17</sup>, while God does not *always* do so, we are taught in Rom. 1 that for the antecedent sins of denying God’s creatorship and / or idolatry, he may as a Divine judgement on sin, give a person over to a homosexual orientation (Rom. 1:18-32, n.b., “God” “gave them up” / “over” in Rom. 1:24,26,28). Of course, such

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<sup>15</sup> Though the revised Calendar of 1871 has been printed with the 1662 prayer book since that year, the revisions deal *only* with the Lectionary readings for Morning and Evening Prayer in the general daily Calendar. Thus the lessons for Morning Prayer (if sung, Mattins) and Evening Prayer (if sung, Evensong), for all Sundays and Holy Days e.g., Trinity Sunday, as well as all The Communion Service readings from the AV, did *not change* in 1871, and thus they continue as they were in 1662.

<sup>16</sup> See also Vol. 2, Part 6B, Chapter 2.

<sup>17</sup> See also my sermon, “8 hate attacks on the traditional values of a Christian marriage: 7/8 – Homosexual – Part 2,” of 28 Nov. 2013 (Mangrove Mountain Union Church, N.S.W., Australia) (<http://www.sermonaudio.com/kingjamesbible>).

idolatry includes, though is not limited to, various lust idols in violation of the first, second, and tenth commandments (Exod. 20:1-6,17; Eph. 5:5; Col. 3:5) e.g., materialism (Matt. 6:24; I Tim. 6:10) or gluttony (Philp. 3:19). Thus idolatry and sodomy are found together in I Kgs 14:22-24 as God gave some over to a homosexual orientation for the antecedent sin of idolatry; and the two also go together in the solution of II Kings 23:7 in which “Josiah” “the king” “put down the idolatrous priests,” and “brake down” both the place where “the women wove” idolatrous “hangings for the grove,” and also “the houses of the sodomites” (II Kgs 22:1,22; 23:4,5). Thus the Trinitarian teaching of Gen. 18 & 19 in the context of the destruction of Sodom and Gomorrah for unnatural acts of sodomy, also points us to the fact that the solution to suchlike requires that people first have “turned to God from idols to serve the living and true God” (I Thess. 1:9). *Thus the Trinitarian teaching of Gen. 18 & 19 is doubly appropriate in this context.*

In further considering the Holy Trinity in Gen. 1, we find that one of the three Divine Persons is identified in this passage as “the Spirit of God” (Gen. 1:2). The only other name supplied for the other two Divine Persons occurs in the oft repeated formulae of words, “And God said” (Gen. 1:3,6,9,11,14,20,24,26,28,29). In all these instances, “And God said,” is Hebrew, “*vajjo’mer* (compound word, *va* / ‘And’ + *jjo’mer* / ‘he said’ = ‘said,’ active imperfect, masculine singular 3rd person kal verb, from *’amar*) *’Elohiym* (‘God,’ masculine singular proper noun, from *’Elohiym*, although it has a masculine plural construct form seen in its *iy* ending).

On the one hand, Martin Luther is my greatest hero outside of Bible characters. But on the other hand, like all of us, Christ except (Heb. 4:15), he was a fallen, sinful, man, who sometimes made mistakes. And in what I regard as an overstatement and erroneous claim as to what the relevant meaning of the Hebrew *’amar* is, in commenting on Gen. 1:3, Martin Luther says, “Moses here mentions the means or instrument which God the Father used in his (creative) operation, namely, the Word. We must carefully note the distinction between [the Hebrew] *amar* [/*’amar*] and *dabar* [/*dabar*]. We translate both words with ‘talk’ or ‘speak.’ But in Hebrew *amar* properly denotes a word that is spoken, while *dabar* may denote also something essential. The prophets thus use the term *dabar* when they say, ‘This is the Word of the Lord.’” And “we declare that Moses used *amar*, ‘spoken Word,’ to distinguish the Word from Him who speaks. Therefore, ... the text ... indicates the three Persons in the Divine essence [substance / Being], so there is shown here a clear and obvious distinction between the Persons. Compare with this John 1:1, ‘In the beginning was the Word,’ which agree nicely with Genesis 1:3 ...<sup>18</sup>.”

Luther’s claim that in the words, “And God said,” the Hebrew *’amar* acts “to distinguish the Word from Him who speaks,” so that one can put a distinction between “God” whom Luther identifies as the Father, and “who speaks” via a second Person, whom Luther identifies as the Son through reference to “said (Hebrew *’amar*)” meaning “the

<sup>18</sup> *Luther’s Commentary on Genesis* by Martin Luther, A New Translation by J. Theodore Mueller of Concordia Seminary, St. Louis, Missouri, USA, Vol. 1, Genesis 1-21, Zondervan, Grand Rapids, Michigan, USA, 1958, pp. 12-13 (emphasis mine).

Word,” “so there is shown here a clear and obvious distinction between the Persons” in this formula of words, “And God said” (Gen. 1:3 *et al*), is simply not correct. The verb, *'amar* is here put as a masculine third person verb i.e., “he said (Hebrew, *vajjo'mer*, compound word, *va* / ‘And’ + *jjo'mer* / ‘he said’ = ‘said,’ active imperfect, masculine singular 3rd person kal verb, from *'amar*),” and attaches to the Proper noun *'Elohiym* i.e., God. Thus the meaning is “God said,” and one cannot from this formula of words discern that there is a plurality of Persons on the grounds Luther claims. (Although on quite a different basis, namely, the contrast between singular and plural Hebraic grammatical forms, we have already seen that a plurality of Persons in the Trinity is contextually taught in Gen. 1, *supra*.)

This usage of *'amar* that Luther here refers to is quite common in Hebrew. E.g., with exactly the same Hebrew usage of *vajjo'mer* we read of “Noah” (Gen. 9:24) in Gen. 9:25-27, “And he said (Hebrew, *vajjo'mer*), Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said (Hebrew, *vajjo'mer*), Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.” If Luther’s argument were correct, then “Noah” would have to be part of what was at least a two person being, since “a clear and obvious distinction between the persons” would here be required in Gen. 9:25,26, yet neither Luther nor anyone else so argues. And the same is true for many other Old Testament passages. E.g., “And Abram said (Hebrew, *vajjo'mer*) unto Lot, ...” (Gen. 13:8); or “And Jacob said (Hebrew, *vajjo'mer*) unto them ...” (Gen. 29:4); “And Pharaoh said (Hebrew, *vajjo'mer*) unto Joseph, ...” (Gen. 41:15); etc. . Thus with all due respect to Luther, it would appear that his desire to uphold the orthodox teaching of the Holy Trinity here led him into an excited state of mind that skewed his perceptions of the Hebrew so as he did not go beyond a cursory glance of it, being so greatly satisfied with the theological orthodoxy of his Trinitarian conclusion as to not stop to seriously consider if in fact this is what the Hebrew is here really saying. On the one hand, as a religiously conservative Protestant, I thank God for, and honour Martin Luther (d. 1546) as *the first man of the Reformation*. But on the other hand, we are here reminded that none of us human beings are perfect, Christ except (Heb. 4:15), and so just like the rest of us, even a great man like Luther could make mistakes, as he did here in his understanding of Gen. 1:3, and elsewhere in e.g., his sacramentalism<sup>19</sup>, or retention of the crucifix<sup>20</sup>, or anti-sabbatarianism<sup>21</sup>.

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<sup>19</sup> Luther failed to recognize that the sacraments of Communion and Baptism are purely symbols in his erroneous views of consubstantiation and baptismal regeneration respectively, although in fairness to him, his views were an improvement upon the Romish doctrines of transubstantiation and baptismal regeneration respectively. He also wrongly considered the church had lawful power to, and had, instituted a third sacrament of voluntary auricular confession; which is, once again, certainly not correct. The issue of voluntary auricular confession is found in Article 35 of the 39 Articles, and is discussed in my book, *The Roman Pope is the Antichrist* (Printed by Officeworks at Parramatta in Sydney, Australia, 2006, 2nd edition 2010), With a Foreword by the Reverend Sam McKay, Secretary of the Protestant Truth Society (1996-2004) (<http://www.gavinmcgrathbooks.com>), at Part 1, “First and Second Stages of the Reformation,” at “2) Abolition of voluntary auricular confession to a Minister.”

*But let us not throw the baby out with the bathwater*, either in thanking God for, and honouring Martin Luther, as the chief instrument through whom God wrought the glorious Protestant Reformation, as captured in the Reformation Motto: “*sola fide, sola gratia, sola Scriptura*” (Latin, “faith alone, grace alone, Scripture alone”); nor in failing to recognize that there appears to be some stylistic allusion to Gen. 1:3 *et al* in John 1, albeit at a much more intricate and inferential level of the Hebrew and Septuagint Greek. Specifically, in the Hebrew Old Testament, “*vajjo’mer* (compound word, *va* / ‘And’ + *jjö’mer* / ‘he said’ = ‘said,’ active imperfect, masculine singular 3rd person kal verb, from ‘*amar*’) ‘*Elohiym*’ (‘God,’ masculine singular proper noun, from ‘*Elohiym*, although it has a masculine plural construct form seen in its *iyim* ending),” i.e., “And God said” (Gen. 1:3,6,9,11,14,20,24,26,28,29), is rendered in the Greek Septuagint as, “*Kai* (And) *eipen* (‘he said’ = ‘said,’ indicative active aorist, 3rd person singular, from the verb, *lego*) *o* (‘the,’ redundant in English translation) *Theos* (God)” (Gen. 1:3,6,9,11,14,20,24,26,29), and in Gen. 1:28, the Hebrew “And God blessed them, and God said unto them” (AV), becomes in the Septuagint’s Greek, “*Kai* (And) *eulogesen* (he blessed) *autous* (them) *o* (-) *Theos* (God), *legon* (‘saying,’ participle from *lego*).” We here see a usage in the Greek Septuagint of “*Theos*” for God, and *lego* for “said” or “saying.” The Greek *logos* is etymologically derived from *lego* (Strong’s NT Greek Concordance). Furthermore, Gen. 1:1 is rendered in the Greek Septuagint as, “*En* (In) *arche* (the beginning) *epose* (he made) *o* (-) *Theos* (God) *ton* (the) *ouranon* (heaven) *kai* (and) *ten* (the) *gen* (earth)” i.e., “In the beginning God made the heaven and the earth” (LXX). And Gen. 1:2 refers to,

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<sup>20</sup> As I state in *The Roman Pope is the Antichrist* (2010), *op. cit.*, at Part 1, “First and Second Stages of the Reformation,” at “(8) Was there a “third stage” or later stage(s) of the Reformation? - Anglicans & Puritans differ;” “Reformed or Low Church Evangelical Anglican tradition is opposed to crucifixes and images of saints, not because we believe they are prohibited by the 2nd commandment (as the Puritans historically do), but because it has been the experience of the Church that substantial numbers of weaker brethren are thereby led into idolatry by this means (cf. Rom. 14 & I Cor. 8), a fact evident even in the history of the OT brazen serpent. Hence we must ‘walk in love’ (Eph. 5:2) and ban” therefore “crucifixes (II Kgs 18:4) and images of saints from our churches (Rom. 15:1-4). By contrast, this has not been the church’s experience with e.g., eagle lecterns or stained glass windows, all of which may be historically found in Reformed Anglican Churches. See Article 35 of the *Thirty-Nine Articles*, Book 2, Homily 2, ‘Against peril of idolatry’ (Part 2).”

<sup>21</sup> Like (from my Reformed perspective,) the second man of the Reformation, John Calvin (d. 1564), and (from my Anglican perspective,) the third man of the Reformation, Thomas Cranmer (Marian martyr 1556), he who (from my Protestant perspective,) is the first man of the Reformation, Martin Luther, was sadly an anti-sabbatarian, who considered Sunday was simply a day of Christian assembly. The recognition that Sunday is a Sabbath day is found in Book 2 Homily 8, Article 35 of the 39 Articles, and is discussed in my book, *The Roman Pope is the Antichrist* (2010), *op. cit.*, at Part 1, “First and Second Stages of the Reformation,” at “(5) Sabbatarian Reform.”

“*Pneuma* (the Spirit) *Theou* (‘of God,’ masculine singular genitive noun, from *Theos*) i.e., “the Spirit of God” (LXX).

Hence when we read in John 1:1, “*En* (In) *arche* (the beginning) *en* (he was) *o* (the) *logos* (Word), *kai* (and) *o* (the) *logos* (Word) *en* (he was) *pros* (with) *ton* (-) *Theon* (‘God,’ masculine singular accusative noun, from *Theos*), *kai* (and) *Theos* (God) *en* (he was) *o* (the) *logos* (Word);” and in John 1:32, St. John the Baptist saying of Christ, “I saw the Spirit (*Pneuma*) descending from heaven like a dove, and it abode upon him;” then I think we can say that the Evangelist and Apostle, St. John, is giving us Trinitarian teaching *in connection with some allusion to Gen. 1*, as found in the Greek Septuagint. *This of course, is a far more modest claim than Luther makes, supra.* And for a fuller meaning of “And God said,” as Hebrew, “*vajjō’mer* (compound word, *va* / ‘And’ + *jjo’mer* / ‘he said’ = ‘said,’ active imperfect, masculine singular 3rd person kal verb, from ‘*amar*)’ *Elohiym* (‘God,’ masculine singular proper noun, from ‘*Elohiym*, although it has a masculine plural construct form seen in its *iy*m ending); I consider one must go from consulting the Greek of John 1 to consulting the Hebrew of Gen. 1, *supra*.

In the context of John 1, this means that whereas Holy Moses says in Gen. 1:1, “In the beginning God made the heaven and the earth” (LXX), in contrast and comparison, St. John says, “In the beginning was (Greek, *en*, ‘he was,’ indicative imperfect 3rd person singular verb, from *eimi*) the Word,” i.e., in terms of the classic orthodox Trinitarian understanding from ancient times quite rightly used against the Arian heretics, the Word did *not* come into existence “in the beginning,” but “he was (Greek, *en*)” in existence and already existing at the time of “the beginning.” And St. John then continues, “and the Word (Greek *logos*) was with God (Greek *Theon*, from *Theos*), and the Word (Greek *logos*) was God (*Theos*).” If this is understood in reference to Gen. 1:1 in the Septuagint, then the “God” of, “In the beginning God (*Theos*) made the heaven and the earth” (LXX), is a Trinitarian reference, but given that The Greek *logos* is etymologically derived from *legō*, when we repeatedly read, “And God said” (Gen. 1:3,6,9,11,14,20,24,26,28,29) rendered in the Greek Septuagint as, “*Kai* (And) *eipen* (‘he said’ = ‘said, from *legō*) *o* (-) *Theos* (God)” (Gen. 1:3,6,9,11,14,20,24,26,29), or “*Kai* (And) ... *o* (-) *Theos* (God), *legon* (‘saying,’ from *legō*)” (Gen. 1:28); I think the implication in John 1 is that “the Word” (John 1:1) who is “the only begotten Son, which is in the bosom of the Father” (John 1:18), as the Second Person of the Trinity, is the one who actually spoke the commands that follow, “And God said” in Gen. 1. And so while I regard creation as the work of all three Divine Persons of the Holy Trinity, I consider there is some further contextual support for this understanding of John 1:1 in the fact that we also read of “the Word” (John 1:1) in John 1:3, “All things were made by him; and without him was not any thing made that was made.”

*Of course, with something like this which is based on an inference and is not a fundamental of the faith, I do not claim infallibility of interpretation for the infallible Bible, and if someone did not think I had correctly understood what I take to be the implication of “the Word (Greek *logos*)” in John 1:1 as being a reference to the Second Person of the Trinity speaking in the words following, “And God said” in Gen. 1:3 *et al*, and e.g., considered that it was God the Father who did the speaking in Gen. 1:3 *et al*, then I would*

concede that it is an inference, not a fundamental of the faith, and that I might be wrong in the way I understand it. Nevertheless, with these qualifications, I think that this is the most likely implication of John 1's usage of "the Word." While it would be possible to draw the same conclusion from comparing the Hebrew of Gen. 1 with the Greek of John 1, I think this nexus is especially clear when one compares the Greek of the Septuagint's Gen. 1 with the Greek of John 1, *supra*. Of course, if my understanding of John 1 as a commentary on parts of Gen. 1 is correct, *this is a Divinely inspired New Testament commentary on Genesis 1 in the Gospel of St. John*, and so I am *not* like Luther wrongly claiming that one could intrinsically discern this distinction of the Second Divine Person being the one who spake from the words "And God said" (Gen. 1:3), from the text of Gen. 1 itself, since I consider one needs the additional information of St. John's Gospel chapter 1 to make such a conclusion, i.e., in which with some reference to Gen. 1, the Son of God is called "the Word." For it is the name of "the Word" (Greek *logos*) in John 1:1, that gives the propriety to such an inference in the words, "And God said" (Gen. 1:3,6,9,11,14,20,24,26,28,29) or "saying" (Gen. 1:28), in which "said" or "saying" in the Greek Septuagint is Greek *lego*, with the Greek *logos* being etymologically derived from *lego*. Nevertheless, methodologically derived in a different and sounder way to Luther, and with a number of qualifications that Luther does not make, it means that like Luther, I think there is a Trinitarian significance manifesting a plurality of Persons in the Trinity connected to the words, "And God said" in Gen. 1 (Gen. 1:3,6,9,11,14,20,24,26,28,29) and "In the beginning was the Word" in John 1 (John 1:1). (Cf. "through faith we understand that the worlds were framed by the word of God ..." in Heb. 11:3.)

And with regard to the words of Gen. 1:26, "Let us make man," *the second man of the Reformation*, John Calvin (d. 1564) says, "Although the tense here used [contextually] is in the future, all must acknowledge that this is the language of one apparently deliberating. Hitherto God has been introduced simply as *commanding*; now, when he approaches the most excellent of all his works, he enters into *consultation*. God certainly might here command by his bare word what he wished to be done: but he chose to give this tribute to the excellency of man, he would, in a manner, enter into consultation concerning his creation. This is the highest honour with which he has dignified us" as recorded by "Moses." "The Jews make themselves altogether ridiculous, in pretending that God held communication with the earth or with angels ... . Where, indeed, will they find that we were created after the image of the earth, or of angels? ... Others, ... say that God spoke of himself in the plural number, according to the custom of princes. As if, ... that ... style of speaking, which has grown into use ... had, even then, prevailed in the world. ... Christians, therefore, properly contend, from this testimony, that there exists a plurality of Persons in the Godhead ..."<sup>22</sup>.

<sup>22</sup> *Commentaries on the First Book of Moses called Genesis* by John Calvin, Translated from the original Latin, and compared with the French edition, by the Reverend Mr. John King of Queen's College, Cambridge University, being the Anglican Minister of Christ's Church *Church of England* at Hull (also known as Kingston-Upon-Hull), in the Yorkshire East Ridings, England, UK, Volume 1, Printed for the Calvin Translation Society, Edinburgh, Scotland, UK, 1847, pp. 91-92 (emphasis mine).

The doctrine of the Holy Trinity is an integral part of Genesis 1 to 11. For example, with respect to the plurality of the three Divine Persons in the singular Supreme Being / Substance / Essence (Greek, *homoousios*, in Council of Nicea 325, Council of Chalcedon 451, & *Nicene Creed*) of the Godhead, the old earth creationist Local Earth Gap Schoolman, J. Pye Smith (d. 1851), a Congregationalist Protestant and sometime Principal of Homerton College, England, UK, (formerly in London and affiliated with London University, now part of Cambridge University,) refers in *The Scripture Testimony to the Messiah* (1837), to “the use of the first person plural in reference to the Divine Being.” Pye Smith then refers to three passages in Genesis 1 to 11, namely, Genesis 1:26, “And God [Hebrew, *'Elohiym*, a masculine singular proper noun, although it has a masculine plural construct form] said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth;” Genesis 3:22, “And the Lord [Hebrew, *J'hovah*, a singular masculine proper noun] God [Hebrew, *'Elohiym*, a masculine singular proper noun, although it has a masculine plural construct form] said, Behold, the man is become as one of us, to know good and evil;” and Genesis 11 at the Tower of Babel where the “Lord [Hebrew, *J'hovah*, a singular masculine proper noun]” of verse 6, says in verse 7, “Let us go down, and there confound their language<sup>23</sup>.” And Pye Smith further notes with respect to the Trinitarian Christological teaching of the Incarnation, the Messianic elements of Genesis 3:15,16 with respect to the promised Messianic “seed” of “the woman,” and in this context he quotes Galatians 4:4 from the King James Bible (1611), “God sent forth his Son, made of a woman<sup>24</sup>.” The learned Protestant theologian, Pye Smith, is certainly quite right to find these teachings about the Holy Trinity in Gen. 1-11.

### (Part 5) CHAPTER 3

#### *The Fall.*

The Fall has been discussed at various points throughout both Volumes 1 & 2 of *Creation, Not Macroevolution – Mind the Gap*, and so will not be considered here at length. But a special heading is here given to it because of its great importance. The concept of the fall is Biblical (Gen. 3; Eccl. 7:29; Matt. 19:8; Rom. 5:12,14; I Cor. 15:22,45,47,49), though the terminology of a “fall” comes from the Apocrypha, where

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<sup>23</sup> J. Pye Smith’s *The Scripture Testimony to the Messiah* ... concerning the Person of Christ, in 3 volumes, 3rd edition, Jackson & Walford, London, UK, 1837, Vol. 3, pp. 485-486 (emphasis mine).

<sup>24</sup> *Ibid.*, Vol. 1, p. 225.

we read, “O thou Adam, what hast thou done? For though it was thou that sinned, thou art not fallen (Latin, *casus*) alone, but we all that come of thee” (II Esdras 7:48, Apocrypha; also known in Article 6 of the Anglican 39 Articles as “The Fourth Book of Esdras,” and found in Weber-Gryson’s Appendix to the Latin Vulgate as IV Esdras 7:118, Apocrypha). Well may we say, “O thou Adam, what hast thou done?” For nothing but saving faith in the blood atonement of the Second Adam can undo the effects of a historical fall by Adam who is man’s universal progenitor (Gen. 3; Rom. 5:12-8:30; I Cor. 15:22,45,47,49).

The fall is an important theological truth historically attacked by Pelagians Proper, and in lesser degree, by semi-Pelagians. Hence e.g., we read in Article 9 of the Anglican 39 Articles (1562 in Latin, first published in Latin 1563; & 1570 in English, first published in English in 1571), “Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the nature of every man [Ps. 51:5; Isa. 48:1,8, cf. Gen. 25:26], that naturally is ingendered of the offspring of *Adam* [Job 14:1-5, “Man” in verse 1 is Hebrew *’adam*, pointing to man’s descent from Adam, man’s corresponding sinfulness is in vss. 3,4, & human mortality is in vss. 1,2,5]; whereby man is very far gone from original righteousness [Eccl 7:29; cf. Gen. 2:25; 3:7,21], and is of his own nature inclined to evil [Mark 7:20-23], so that the flesh lusteth always contrary to the spirit [Jer. 17:9]; and therefore in every person born into this world, it deserveth God’s wrath and damnation [Rom. 6:23]. And this infection of nature doth remain, yea in them that are regenerated [Rom. 7]; whereby the lust of the flesh, called in Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe [Mark 1:15; John 3:16; Rom. 1:17] and are [spiritually] baptized [Mark 1:8; 16:16; John 3:5-7; Rom. 6:3-11], yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.” And thus the Pelagians were rightly condemned by the third and fourth general councils in the *Council of Ephesus* (431) and *Council of Chalcedon* (451)<sup>25</sup>.

Yet today, we find that these important truths, together with the wider truth of creation itself which is upheld in the *Apostles’ & Nicene Creeds* which “may be proved by most certain warrants of holy Scripture (Article 8, Anglican 39 Articles,) as previously discussed are under attack with Darwinian macroevolutionary theory<sup>26</sup>. Thus like the

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<sup>25</sup> Bettenson’s *Documents*, pp. 53-54 (on Pelagius’s disciple, Coelestius, in St. Augustine’s *De gestis Pelagii*, 23), p. 335 (Council of “Ephesus – 431: Nestorianism and Pelagianism condemned,” emphasis mine), & pp. 51-52 (*Council of Chalcedon* on Heb. 4:15, “Lord Jesus Christ ... like us in all respects, apart from sin ...”); & Tanner (Editor), *Decrees of the Ecumenical Councils, op. cit., Council of Ephesus* on Coelestius (Celestius) at pp. 62 (before the Canons of Ephesus), 63 (Canon 1), 64 (Canon 4); & *Council of Chalcedon* at p. 86 (on Heb. 4:15).

<sup>26</sup> E.g., discussed with respect to the religious liberals J. Polkinghorne or H. van Till in Volume 1, Part 1, Chapter 7, section a, subsection v; & Part 1, Chapter 7, section c, subsection iii, subdivision C.

wider doctrine of creation itself, the doctrine of the Fall must be upheld and defended by the orthodox, that is, by religiously conservative Protestant Christians, whether they are e.g., Anglicans, Presbyterians, Lutherans, Baptists, or others.

The veil into the Most Holy Place or the “Holiest” (Heb. 9:3,8; 10:19) tells of the Fall and man’s exclusion from Eden (Gen. 3:22-24). The temple veil reminded men that they no longer had the same access to God (Gen. 2:16-23) that they did before the Fall; for “your iniquities have separated between you and your God, and your sins have hid his face from you” (Isa. 59:2). *It was thus a perpetual reminder to those in Old Testament times and early New Testament time of Adam’s Fall.* The “Lord spake unto Moses, saying, ... let them make me as sanctuary that I may dwell [Hebrew, *v<sup>e</sup>shakantiy*, compound word, *v<sup>e</sup>* / ‘and,’ + *shakantiy* / ‘I may dwell,’ an active perfect, common singular 1st person kal verb, from *shakan*] among them” (Exod. 25:1,8; cf. 29:44,45). An element of the sanctuary was the shekinah (from *shakan*, Exod. 25:8; 29:45, *supra*) “glory” (Exod. 40:34,35; Num. 14:10) of God.

As seen in the typology of the Day of Atonement (Lev. 16), in the Most Holy Place or the Holiest, on one side of the veil was a sanctuary presence of God who was “of purer eyes than to behold evil, and canst not look on iniquity” (Hab. 1:13); and on the other side of the veil was sinful, fallen, man, who cannot look upon the face of God the Father in his heavenly purity and holiness, and live (Exod. 33:17-23; John 1:18). This expressed the same idea as man’s exclusion from the Garden of Eden with associated face to face communion with God in righteousness and holiness in Eden. But when Christ declared, “It is finished,” (John 19:30), and “Father, into thy hands I commend my spirit” (Luke 23:46); “and the veil of the temple was rent in the midst” (Luke 23:45), this symbolized on earth the fact that God the Son went into the heavenly Holiest Place to make atonement for us (Heb. 7-10). And we as a universal priesthood, now have access to God the Father through our great “high priest” (Heb. 4:15; 5:10; 8:1; 9:11; 10:21), Christ, and thus the veil which excluded us from Eden has been “rent in the midst” (Luke 23:45), and we have access to God through Christ, and access to the Eden of heaven upon our death, or at Christ’s Second Advent, whichever comes first; with the full restoration of the New Eden following the Second Coming (Isa. 11:6-9; 65:25; 66:22; Rev. 2:7; 21:1,4,22,23). Thus for saved persons, the atonement of Christ reverses the effects of the fall, partially in this life, and more fully in the next life, and completely following the Second Advent (Rom. 5-8) in the “new heaven and” “new earth” (Rev. 21:1; cf. Isa. 66:22) with the new Eden.

Therefore let us now consider the covenant of grace.

**(Part 5) CHAPTER 4***Covenant of grace: justification by faith.*

Man before the Fall had “original righteousness” (Article 9, Anglican 39 Articles) (Gen. 2:25; 3:7,21; Eccl 7:29; and Gen. 1:26,31 with Hab. 1:12,13; Eph. 4:24; Col. 3:10), and so he could do good works pleasing to God. Hence there was a covenant of works with man, which in his state of original righteousness he could keep, for he was told, “of the tree of the knowledge of good and evil, thou shalt not eat of it” (Gen. 2:17). What was the symbolic sacramental sign of the covenant of works? I consider it was found in the Tree of Life<sup>27</sup>. We read in Gen. 3:22,23 that the Lord God sent “man” “forth from the garden of Eden,” “lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.” Some consider that the tree of life contained an elixir of life (e.g., creationist, Hugh Ross<sup>28</sup>); whereas others consider that it was purely a sacramental symbol of the fact that man had bodily immortality because he was keeping the covenant of works i.e., with no elixir of life (e.g., creationist, Louis Berkhof<sup>29</sup>). Without now entering further into the discussion of whether or not the tree of life did, or did not, additionally contain an elixir of life; for our immediate purposes, I wish to affirm that on my understanding of Scripture, I consider the tree of life was a sacramental symbol of the covenant of works.

As previously discussed, this is referred to at Hosea 6:7 as Hebrew “*k<sup>e</sup>’adam*” (Hebrew, compound word, *k<sup>e</sup>* / ‘like’ + *’adam*, a masculine singular noun, from *’adam*),” which may be rendered either “like men” (AV), or “like a man” i.e., Adam (*Midrash Rabbah* on Genesis, at 19:8-9, *infra*), or “like Adam” (ASV<sup>30</sup>), in the wider words of Hosea 6:6,7, “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men / Adam have transgressed the covenant: there have they dealt treacherously against me.” And context here favours a contrast between the covenant of grace, “I desired mercy, and not sacrifice” (Hosea 6:7 & Matt. 12:7), and covenant of works made with Adam<sup>31</sup>.

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<sup>27</sup> Berkhof’s *Systematic Theology*, p. 217.

<sup>28</sup> See Vol. 2, Part 3, Chapter 6, section f, subsection iii; quoting from Ross’s “Q & A: How did human disease originate?,” (28 August 2014), *op. cit.* .

<sup>29</sup> Berkhof’s *Systematic Theology*, p. 217.

<sup>30</sup> In here citing the American Standard Version (1901), I do not thereby mean to give any impression of it generally being a version of the same quality as the Authorized Version (1611), since as a package deal the AV is a vastly superior translation. Nevertheless, the issue here is not textual, and simply illustrates that one can render the same underpinning Hebrew in these two different ways.

<sup>31</sup> See Vol. 1, Part 1, Chapter 5, section c.

The apostate Judaism of inter-testamental times (Tobit 4:7-11, Apocrypha; Sirach 3:3,30, Apocrypha), New Testament times (Gal. 2:3-5,16; 3:1,7,11-13; 5:4; 6:13), and post New Testament times, was comfortable with concepts of a covenant works justifying fallen man, but *not the covenant of grace* (John 3:10). Thus this apostate Judaism fails to distinguish between the condition of man before the fall, when he could keep a covenant of works, and the condition of man after the fall, when he cannot keep a covenant of works. Nevertheless, there has still been a recognition in such apostate Judaism that such a covenant of works was made with Adam. Thus in the Jewish *Midrash Rabbah* (Genesis Rabbah, c. 400-600 A.D.) 19:8-9, “Rabbi Abbahu said in the name of Rabbi Jose ben Rabbi Hanina: ‘It is written, But they are like a man (Adam), they have transgressed the covenant’ (Hos[ea] 6:7). ‘They are like a man (Adam)’ means like Adam: just as I led Adam into the garden of Eden and commanded him, and he transgressed my commandment, whereupon I punished him by dismissal and expulsion, ... and I commanded him: ‘And the Lord God commanded the man’ ... [Gen. 2:16]; and he transgressed my commandment: ‘Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat’ [Gen. 3:11]? And I punished him by dismissal: ‘Therefore the Lord God sent him forth from the garden of Eden [Gen. 3:23]; and I punished him by expulsion: ‘So he drove out the man’ [Gen. 3:24] ... And ... so also did I bring his descendants into Eretz [Hebrew, ‘the Land of’] Israel and commanded them, and they transgressed My commandment, and I punished them<sup>32</sup>.”

But whereas man before the fall in original righteousness could keep the covenant of works, as indeed could the incarnate Christ who as the Second Adam (Rom. 5:12-21; I Cor. 15:22,45,47,49) had the sinless human nature of the first Adam before the Fall (John 1:29; 8:46; II Cor. 5:21; Heb. 4:15; 7:26; I Peter 1:19), and overcame where the first Adam failed; by contrast, man after the fall in original sin cannot so keep a covenant of works (II Chron. 6:36; Ps. 51:5; Jer. 17:9; Rom. 3:23; I John 1:8). Nevertheless, one can have a covenant within a covenant (e.g., the sabbath for the Jews is designated a “covenant,” Exod. 31:16, inside the wider Sinai covenant), and God reissued the covenant works, as one element of the wider Sinai covenant enshrined in the Ten Commandments, so that if a man were to perfectly keep the Ten Commandments, he could merit salvation. However, for fallen man this is quite impossible; and so the reason why God so reissued this covenant of works was for men to better realize their complete inability to do works that are pleasing to God, and so cry out for help under the alternative covenant, the covenant of grace (Rom. 5:20,21).

For the “covenant” of grace, as a covenant inside a covenant in the covenant made with “Abraham,” was “confirmed before of God,” and was not something that the Sinai covenant of works did “disannul, that it should make the promise of none effect” (Gal. 3:16,17). “Wherefore then serveth the law” as a covenant of works reissued in the Sinai covenant? (Gal. 3:19). In this sense, “the law was our schoolmaster” teaching us that we cannot keep God’s law perfectly, and so its purpose was “to bring us unto Christ,” that we should cry out for mercy under the covenant of grace, “that we might be justified by faith.” For “after that faith is come, we are no longer under a schoolmaster” (Gal. 3:24,25).

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<sup>32</sup> Freedman & Simon’s *Midrash Rabbah* (1939), Vol. 1, *op. cit.*, p. 155.

Therefore we see that there “are ... two covenants: the one from the mount Sinai” is the reissued covenant of works, whereby if we keep the Ten Commandments perfectly we can be saved, although for us fallen sinful men, this is quite impossible, and so this covenant of works “gendereth to bondage” (Gal. 4:24). And the covenant of works from “mount Sinai in Arabia, ... answereth to” the apostate Judaism of New Testament times “which ... is in bondage with her” spiritual “children” in apostate Judaism (Gal. 4:25). By contrast, those under “the covenant” (Gal. 3:17) of “grace” (Gal. 4:4), namely, “The just shall live by faith” in the atoning sacrifice of “Christ” who “hath redeemed us” when he hung on “a tree” at Calvary (Gal. 3:12,13), are “free” (Gal. 4:26), for “we” true Christians “are the children of promise” (Gal. 4:28). “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal. 3:29) in the covenant of grace as “confirmed” to “Abraham” (Gal. 3:15,16) as a covenant within a covenant; and now found for Christians as a covenant inside the new covenant of the New Testament.

This failure to perceive that the reissued covenant of works as a theoretical means of salvation in the Ten Commandments from Mount Sinai was a truly hopeless case for fallen men, badly tripped up those in apostate Judaism, even as it has badly tripped up those in apostate forms of Christianity such as e.g., Roman Catholicism, Eastern Orthodoxy (e.g., Greek Orthodox & Russian Orthodox), and Oriental Orthodoxy (monophysitists e.g., Armenian Orthodox & Coptic Orthodox). We see this in the question of the rich young ruler who said to Christ, “Good Master, what good thing shall I do that I may have eternal life?” (Matt. 19:16). Here was the question of one who thought that by works’ righteousness he might merit salvation. Our Lord tells him to keep perfectly the Ten Commandments, and itemizes some of its precepts (Matt. 19:17-19). And whereas “the law entered, that the offence might abound” (Rom. 5:20), and “the law was our schoolmaster” teaching us that we cannot keep God’s law perfectly, and so its purpose was “to bring us unto Christ,” that we should cry out for mercy under the covenant of grace, “that we might be justified by faith” (Gal. 3:24); at this point, the rich young ruler ought to have replied, “O Lord, I cannot do it. I cannot keep the Ten Commandments to the required standard. I cannot keep the precept thou dost itemize to the standard of God’s perfection, ‘Thou shalt not murder’ (Matt. 19:18), for I sometimes have unrighteous anger against my brother, and wish that he were dead (Matt. 5:21,22)! I cannot keep the precept thou dost itemize to the standard of God’s perfection, ‘Thou shalt not commit adultery’ (Matt. 19:18), for I sometimes look upon a woman I am not married to with lust in my heart (Matt. 5:27,28). ‘For I know that in me (that is, in my flesh,) dwelleth no good thing’ (Rom. 7:17). ‘Lord, I am not worthy’ (Matt. 8:8). ‘God be merciful to me a sinner’ (Luke 18:13).” And if this rich young ruler thus allowed the covenant of works to be his “schoolmaster” teaching him that we cannot keep God’s law perfectly, and so allowed it “to bring” him “unto Christ,” in order “that” he “might be justified by faith” (Gal. 3:24), Christ would have told him of the covenant of grace, “I desired mercy, and not sacrifice” (Hosea 6:7 & Matt. 12:7), of his need to “repent” of such sins (Matt. 4:17); and have saving “faith” in Christ (Matt. 9:29), to have his “sins” “forgiven” (Matt. 9:2,5), through the atoning work of Christ who came “to give his life a ransom for many” (Matt. 20:28), with his “body” and “blood” on the cross “for the remission of sins” (Matt. 26:27,28).

But instead, incredibly, arrogantly, foolishly, and full of ungodly pride, what saith this rich young ruler? He saith of the Ten Commandments (Exod. 20) in one of their multiple functions, to wit, as a covenant of works, e.g., “Thou shalt do not murder, Thou shalt not commit adultery” and others (Matt. 19:18,19), “All these things have I kept from my youth upward: what lack I yet?” (Matt. 19:20). Is he serious? Has he gone stark raving mad? What an utterly stupid thing to believe and say! What arrogance and impiety! What a failure to understand the true nature of sin! Christ then isolates the first, second, and tenth commandments, with a lust idol of this man in his riches, for “Ye cannot serve God and mammon” (Matt. 6:24); and so if one were to keep this to the absolute standard of God’s perfection, “if thou wilt be perfect, go and sell that thou hast, and give to the poor ... and come and follow me” (Matt. 19:21). Yet this foolish rich young ruler still fails to perceive that he asked the wrong question, “what good thing shall I do, that I may have eternal life?,” and which the answer is under the covenant of works, “if thou wilt enter into life, keep the commandments” to the standard of absolute perfection (Matt. 19:16,17). And so foolishly, and tragically for him, he still fails to acknowledge that due to “the hardness of hearts” in men that “was not so” from “the beginning” (Matt. 19:8) i.e., original sin, he can never keep God’s holy laws to their standard of perfection so as to merit salvation by works’ righteousness. And so he yet again throws away his opportunity to cry out for mercy under the alternative covenant, the covenant of grace. Instead, we read, “when the young man heard that saying, he went away sorrowful: for he had great possessions” (Matt. 19:22).

Given that as a consequence of original sin, any man who ever has been saved, can only ever have been saved under the covenant of grace, it inexorably follows that “the everlasting covenant” (Heb. 13:20) was necessarily in place in Noah’s day when he “became heir of the righteousness which is by faith” (Heb. 11:7). And it was in place still earlier, when “by faith Enoch was translated that he should not see death” (Heb. 11:5). And it was in place still earlier again, when “by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous” (Heb. 11:4); for these all showed faith in harmony with the principles of the covenant of grace, that “the just shall live by faith” (Heb. 10:38).

So when did God first introduce the covenant of grace to mankind? It was certainly not before the fall of Adam, for when he was in a state of original righteousness he did not need it, for then he could keep the covenant of works and please God, *supra*.

The judgment of God in Gen. 2:17 was, “in the day that thou eatest thereof thou shalt surely die.” We cannot doubt that there was a spiritual death of Adam and Eve on that first day when they ate the apple, as seen by the fact that they lost their original righteousness, with a perceptible change in their human natures occurring in the fact that they know “knew that they were naked: and they sewed fig leaves together, and made aprons” (Gen. 3:7; cf. 2:25). Furthermore, their change in human nature is seen in the fact that, “they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord amongst the trees of the garden” (Gen. 3:8). For though “God ... made man upright,” something clearly happened to man’s original nature as a consequence of the fall, for “they have sought out many inventions” (Eccl. 7:29). And in Gen. 2 & 3, it is clear from context

that a physical death is also required since it was the converse to having access to “the tree of life” (Gen. 2:9), and such death represented a punishment from God. As already noted, some have tried to “read down” Gen. 2:17 by saying that “the day” here was a thousand years, and since with the Lord a day is as a thousand years (Ps. 90:4; II Peter 3:8), that this meant that Adam would die before he turned 1,000, and indeed he died at 930 years of age (Gen. 5:5) (e.g., Justin Martyr<sup>33</sup>).

However, I think the more natural way to read it is in the literal sense that this was God’s penalty i.e., the judgment of God for eating the apple would be that Adam would die “in the” 24 hour “day” he did so (Gen. 2:17). This is e.g., seen in the fact that various judgments connected with this death penalty were immediately announced, rather than delayed in operation for a thousand years or so (Gen. 3:14-19). This then raises the question, Why did Adam not die? The only satisfactory answer to that question must be that a substitute was found for Adam, comparable in type to the lamb substitute later found for Abraham’s son, Isaac (Gen. 22:1-14), which symbolically typed the then future, but since New Testament times, now past, coming of the “Lamb of God which taketh away the sin of the world” (John 1:29). If so, where is this sacrifice to be found, bearing in mind, that “without shedding of blood” there “is no remission” (Heb. 9:22)? That such a sacrifice could be theologically understood by Adam and Eve is surely evident in the fact that the Messianic Promise was given to them in Gen. 3:15. And then, immediately following the same day’s judgments of Gen. 3:14-19, after being reminded in Gen. 3:20 that all other human beings come from “Adam” and “Eve,” we read of such an animal death in Gen. 3:21. This death is clearly connected to the fact that Adam and Eve had fallen from original righteousness, as seen in the fact that when they have original righteousness, they possessed, and desired no clothing (Gen. 2:25), but when they lost original righteousness and there was a change in their human natures, they immediately desired to be clothed (Gen. 3:7). Therefore, the only place any such animal sacrifice typing Christ could be placed in the text of Scripture, is in the animal “skins” requiring animal death from which “the Lord God” did “make coats of skins, and clothed them” (Gen. 3:21). Thus this is a testimony of the fact that it was such a sacrifice, for Adam and Eve were not executed on that day as required under Gen. 2:17. The judgement of Gen. 2:17 therefore requires the conclusion that the covenant of grace was made with Adam on the day of his fall, and that it was explained to him that the animal death used for the “coats of skins” (Gen. 3:21) typed the then coming Messiah who was to be the “seed” of the “woman” (Gen. 3:15). Thus these animal skins were not just temporal clothing, but also used as spiritual object lessons to explain Christ’s robe of righteousness, i.e., the righteous of Christ being imputed to them and accepted by faith.

This contextual conclusion from Gen. 2 & 3, is also consistent with other Scriptures. Thus, for instance, with regard to Old Testament sacrifices we read in Lev. 7:8, “And the priest that offereth any man’s burnt offering, even the priest shall have to

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<sup>33</sup> Justin Martyr, *Dialogue with Trypho*, chapter 81 in: Alexander, R. & Donaldson, J (Editors), *Ante-Nicene Fathers*, Revised by A. C. Coxe, 1885, Reprint 1979, Eerdmans, Grand Rapids, Michigan, USA, Vol. 1, pp. 239-240. See Vol. 2, Part 3, Chapter 1, section c.

himself the skin of the burnt offering which he hath offered;” thus showing that the skins of animal sacrifices were used for other functions e.g., clothing. And the usage of clothing for such symbolism is consistent with Isa. 61:10, “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness ...;” and Rom. 13:14, “put ye on the Lord Jesus Christ.” See also Matt. 22:11-14 (“a wedding garment”); Luke 15:22 (“Bring forth the best robe”); Gal. 3:27 (“put on Christ”); and Rev. 7:14 (“washed their robes, and made them white in the blood of the Lamb”).

A matter to do with animal death is also relevant at this point. The broad issue of animal death before Adam has already been discussed. This includes the fact that on the one hand, orthodoxy requires a belief in man’s common descent from Adam who was created in a state of original righteousness (Gen. 2:25; 3:7,21; Eccl. 7:29), from which due to a historical fall by Adam, man has fallen into original sin and human mortality (Gen. 2:17; 3:1-24; Ps. 51:5; Rom. 5:14-21; I Cor. 15:22,45,49; Article 9, Anglican 39 Articles). But on the other hand, the issue of whether one considers animal death did or did not exist before Adam’s fall is not a matter of orthodoxy<sup>34</sup>.

But we also read in Gen. 3:14 of “the serpent,” “thou art cursed above all cattle,” in which “above” (AV) is Hebrew *min* (the *mi* of a Hebrew compound word), which is the same word rendered “more” in Gen. 3:1, “Now the serpent was more (Hebrew *min*, the *mi* of a Hebrew compound word) i.e., this is here being used as a term of comparison, so that to say that “the serpent” was “cursed above all cattle, and above every beast of the field” (Gen. 3:14), means that to some lesser extent, all these Edenic animals were in some sense cursed as a consequence of Adam’s fall. So too the soil and plants of Eden were cursed due to the Fall (Gen. 3:17,18). And to the extent that man now had a sinful human nature, when after Noah’s Flood he left the Land of Eden (Gen. 1:26,28; 2:10-14) under an expanded dominion mandate of the globe (Gen. 9 & 10), this meant that his sinfulness would now impact on the wider global world beyond the World of Eden. Therefore it is clear that as a consequence of the fall, there has been an impact on both plants and animals in various ways, and more generally the environment has sometimes been impacted upon negatively by sinful man. E.g., unnecessary soil erosion from tree felling in South America which did not immediately replant trees so as to protect the soil e.g., pine trees could have been replanted in straight rows in former forest areas where trees were cut down, which would have protected the soil, and could in time later be re-harvested. Instead, unnecessary soil erosion has sometimes ruined the fertility of such areas, which *in the longer term* has also destroyed the areas economic use as e.g., a pine forest which could be harvested with such replantings on regular cycles.

Thus e.g., far more animals have been killed because of the Fall than would have otherwise occurred. Thus is evident in e.g., the usage of animals for clothing and sacrifice (Gen. 3:21; 4:2,4; 8:20), or the animals killed in Noah’s Flood (Gen. 6:17; 7:23), or the fact that the originally fruitarian man (Gen. 1:29), became a vegetarian after the Fall (Gen. 3:18), and an omnivore after Noah’s Flood (Gen. 9:3). Some plants and

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<sup>34</sup> See e.g., Vol. 2, Chapter 6, section f.

animals have also been killed in association with man extending civilization. Therefore, as first seen in the action of Gen. 3:21 when “Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them,” we cannot doubt that e.g., animal death has been increased as a consequence of the Fall.

We thus see from Scripture, that if the covenant of grace had not been made with Adam on that day, and a substitute sacrifice found in an animal sacrifice which typed Christ, then Adam would have had to die on that very “day” (Gen. 2:17). It should also be noted that “God ... clothed them,” thus symbolizing the fact that salvation is all of God, and nothing of man’s works, for it is a work of grace (Eph. 2:5,8,9). This also explains why Adam’s sons knew of sacrifice (Gen. 4:1-4), as did Noah (Gen. 8:20), who was preserved as part of God’s actions under the “covenant” of “grace” (Gen. 6:8,18), so that like Abel (Heb. 11:4), Noah “became heir of the righteousness which is by faith” (Heb. 11:7) under “the blood of the everlasting covenant” (Heb. 13:20).

And so Book 2, Homily 12, Article 35 of the Anglican 39 Articles says, “St. Paul in the fifth chapter to the Romans saith, *By the offence of only Adam the fault came upon all men to condemnation, and by one man’s disobedience many were made sinners.* By which words we are taught, that, as in Adam all men universally sinned, that is to say, became mortal and subject unto death, having ... everlasting damnation both of body and soul. *They became, as David saith, corrupt and abominable; they went all out of the way; there was none that did good, no not one* (Ps. 14:1,3) ... . But behold the great goodness and tender mercy of God in this behalf. Albeit man’s wickedness and sinful behavior was such that it deserved not in any part to be forgiven, yet, ... he ordained a new covenant, and made a sure promise thereof, namely, that he would send a Messiah [ / Messiah ] or Mediator into the world, which should make intercession, and put himself as a stay between both parties, to pacify the wrath and indignation conceived against sin, and to deliver man out of the ... cursed misery whereinto he was fallen ... . This covenant and promise was first made unto Adam himself immediately after his fall, as we read in the third of Genesis, where God said to the serpent on this wise: *I will put enmity between thee and the woman, between thy seed and her seed: he shall break thine head, and thou shalt bruise his heel* (Gen. 3:15). Afterward the selfsame covenant was also more amply and plainly renewed unto Abraham, where God promised him, that *in his seed all nations and families of the earth should be blessed* (Gen. 12:3; 22:18). Again, it was continued and confirmed unto Isaac (Gen. 26:4) ... ” (emphasis mine).

Men who have been saved, have always been saved the same way, through the covenant of grace. Thus as a covenant inside a covenant, it is also found in the Old Testament, although it was administered differently in Old Testament times than it has been since New Testament times. Therefore the Christian’s salvation is through the “the everlasting covenant” (Heb. 13:20), the covenant of grace. For the Christian, there is some relevant and pregnant imagery for his salvation in the symbolism of Sunday as the day of Christ’s resurrection, for “the God of peace, ... brought again from the dead our Lord Jesus, that great shepherd of the sheep through the blood of the everlasting covenant” (Heb. 13:20), so that Christ’s resurrection is a proof that God the Father accepted the atonement made by Christ for men’s sins.

The unsaved are in spiritual “darkness” (II Cor. 4:6) just like the world of the pre-Adamite flood was in “darkness” (Gen. 1:2). But “God who commanded light to shine out of darkness” (II Cor. 4:6) on the first creation day (Gen. 1:2b-5), “hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (II Cor. 4:6). For the statement of John 1:1, “In the beginning was (*en*, ‘he was’ = ‘was,’ indicative imperfect, 3rd person singular verb, from *eimi*) the Word,” shows that the Word was *already existing* at the time of Genesis 1:1, “In the beginning God created the heaven and the earth.” Hence Christ says to the Father, “O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (John 17:5, emphasis mine), for the Son already “was” at the time of “the beginning” (John 1:1). The “Word” was already existing at the time of Genesis 1:1 because he “was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made” (John 1:1-3). “And the Word was made flesh, and dwelt among us” (John 1:14). He “was the true Light” (John 1:9). And “as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:12,13).

The New Testament thus uses the imagery of the darkness and light of the first creation day in a poetical way with regard to Christ. In part, that relates to the fact that the first day of the week, Sunday, became a Christian Sabbath, for in the words of the double *entendre* of the Greek, Christ rose on “the first of the week (*sabbaton*)” or “the first of the sabbaths (*sabbaton*),” thus making Easter Sunday the first of subsequent Sunday Sabbaths. Hence St. John sandwiches this reference to Easter Sunday in between dated references to the Sunday before Easter, Palm Sunday (John 12:1,12-19) which includes the citation in John 12:13 of Ps. 118:25, which follows the words of Ps. 118:24, “This is the day which the Lord hath made” because Sunday became known as “the Lord’s day” (Rev. 1:10); and also the Sunday after Easter (John 20:19,26). So too, reference is made to Sunday sacredness in the Epistles to the Corinthians (I Cor. 16:2).

To the extent that the weekly sabbath thus went from Saturday (Jewish) to Sunday, there is also a reminder of the creation week of Genesis 1, and God’s institution of the weekly sabbath in Gen. 2:1-3. Hence the imagery of Genesis 1:2-2:3 is in fact more widely present at an implied level in these passages.

But for our immediate purposes, the significant point is the relationship of this First Day imagery to the Gospel of salvation. For while the unsaved are in spiritual “darkness” (II Cor. 4:6) just like the world of the pre-Adamite flood was in “darkness” (Gen. 1:2); by contrast, “God who commanded light to shine out of darkness” (II Cor. 4:6) on the first creation day (Gen. 1:2b-5), “hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (II Cor. 4:6).

Furthermore, in the Anglican 1662 *Book of Common Prayer*, the Communion reading for Easter Day is John 20:1-10 which tells of Mary Magdalene and others coming to the sepulchre of the risen Christ. John 20 goes on to say that as “Mary” was

“weeping” (John 20:11), “Jesus saith unto her, Woman why weepest thou, whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master” (John 20:15-16).

We here find a contrast between the Garden of Gen. 3 and the Garden of John 20. In the Garden of Genesis 3, we find the first Adam and first Eve fallen. God seeks out man, calling out a question, “unto Adam,” “Where art thou?” (Gen. 3:9), and giving the Promise of a Messiah to come (Gen. 3:15). In John 20 we find the second Adam, Christ, with a redeemed woman, Mary Magdalene, who in some sense types the Church and thus is a symbolic Second Eve (II Cor. 11:2,3; Eph. 5:31,32). The incarnate God seeks out man, calling out a question, “Woman why weepest thou, whom seekest thou?” (John 20:15). The story of the Garden of Genesis 3 is the story of death in the first Adam, but the story of the Garden of John 20 is the story of life in the second Adam. We cannot properly understand the second garden of John 20 without also understanding the first garden of Genesis 3, and *vice versa*. For as St. John says at the end of John 20, “these things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:31).

**(Part 5) CHAPTER 5***Racially mixed marriages & racial segregation.*

- a] *The Table of Nations (Gen. 10)*
  - General Introduction.*
  - Key 1: Mind the Gap in a Hebrew Genealogy.*
  - Key 2: The Rainbow Arcs.*
  - Key 3: Colour-coded internal Hamitic divisions (Gen. 10:6).*
  - Key 4: Colour word plays.*
  - Key 5: The Racial Universality of Noah's Three Sons.*
  - Key 6: Master & Servants Races (Gen. 9:25-27).*
  - Key 7: Later Table of Nations Usage in Scripture.*
  
- b] *The Old & New Testament Jew-Gentile distinction.*
  
- c] *Bob Jones Sr. (d. 1968) – A past master of Biblical racial morality on segregation & opposition to mixed marriages.*
  
- d] *The Rainbow Racial Classification System.*
  
- e] *Racially Mixed Marriages.*
  
- f] *The “new heavens and the new earth” (Isa. 66:22).*
  
- g] *An excursus on the racial theoretics of Joseph Smith of the Mormon Cult.*
  - i] *Political backdrop to the rise of Mormonism.*
  - ii] *Joseph Smith's racial teachings.*
  - iii] *Contemporary LDS Mormon teachings on racially mixed marriages.*
  - iv] *Conclusion.*

(Part 5, Chapter 5) a] *The Table of Nations (Gen. 10):*

*General Introduction*

*Key 1: Mind the Gap in a Hebrew Genealogy.*

*Key 2: The Rainbow Arcs.*

*Key 3: Colour-coded internal Hamitic divisions (Gen. 10:6).*

*Key 4: Colour word plays.*

*Key 5: The Racial Universality of Noah's Three Sons.*

*Key 6: Master & Servants Races (Gen. 9:25-27).*

*Key 7: Later Table of Nations Usage in Scripture.*

(Part 5, Chapter 5) a] *The Table of Nations (Gen. 10):*

*General Introduction.*

The *Table of Nations* in Genesis 10 and its manifestation in Acts 17:26, are the key fundamental passages on Biblical race based and linguistic cultural nationalism used by religiously conservative Protestant Christians. Though I have found that such men may not agree on all the finer details of Gen. 10 or how to apply all elements of Biblical racial morality, and there is some variation among them with respect to presentation and emphasis on certain Scriptures; nevertheless, amidst their diversity, I have generally found that religiously conservative Protestant Christians who uphold racial segregation values agree that these passages of Gen. 10 and Acts 17:26 form the foundational core area of Biblical teaching showing God's will for the segregation of the races. I thank God that when I was in my 30s in 1990s, I was in contact on the issue of racial morality with both Broughton Knox (1916-1994), the Principal of two Evangelical Anglican Colleges, to wit, Moore Theological College, Sydney (1959-1985), and George Whitfield College, Cape Town, South Africa (1989-1992); and Ed Ulrich (1921-2009), an independent Reformed Baptist minister at Lake Waccamaw, North Carolina, USA, former Principal at Goldsboro Christian School, North Carolina, USA<sup>35</sup>, and Member of the Board of Trustees at Bob Jones University, USA, appointed in 1962 when Bob Jones Sr. (1883-1968) was still alive<sup>36</sup>. He told me that he had known Bob Jones Sr. from

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<sup>35</sup> Dreisbach notes that a number of white racial segregationist Christian Schools were set up in the wake of *Brown vs. Board of Education* (USA Supreme Court, 1954, 347 US 483), which was a very badly decided case. Dreisbach, D., "The New Christian Right and the Ideology of Counter-Secularism," *Journal of Christian Reconstruction*, Vol. 12, No. 1, 1988, pp. 60-91 at p. 69.

<sup>36</sup> Though Ed Ulrich and myself never personally met, we were in both written correspondence and oral telephone discussions together from 1993. But our last cogent telephone discussion was in 1999. Then due to Alzheimer's disease he was in ever increasing degrees, *non compos mentis*. While I tried to speak to him on several occasions during the 2000s by phone, I found that though he could still pick up a phone, he was *non compos mentis* e.g. though I recognized his voice, when I asked him his name he could not tell me it, and while he could seemingly answer any question with "Yea;" if

1938 when he was at what was then Bob Jones College in Tennessee, which he said was much ‘smaller’ then, and the students had ‘more personal touch’ with both Bob Jones Sr. and Bob Jones Jr., and he thus knew both of them from that time<sup>37</sup>.

To the extent that among religiously conservative Protestant Christians, Broughton Knox was a leading Protestant spokesman for Biblical racial segregation in Australia and South Africa, and Ed Ulrich was a leading Protestant spokesman for Biblical racial values in the USA, I have been privileged to have had such contact with these men. And something like “Mark” who speculatively appears to have been some kind of a “go-between” point of contact between the Apostles Peter (Acts 12:12,13) and Paul (II Tim. 4:11), in my 1990s discussions with these men; I used to tell them relevant matters, advising Ed Ulrich of certain things to do with Broughton Knox’s work in Australia and South Africa, and advising Broughton Knox of certain things to do with Bob Jones University in the USA. Both men were appreciative of this work as a link-man between religiously conservative Protestant Christians upholding the Biblical values of Gen. 10 and Acts 17:26 in Australia, South Africa, and the United States of America.

Race is an important component of national identity in the Biblical principles found in *The Table Nations*. Thus e.g., this emerges in the writings of Dr. D. Broughton Knox (d. 1994), who was a well known racial segregationist, e.g., advocating racial segregation on just terms in South Africa, and he was also a vocal supporter for the re-introduction of the *White Australia Policy* (repealed in the 1960s and 1970s). Galatians 3:28 says, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus;” and Col. 3:11 says, “there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.” In discussing “race,” Brought Knox refers to e.g., “Galatians 3:28” and “Colossians 3:11,” and says, “a Jew, did not even eat meals with Gentiles” (cf. John 4:9). “It would, however, be a mistake to uses these passages as though the old differences had evaporated. They are still there, but they are no longer barriers to Christian fellowship” (cf. Acts 15 & 21). “For example, a man is still a man and a woman a woman [see Gal. 3:28, *supra*]; the barbarous Scythian still belongs to a very different culture from the civilized Greek [see Col. 3:11, *supra*]. These divisions are still real and still the basis of political life, and it would be folly to ignore them. But what Paul is saying is that, in Christian fellowship, they are not barriers to ... fellowship in Christ ... . They are misapplied it taken to be the mind of God in regulating the affairs of nations ... .”

“The word ‘race’ in its current use is modern. The Bible term is ‘nation’ ... .” The “word ... ‘race,’ ‘nation’ and ‘culture’ refer to the fact that people form themselves

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I asked him something like, “What did I just say,” he still would just say “Yea.” Occasionally he could speak a bit of a longer sentence, but he still lacked overall cogency. E.g., in the early 2000s I asked him if he knew when Bob Jones University had repealed their prohibition on inter-racial dating and marriage, and he briefly replied that they had “never” done so as far as he knew, and he then became garbled and incoherent.

<sup>37</sup> Phone discussion of 19 (Australia) / 18 (USA) Nov. 1994.

into groups round a common centre of loyalty ... .” E.g., around “religion. The Jewish race, or nation, is an example of this. But more frequently language is added to religion and historical background to become the centre round which the group forms,” so that “language, religion and a common ancestry and locality combine to form a very self-conscious centre of loyalty. And when colour of the pigment of the skin and different physiognomy are added as well there is a very strong and distinct unifying force to keep the group conscious of itself.” “... Nations, or groupings, ... are natural developments of family descent. ... Genesis 10, verses 5,20,25 and 31, together with Acts 17:24-27, make clear that the separation of the nations into geographical units, each in its own territory and land, is the will of God ... <sup>38</sup>.”

Dr. Ed Ulrich (d. 2009) was raised as a Southern Baptist in the USA, but he left them around 1961 to become what he called an “Independent Baptist.” He was the Director of The Anchorage Christian Camp at Lake Waccamaw, North Carolina, USA, where he pastored an Independent Baptist Church<sup>39</sup>. He too, says, “According to the Bible all men are descended from Noah. Race is determined by descendance from one of Noah’s three sons – Ham, Shem, and Japheth. God has endowed the descendants of each son with unique characteristics and functions. The three major races are further subdivided into descendents of the sons of each of Noah’s sons. These divisions are provided in the ninth chapter of the Book of Genesis in the Bible, and in the chapters that follow. Races are subdivided into nationalities. Under the three main races, the following present-day groups might be classified by way of example: (1) Hamitic peoples: Orientals<sup>40</sup>, ... Indians, Negros (2) Shemitic (Semitic) peoples: Hebrews (3) Japhethetic peoples (Japethites): Caucasian, German, Scandinavian ... . God has ordained that there shall be separate races having separate functions, and he has commanded that they shall not mix ... . God’s will is made known to man by means of revelation. The primary source of revelation is ... the Holy Bible.” “A ... list of Scriptures that reveal God’s will on matters of race includes .... Genesis 9:24-12:4; ....

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<sup>38</sup> E.g., Knox, D.B., *Not By Bread Alone: God’s Word on Present Issues*, The Banner of Truth Trust, Scotland, UK & Pennsylvania, USA, 1989 (ISBN 0-85151-5657), chapter 8, “Race,” pp. 51-56, at pp. 51-53 (emphasis mine); & cf. Tony Paine *et unum* (Editors), *D. Broughton Knox Selected Works*, Volume III, The Christian Life, Matthias Media, Sydney, New South Wales, Australia, 2006, (ISBN 1-921068-41-8), Part 3, Chapter 12, “Race,” pp. 191-196.

<sup>39</sup> Letter of Ed Ulrich to myself of 8 Sept. 1993; & phone discussion of 13 Dec. 1995.

<sup>40</sup> In a phone discussion of 19 (Australia) / 18 (USA) Nov. 1994, when I asked Ed Ulrich what he meant by “Oriental” in this “Joint Appendix” document, he identified Mongoloids, saying, “Chinese, Japanese, Indonesian people [and] so forth” which he said were “Hamitic.” By contrast, I consider Mongoloids are Shemitic.

Acts 17:24-38 ...<sup>41</sup>.” Thus e.g., he stated to me in 1999 that he was concerned at coloured immigration into the USA at that time, especially of “Caribbeans,” saying the USA was “getting more and more and more<sup>42</sup>.”

A book that Brother Ed Ulrich told me he found useful on this subject was *Essays on Segregation* (1960), written under the Editorship of the Anglican (Episcopal) clergyman, the Reverend Mr. T. Robert Ingram, sometime Rector of St. Thomas’ Church and School at Houston, Texas, USA.



Robert Ingram, Rector of St. Thomas’ Episcopal Church, Houston, Texas, USA (1953-1985)<sup>43</sup>.

*Essays on Segregation* (1960) contains racial segregationist essays by: Robert Ingram (Editor); as well as the Registrar and Historiographer in the USA Anglican Diocese of Virginia, George Brydon; the USA Anglican clergyman Edward Guerry (sometime Rector of the parishes St. James and St. John, Charlestown, South Carolina); Henry Egger, *infra*; James Dee (Rector of Trinity Church, Statesville, North Carolina); and Bishop Albert Thomas (Retired<sup>44</sup>), formerly Bishop of South Carolina (1928-1944)<sup>45</sup>.

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<sup>41</sup> Ulrich, E., “Joint Appendix” for Bob Jones University and Goldsboro Christian Schools, Inc., 1981 in *Bob Jones University case*, 76 L. Ed. 2d, (copy in the US Supreme Court Library), pp. 31-46 at pp. 40-42.

<sup>42</sup> Phone discussion of 6 Jan. 1999.

<sup>43</sup> “St. Thomas’ Episcopal Church,” “A Brief History of St. Thomas” (2014) (<http://stthomashouston.org/welcome/a-brief-history-of-st-thomas/>).

<sup>44</sup> One of the fellow contributors of this work, Edward B. Guerry of the Diocese of South Carolina, records in a book review on *A Biographical Tribute to the Rt. Rev. Albert Sidney Thomas* (1977), which was written by the Bishop’s cousin, Charles Thomas, (see three footnotes below), that having “faithfully served his Diocese for 67 years; Bishop Thomas was very active after his retirement in 1944.” After his “retirement” he was at “Rockville, St. John’s Parish, Johns Island [Charlestown County, South Carolina, USA, north-east of Wadmalaw Island], where ... after Mrs. Thomas’ death in 1955, Bishop Thomas gave the beautiful steeple of the Parish Church in loving memory of his devoted wife.” “He married” “Emily Jordan Carrison of Camden, S[outh] C[arolina],” “in 1908,” “the same year in which he became Rector of St. David’s, Cheraw. He later served as Rector of St. Michael’s, Charleston, and was consecrated Bishop of South Carolina in

E.g., Henry Egger (d. 1962), sometime Rector of St. Peter's Episcopal Church, Charlotte, North Carolina (till 1962), says, "enforced physical proximity or closeness of the races does promote interbreeding (amalgamation). It is one of my deepest convictions that it is not God's will to mix the races." At this point he quotes "Acts 17:26" (which in the AV reads, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation"). And he then says, "As one of my colored friends said, 'God segregated us when he made us black'<sup>46</sup>."

And Bishop Albert Thomas (1873-1967) also wrote an article in *Essays on Segregation* (1960). In *A Biographical Tribute to the Rt. Rev. Albert Sidney Thomas* (1977)<sup>47</sup>, written by the Bishop's cousin, Charles Thomas, there is a recognition that all men are part of the same human primary race, since e.g., reference is made to "the Divine institution of the human family;" and also "the best elements of human life" such as "courage, unflinching devotion to duty," and "unselfish service"<sup>48</sup>. But within these parameters, Charles Thomas also documents how Bishop Albert Thomas was brought up in a racially segregated world which, for instance, distinguished between white Caucasians and

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1928." "He was tenth of 14 children of Col[onel] John P. Thomas, Superintendent of The Citadel [Military College, Charleston, South Carolina], and his wife, Mary Caroline Gibbs. Albert Thomas was the first honor graduate of The Citadel. He was at Darlington, Hartsville, Society Hill, and Marion." He had a long family history association with South Carolina, for instance, "his ancestors" included "the Rev. Samuel Thomas, who was a missionary to South Carolina for the Society for the Propagation of the Gospel. Another forbear was the Rev. Thomas Hasell, who served the Parish of St. Thomas and St. Dennis for 35 years before his death in 1744." The book also "tells of the great influence upon Bishop Thomas of Dr. William P. DuBose, the Sewanee [Tennessee, USA] theologian, and of his long and intimate relationship with his Alma Mater, The Citadel." *Historical Magazine of the Protestant Episcopal Church*, Vol. 48, No. 1, Published by the Historical Society of the Episcopal Church, p. 120 (<http://www.jstor.org/discover/10.2307/42974693?sid=21105325104691&uid=4&uid=2129&uid=70&uid=2>).

<sup>45</sup> Ingram, T.R. (Editor), *Essays on Segregation*, St. Thomas Press, Houston, Texas, USA, 1960, p. iv.

<sup>46</sup> *Ibid.*, p. 29.

<sup>47</sup> Charles Edward Thomas's *A Biographical Tribute to the R[igh]t Rev[erend] Albert Sidney Thomas: LL.D., D.D., S.T.D., 1873-1967, Ninth Bishop of South Carolina, 1928-1944*, A Press, Original from Wisconsin University, Madison, USA, 1977, digitized 2009 ([http://books.google.com.au/books/about/A\\_Biographical\\_Tribute\\_to\\_the\\_Rt\\_Rev\\_Alb.htm?id=Z4bkAAAAMAAJ&redir\\_esc=y](http://books.google.com.au/books/about/A_Biographical_Tribute_to_the_Rt_Rev_Alb.htm?id=Z4bkAAAAMAAJ&redir_esc=y)).

<sup>48</sup> *Ibid.*, pp. 72 & 76.

black Negroes. E.g., he refers to a “plantation population of 100 white and black people,” including a “loyal and faithful Negro,” called “Henry,” who lived in a “cabin farther from the house than the other former ‘quarters’ where most of the Negroes lived at Mt. Hope<sup>49</sup>.” And with respect to Albert Thomas’s earlier young life when he was at Charleston in South Carolina, he says, “high points of life in Charleston ‘when you are approaching your teens’” included military “parades,” e.g., “The Citadel cadets led by ‘Father on his white horse – looking very grand’ ([says Albert Thomas,] Colonel Thomas mounted his horse every afternoon for ‘retreat’ on Marion Square when the towns-people gathered to see the Cadets lowering the flag).” “Parades were a big part of life in Charleston,” and this included seeing “Negro military companies” who “came out in full uniforms and regimental strength size.” And there was also a “friendly old colored woman” who “sold on the street” such things as “bananas” and “molasses candy<sup>50</sup>.” Reference is also made to Indians in a section on “Rockville on Wadmalaw Island [Charlestown County, South Carolina, USA, southwest of Johns Island]. This three story, hundred year old house, with the ground floor walls built of *pisé de terre* [French, ‘rammed earth,’], clay, sand and oyster shell tampered in forms, the ancient Indian building material, had not been occupied for some years and was in a decaying state ...<sup>51</sup>.”

Against this backdrop, in *Essays on Segregation* (1960), Bishop Albert Thomas recognizes the human primary race, referring to “any human relationship” such as “e.g., that of man and wife.” He also places this in the context of a Jew-Gentile distinction, saying, “Every man [i.e., human race], whether Jew or Gentile [i.e., a finer division], has direct access to Christ by faith;” and he then cross-applies this to a white-coloured distinction saying, “men [i.e., human race], whether colored or white [i.e., a finer division], have equal access to Christ as their Divine Redeemer.” He thus refers to “our fellow man [i.e., human race] whatever his color [i.e., a finer division].” And in terms of “colored or white” people, the Bishop refers to the Mongoloid “Indian,” the Negroid “Negro race,” and Caucasoid “Christian-minded white people.” And the Bishop upholds “racial segregation,” saying, “there is virtue ... in the maintenance of the integrity of every race as it has come to be in the providence of God. Do we not read in Acts ...17 ...?,” and after quoting from Acts 17:26, he then says, “These words seem clearly to indicate a Divine purpose for every race. The plain implication is a racial separation, not inconsistent with love, but rather the appointment of God.” Thus with respect to the very bad and wrong decisions in the 1950s by “the Supreme Court of the United States departing from its proper constitutional function of interpreting the law of land,” i.e., contextually the type of miscarriage of justice found in the desegregationist *Brown’s case* (1954), the Bishop fairly says, the US Supreme Court is “found fighting against God<sup>52</sup>.”

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<sup>49</sup> *Ibid.*, p. 24.

<sup>50</sup> *Ibid.*, p. 22 (emphasis mine).

<sup>51</sup> *Ibid.*, p. 59 (emphasis mine).

<sup>52</sup> Ingram’s *Essays on Segregation* (1960), *op. cit.*, pp. 70-73 (emphasis mine).

So likewise, the Presbyterian, Dr. Guy Gillespie, as the President Emeritus of Belhaven College, Jackson, Mississippi, USA, says some similar things with regard to Gen. 10 and Acts 17:26 in *A Christian View on Segregation* (1954). E.g., under the sub-heading, “New Divisions After the Flood Stemming From Sons of Noah (Gen. 9:18-29),” he says, “After the flood the three sons of Noah, Shem, Ham and Japheth, became the progenitors of three distinct racial groups, which were to ... overspread the earth. The descendants of Shem migrated eastward and occupied most of Asia the descendants of Japheth migrated westward and ultimately occupied the continent of Europe, while the children of Ham moved generally southward toward the tropics and occupied the continent of Africa, and possibly southern Asia and the islands of the Pacific. This brief record, ... while affirming the unity of the race, also implies that an all-wise Providence has ‘determined the times before appointed, and the bounds of their habitation’ [Acts 17:26]<sup>53</sup>.”

“... Paul the Apostle to the Gentiles ... in his ... speech to the Greeks at Athens ... said: ‘God ... hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed and the bounds of their habitations’ (Acts 17:24-26). Writing to the Colossians he said: ‘And have put on the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.’ In the first passage Paul affirms the unity of the race based upon a common origin ... . In the second passage Paul asserts the unity of all believers in Christ, regardless of their racial differences .... . That Paul had in mind ... the wiping out of all distinctions of race, nationality, social status, sex or cultural heritage, is disproven by the fact that Paul never ceased to identify himself as a member of the Jewish race [e.g., Rom. 9:3; 16:21; II Cor. 11:22] ... . He recognized the master-slave relationship prevalent in Greek and Roman society, and enjoined obedience to the reciprocal duties arising therefrom [e.g., Eph. 6:5-9; Philm.10-18]. He also clearly recognized the status assigned to woman by social custom, and denied to woman some of the privileges and functions exercised by men in the churches ... [e.g., I Tim. 2:8-3:13].” And “... segregation was imposed upon the Hebrew people by Divine authority and express command ... .” Thus “segregation represents the best thinking ... upon moral and ethical principles ...<sup>54</sup>.”

Guy Gillespie’s understanding that, “The descendants of Shem migrated eastward and occupied most of Asia,” accords with my view that the Mongoloids are Shemitic, as opposed to Ed Ulrich’s view that they are Hamitic, *supra*. Though e.g., the fact that Gillespie considered “the children of Ham” “possibly” went into “southern Asia,” means he considered the Australoids were “possibly” Hamitic, whereas I would regard them also as Shemitic. This type of diversity is an example of the fact that religiously conservative Protestant Christian racial segregationists do not always agree on all the

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<sup>53</sup> Gillespie, G.T., *A Christian View on Segregation*, Made before the Synod of Mississippi of the *Presbyterian Church in the U.S.A.*, 4 Nov. 1954, p. 9.

<sup>54</sup> *Ibid.*, pp.12-13.

finer details of *The Table of Nations*, a fact that would be no doubt writ even larger if one were to itemize diverse views on the identities of a number of disputed names on *The Table of Nations*. Nevertheless, amidst all the diversity on such specifics, there is still a clear general agreement on “the big picture” that Gen. 10 and Acts 17:26 teach that God created and segregated the races into different national groups. Thus one finds this broad area of general agreement between e.g., Knox, Ulrich, Gillespie, and myself, so that Gen. 10 and Acts 17:26 form the foundational core area of Biblical teaching showing God’s will for the segregation of the races.

(Part 5, Chapter 5) a] *The Table of Nations (Gen. 10):*  
*Key 1: Mind the Gap in a Hebrew Genealogy.*

Though there are a number of keys to understanding Genesis 10, *one important general principle* for understanding the *Table of Nations* needs to be clearly stated at the very outset, since without it a modern day researcher of the information in Gen. 10 will quickly go awry in certain important particulars. This is *the principle of selections of relevant nations frequently being made with respect to nations of Holy Moses’ day in the 15th century B.C., and possibly also certain other Biblical matters*, as a manifestation of the fact that *there may be gaps in Hebrew genealogies*<sup>55</sup>. Thus on the one hand, I date Noah’s Flood to c. 50,000 B.C. +/- 16,000 years, with a best estimate on the presently available data of c. 35,000 B.C. +/- 1,500 years. This means that on these dates, Noah and his three sons in Gen. 10:1 probably date to c. 35,000 B.C. . But on the other hand, while Shem’s genealogy to Peleg in Gen. 10 & 11 (Gen. 10:21,24,25; 11:10-19) in c. 9,000 B.C., and Shem’s genealogy from Peleg to Abraham in Gen. 11 (Gen. 11:19-26) in c. 2,200 B.C., indicates by their gradual incremental diminishing of ages that this is tracing Shem’s descendants over this vast period of c. 33,500 years from c. 35,000 B.C. to c. 1500 B.C. with various selections over time; by contrast, more generally, the selections appear to go straight from the time of Noah’s Flood c. 35,000 B.C., down to Moses’ time c. 33,500 years later at c. 1500 B.C. .

Of course, this is not a problem for those who understand the principles of Hebrew genealogies e.g., any of us human beings alive today could say we are “the Children of Adam” (I Cor. 15:45,47,49), or any white person could call himself “a son of Japheth,” or any light brown person of the Jewish race could call himself “a son of Abraham” by race (Luke 16:30), or any Negro could call himself, “a son of Cush.” Thus *in the context of Gen. 10*, most commonly, *The Table of Nations* is looking to provide racial selections from the Biblically known world which are relevant to the immediate geographical setting of Moses’ day, with some special, though not exclusive, further reference to, the Pentateuch (e.g., see my comments on the “Amorites” on the east side of the Dead Sea in the post-Conquest period, *infra*). Thus e.g., one finds reference to

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<sup>55</sup> See Vol. 1, Part 1, Chapter 5.

“Sodom,” “Gomorrhah,” “Admah,” and “Zeboim” on *The Table of Nations* in Gen. 10:19, and then later in the Book of Genesis in chapter 14 at verse 2. Or e.g., the Egyptian son of Ham here isolated is “Mizraim” in Gen. 10:6 (Hebrew, *Mitzrayim*), which is a term used for Upper and Lower Egypt following their political unification. This event occurred more than thrice ten thousand years after c. 35,000 B.C., but transpiring before Moses’ day, and being most important to the world of Moses’ day, the racial groups which came from a common Hamitic ancestor, called “Matzowr” (see Hebrew, *Matzowr* at Gen. 10:13, *infra*), to form the Mediterranean Caucasoid Egyptians, are thus referred to as the “Mizraim,” and referred to in this context as one of “the sons of Ham” (Gen. 10:6). This principle also means that *the rainbow arcs relate to the locations of these groups broadly in Moses’ time also*; and thus *generally* reflect population movements of Noah’s descendants during the Holocene in the general area of the Mediterranean world, rather than their original locations in the area now under the waters of the Persian Gulf. Thus e.g., one might expect that tens of thousands of years separate “Japheth” in c. 35,000 B.C. from his selected descendants of the Holocene period in “Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras” (Gen. 10:2) in c. 1500 B.C. .

(Part 5, Chapter 5) a] *The Table of Nations (Gen. 10):*

Key 2: *The Rainbow Arcs.*

*Introduction; The Japhetic Group (Gen. 10:2-5);*

*The Hamitic Group (Gen. 10:6-20); The Shemitic Group (Gen. 10:21-31).*

(Part 5, Chapter 5, section a, Key 2: *The Rainbow Arcs,*) *Introduction.*

Religious liberals have frequently attacked the veracity of the ethnological integrity of *The Table of Nations*, e.g., Skinner claims that “the enumeration is not ethnological in principle<sup>56</sup>,” whereas religious conservatives have used it as an authoritative source of information in Biblical exegeses<sup>57</sup>. As a religious conservative, certainly I defend its integrity. In this process, while my work on the rainbow arcs is, to the best of my knowledge, original analysis, as by the grace and power of God, I “study to shew” myself “approved unto God” (II Tim. 2:15); I also benefit from the work of those who have gone before.

In this context, in addition to consulting the ancient Jewish historian, Josephus (1st century A.D); I shall especially make reference to the work on *The Table of Nations* by the Anglican Christian Bishop Simon Patrick (1626-1707), Bishop of Chichester

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<sup>56</sup> *International Critical Commentary (ICC)*, Skinner, J., *Genesis*, T. & T. Clark, Edinburgh, Scotland, UK, 1910, pp. 194 & 196.

<sup>57</sup> E.g., Knox, D.B., *Not By Bread Alone* (1989), *op. cit.*, chapter 8, “Race,” pp. 51-56, at p. 53.

(1689-1691) and Bishop of Ely (1691-1707), when he was *Church of England* Lord Bishop of Ely (1695), in his *Commentary upon Genesis* (1695)<sup>58</sup>; and also the Anglican Christian Canon Andrew Fausset (1821-1910), who was Canon of York (from 1885) in the Established *Church of England*, in his *Critical and Expository Bible Cyclopaedia* (c. 1910)<sup>59</sup>. And less commonly, I shall also sometimes refer to others e.g., Robert Jamieson (1802-1880) of the *Jamieson, Fausset, & Brown Bible* commentaries, a Presbyterian Christian who remained with the Established *Church of Scotland* at the time of the Disruption in 1843 resulting in the *Free Church of Scotland*, and who later was Moderator of the *Church of Scotland* in 1872 (a 12 month appointment).

I find that works such as those of the Protestant Christians, Bishop Simon Patrick and Canon Andrew Fausset, generally show a most valuable level of research and connection with ethnological principles in their information. They reflect a greater depth of analysis and consideration than one finds in the generality of the more superficial “commentaries” of these debased more contemporary times. Sometimes I draw the rainbow arcs from *The Table of Nations* with identifications agreed upon by, e.g., Simon Patrick and / or Andrew Fausset, and sometimes with e.g., identifications Patrick and / or Fausset refer to but disagree with, or are non-committal on. Though my work is thus particularly indebted to Josephus, Bishop Patrick, Canon Fausset, and Moderator Robert Jamieson; it is sometimes, albeit less commonly, supplemented by other identifications, e.g., my original work on “Tubal, and Meshech” in the Japhetic group (Gen. 10:2), or the “Anamim” in the Hamitic “Mizraim” group (Gen. 10:13). And my work on the rainbow arcs is an important piece of original work in determining the smaller number of identifications followed over the larger number of *prima facie* possibilities.

Furthermore, Bishop Simon Patrick (d. 1707) makes extensive favourable usage of “Bochart” or Latin, “Bochartus,” *infra*. The Reverend Mr. Samuel Bochart (1599-1667) was a French Protestant clergyman at Caen in north-western France (a port city which is south-west of Le Havre, on the Orne River, c. 9 miles or c. 14 kilometres from the English Channel). He was a writer who produced a two volume work, *Geographia Sacra seu Phaleg et Canaan* (1646), repeatedly referred to by Simon Patrick as “Phaleg<sup>60</sup>,” *infra*. When Bishop Patrick wrote in 1695, this was just a decade after the infamous Revocation of the *Edict of Nantes* in 1685, which ended religious freedom of worship for Protestants in France, and resulted in the persecution of French Protestants by Romanists as recorded in

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<sup>58</sup> Simon Patrick, *Commentary upon the First Book of Moses, called Genesis*, by the Right Reverend Father in God, Symon, Lord Bishop of Ely, Printed for Ri[chard] Chiswell, at the Rose and Crown in St. Paul’s Church-Yard, 1695, p. 184 (available via <http://books.google.com.au>); hereafter called his *Commentary upon Genesis* (1695) (with some spellings and punctuation modernized).

<sup>59</sup> Fausset, A.R., *The Critical and Expository Bible Cyclopaedia*, Hodder & Stoughton, London, UK [undated, c. 1910].

<sup>60</sup> “Samuel Bochart,” *Wikipedia* ([http://en.wikipedia.org/wiki/Samuel\\_Bochart](http://en.wikipedia.org/wiki/Samuel_Bochart)), includes a portrait of Bochart.

various updated editions of *Foxe's Book of Martyrs*<sup>61</sup>. Thus among other things, the favourable usage by an Anglican Protestant Bishop of this French Protestant work, was a statement of fraternity with these fellow Protestants in a spirit of broad-Protestantism reminiscent of earlier English Protestant remembrance of the French Protestant martyrs of St. Bartholomew's Day in 1572, also remembered in various editions of *Foxe's Book of Martyrs*<sup>62</sup>. For in the words of Article 17 of the Anglican 39 Articles, "They ... are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth ... . For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved" (Acts 4:10-12). And religiously conservative Protestant Christians of diverse intra-Protestant traditions, together with those presently in some form of apostate Christianity e.g., Romanism, but who in God's good time are en route out of that and will in time come into religiously conservative Protestant Christianity (Rev. 18:4); are all part of what the *Apostles' Creed* in the Anglican 1662 *Book of Common Prayer* calls, "The holy Catholick Church" (Matt. 16:18, "church" singular<sup>63</sup>; Acts 9:31, Greek *kath'* / throughout '*oles* / 'all,' from '*olos* / *holos* i.e., catholic or Greek *katholikos* = *katholou* = *kath'* + '*olos*; Eph. 4:4; 5:31,32), whether they are e.g., Anglican, Lutheran, French Huguenot, Dutch Reformed derived, Presbyterian, Baptist, independent Evangelical, etc. .

(Part 5, Chapter 5, section a, Key 2: The Rainbow Arcs,  
The Japhetic Group (Gen. 10:2-5).

As previously discussed in Volume 1 of *Creation, Not Macroevolution – Mind the Gap*, Part 2, Chapter 21, at "Map 3," *infra*, the rainbow arcs on *The Table of Nations* in Gen. 10 help us resolve some possible uncertainties. These are part of a wider expressionistic art form. In expressionism, the artist is not seeking to depict object reality, but subjective emotions and responses that are aroused in him by certain objects and events. An expressionist artist may thus use exaggeration, distortion, and fantasy, so as to produce vivid and jarring elements. But it is always highly subjective to the given artist. Thus e.g., these "rainbow arcs" do not have the mathematically and scientifically precise curvature one would find on an actual rainbow, but rather are *curve shapes* which are expressionistically calculated to arouse in the viewer the general idea of a rainbow arc. They thus theologically and artistically point us to the rainbow of the Noachic covenant with man and domestic creatures (Gen. 9:8-17). Hence because they expressionistically

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<sup>61</sup> E.g., *Foxe's Book of Martyrs*, 1563, Third Edition by William Bramley-Moore 1867, *op. cit.*, pp. 601-666; *Foxe's Book of Martyrs*, as edited by William Forbush in 1926, abridged edition of 2004, *op. cit.*, pp. 68-76.

<sup>62</sup> E.g., *Foxe's Book of Martyrs*, 1563, Third Edition by William Bramley-Moore 1867, *op. cit.*, pp. 126-134; *Foxe's Book of Martyrs*, as edited by William Forbush in 1926, abridged edition of 2004, *op. cit.*, pp. 62-67.

<sup>63</sup> Greek, "*ekklesian* ('church,' feminine singular accusative noun, from *ekklesia*)."

point to, and echo, a rainbow, I refer to them as “rainbow arcs,” though it must be clearly understood that this terminology is connected to this wider art form.

Thus in the Japhetic group “the sons of Japheth; Gomer [Cimmerians], and Magog [Scythians or Galatians], and Madai [Medes]” form an arc from Gomer in the west to Madai in the east; and since on general principles there is a second arc, it must be here “Javan [Greece], and Tubal [Thebes], and Meshech [Greek Macedonia], and Tiras [Thrace],” which starts at Javan (Greece) in the south of Greece, and goes up through Greece to the north and then east.



Map 3.

JAPHETH

1. Gomer (Cimmerians or Galatians)	2. Magog (Scythians)	3. Madai (Medes)	4. Javan (Greece)	5. Tubal (Thebes)	6. Meshech (Macedonia)	7. Tiras (Thrace)
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One view identifies “Gomer” through reference to the Assyrian *Gimer* as the Greek Cimmerians, and while their presence in the generally right area for the rainbow arc means I have used this possibility in Vol. 1, *supra*, there is some uncertainty as to exactly when the Cimmerians came into this area of Asia Minor. Thus I raise it as one possibility, though not the only possibility. The Jewish historian, Josephus (1st century A.D.) says for Gen. 10:2, “Gomer founded those whom the Greeks now call Galatians” (*Antiquities* 1:6:1), and given their location in Asia Minor, he may be correct on the basis of the rainbow arc, and so these are here given as an alternative to the Cimmerians. A New Testament Book is addressed to the Galatians. Fausset identifies “Gomer” as “The Cimmerians,” and says “The Galatians

were Celts, and so sprung from G[omer]<sup>64</sup>,” i.e., thus regarding the Cimmerians and Galatians as being of the same basic ethnic stock. Simon Patrick says, “... Our famous *Cambden* (in his account of the first inhabitants of *Britain*) thinks that the *Cimbrii* or *Cimmerii* descended from ... *Gomer* ... . But this ... is confuted by what we read in *Ezekiel*, who makes *Gomer* to have been a neighbour of *Togarmah*, Ezek. 38:6. And *Togarmah* was a nation that usually went to the marts of Tyre [Ezek.] 27:14, and consequently were ... not very far from *Tyre* ... . And in some country thereabouts [Tyre] we must seek for *Gomer*: who, it’s likely, gave *Phrygia* its denomination ...<sup>65</sup>.” But I would disagree with Simon Patrick at this point as Ezek. 27:13 also says, “Javan, Tubal, Meshech, they were thy merchants: they traded ... in thy market.” E.g., “Javan” clearly means sea-trade from Greece, and so sea-trade from Togarmah near Magog as the Cimmerians in verse 14 is clearly within reason. While we are not sure when the first Cimmerians were in this part of Asia Minor, I consider on general rainbow arc principles, *supra*, either some of them, or the Galatians, are here being isolate by Moses in the 15th century B.C. .

Josephus says for Gen. 10:2 “Magog ... are by the Greeks called Scythians” (*Antiquities* 1:6:1). And Bishop Simon Patrick says, “*Magog* ... was in all likelihood the father of the *Scythians*; which is the opinion of *Josephus*, *Theodoret*, *St. Hierom[e]*, and others ... . For all that is said in Scripture about *Magog* exactly agrees to them; as *Bochartus* hath shown at large, out of *Ezekiel*. L. III. *Phaleg*, c. 13<sup>66</sup>.” And Canon Andrew Fausset says that “Magog” is “probably the European Scythians<sup>67</sup>.” I concur with this identification of the “Scythian” (Col. 3:11) in harmony with general rainbow arc principles, *supra*.

Josephus says for Gen. 10:2, “Madai ... are called Medes by the Greeks” (*Antiquities* 1:6:1). So too, Bishop Patrick says of “*Madai* ... From him the country of *Media* took its name ...<sup>68</sup>.” And Fausset also identifies the “Madai” as the “Medes, who called themselves ‘Madia,’ S[outh] W[est] of the Caspian” Sea. “Modern ethnology has found that in physical type and language the Medes belong to the same” broad Caucasian race and Japhetic Linguistic “family of mankind, comprising the Celts, Greeks, Romans, etc.<sup>69</sup>.” Thus is harmonious with the fact that the Hebrew *Maday* here means “Medes”

<sup>64</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 259, “Gomer.”

<sup>65</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 170.

<sup>66</sup> *Ibid.*, p. 171.

<sup>67</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, pp. 444-445, “Magog.”

<sup>68</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 171.

<sup>69</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 443, “Madai.”

(e.g., II Kgs 17:6; 18:11; Ezra 6:2; Isa. 13:17), and also consistent with their location on general rainbow arc principles, *supra*.

Josephus further says in *Antiquities* 1:6:1, “from Javan ... all the Grecians are derived.” I would accept this identification which has a wider ancient support, for in the Greek Septuagint, at Isa. 66:19 the Hebrew *Javan* is rendered as “*Ellada*” (cf. Acts 20:2) from “*Ellas*” / “*Hellas*” i.e., Greece in the south (as distinguished from Macedonia), also followed in the Latin Vulgate with “*Graeciam*” from “*Graecia*” i.e., Greece; and likewise Greek “*Ellas*” / “*Hellas*” for Hebrew *Javan* is used in the Septuagint, at Ezek. 27:13; and Latin “*Graecia*” is used in the Vulgate at Ezek. 27:13,19. And so too, Simon Patrick says, “*Javan* ... planted himself in *Greece* ...<sup>70</sup>,” and Fausset says, “*Javan*” is “the same as Ionia, the branch of the Greek race best known in the East, so expressing *the Greeks* generally. *Yavnan* is the Assyrian designation in cuneiform inscriptions of Sargon [III]’s time. *Yuna* is their Persian designation in Persepolis inscriptions<sup>71</sup>.” And a Gen. 10:2 sidenote in the Geneva Bible (1560) says at “*Madai, and Javan*,” “Of *Madai, and Javan* came the *Medes and Greeks*” respectively.

The Jewish historian, Josephus (1st century A.D.) thinks *Tubal* in Gen. 10:2 is “*Thobel* ... who are now called *Iberes*” i.e., Iberians of southern Spain (*Antiquities* 1:6:1); and in Isa. 66:19, the Christian translator of the Latin Vulgate, Jerome (d. 420), thinks it is Latin “*Italiam*” from “*Itali*” i.e., that Italy is meant by the Hebrew *Tubal*. Patrick says, “*Tubal and Meshech* ... These two are ... joined together by *Ezekiel* ... 27:13; 32:26, & c. ... . The *Tibarini* were in the middle between the *Trapezuntii* [see the area of modern Trabzon in Turkey] and the inhabitants of Armenia the *Less*<sup>72</sup>.” And Fausset says “*Tubal*” “abounded in the *Euxine coasts*” i.e., of the Black Sea<sup>73</sup>. But I would reject these identifications in favour of the Greek *Thebes*, north-west of Athens, on the basis of general rainbow arc principles. The Greek Septuagint’s “*Thobel*” in Gen. 10:2, and Latin Vulgate’s “*Thubal*” are both fairly obvious broadly non-committal transliterations, but it is interesting to note that they consider that this name started with a “Th” sound, like “*Thebes*.”

At Gen. 10:2, the Greek Septuagint’s and Latin Vulgate’s “*Mosoch*” are broadly non-committal transliterations. Josephus says of *Meshech* in Gen. 10:2, that this is “*Mosoch*” and “now they are *Cappadocians*” in east-central Asia Minor (*Antiquities* 1:6:1). Patrick says, “*Tubal and Meshech* ... These two are ... joined together by *Ezekiel* ... 27:13; 32:26, & c. ... whom the Greek call *Moschi* and *Tibarini* ... . The *Moschi*

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<sup>70</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 171.

<sup>71</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 329, “*Javan*.”

<sup>72</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 171.

<sup>73</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 703, “*Tubal*.”

inhabited ... the mountains ... north-east of Cappadocia ...<sup>74</sup>” And Fausset also places the “Mesech” or “Meshech” “in the mountainous region between Armenia, Iberia, and Colchis<sup>75</sup>.” But once again, on the basis of general rainbow arc principles, I would reject these Asia Minor identifications in favour of Greek Macedonia (e.g., Acts 16:9,10,12; I Cor. 16:5).

Josephus says of Tiras in Gen. 10:2, “the entire nation” “was” “once called, Thiras,” “but the Greeks changed the name into Thracians” i.e., from Thrace (*Antiquities* 1:6:1). So too, Simon Patrick says, “*Tiras ... or Thiras ... possessed Thrace and Mysia, and the rest of Europe towards the north ...*<sup>76</sup>.” And Andrew Fausset considers that “Tiras” “includes among Japhet’s [/ Japheth’s] descendants the vast nation of the Thracians, extending from the Halys in Asia Minor to the Danube and Save in Europe<sup>77</sup>.” And in harmony with general rainbow arc principles, I would agree with this identification of Tiras as Thrace as located on the map, *supra*.

In Gen. 10:3 we read, “The sons of Gomer; Ashkenaz, and Riphath, and Togarmah.” Gomer has been identified as the Scythians, *supra*, and so these are three Scythian derivatives. Josephus (1st century A.D.), says “Aschanax founded the Aschanaxians,” and he thinks the Ashkenaz “are now called by the Greeks Rheginians” i.e., Rhegium (modern Reggio) in southern Italy (*Antiquities* 1:6:1). Simon Patrick says, “*And the sons of Gomer ... Ashkenaz ... whose posterity settled in Bithynia (where we find the footsteps of his name, in the Sinus Ascanius, and Ascanius Lacus, and Amnis,) and in Troas, and the Lesser Phrygia: in which is a country and a city called Ascania, and Aseaniae-Insulae. Into which country the offspring of Ashkenaz brought colonies from Gomer, or the Greater Phrygia: and extended themselves to the Sea. Which being called by the people upon the coast Ascenaz ... they changed it into ... Euxin[e] Sea [i.e., the Black Sea] ...*<sup>78</sup>.” Fausset says, “Ashkenaz” are “mentioned by Jeremiah (51:27) in connection with Ararat and Minni, so that their locality then must have been the Armenian highland ... The name perhaps appears in ‘Ascanias,’ a river in Asia Minor, and in Scandinavia. Knobel derives the German race from ‘Ashkenaz,’ the names... given by the [Jewish] rabbins to Germany. He derives the name from ‘As’ (the original of [Greek,] ‘As-ia) and [Greek,] *genos, gens, ‘a race,’ our ‘kin.’ Hasse suggests a connection with ‘Axenus,’ [with*

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<sup>74</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 171.

<sup>75</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 469, “Mesech, Meshech.”

<sup>76</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 171.

<sup>77</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 692, “Tiras.”

<sup>78</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 173.

‘Euxine’ Sea<sup>79</sup>.” The wider “Ashkenaz” of Asia Minor are a white Caucasian group from whom a large number of converts later gave rise to the basic racial stock of Ashkenazi (Ashkenazis / Ashkenazim) or white Jews (though there has since been some admixture among some of these proselytes). If the Hebrew אֲשְׁכְנַז / *Ashkēnaz* was revoweled and repointed, so as to remove the initial “a (א)” and the “sh” (שׁ) made “s” (ס), then one might get the initial “Sk” lettering of the Greek form of “Scythian” in Col. 3:11, which is Σκυθης / *Skythes*; which is also found in the Vulgate at Col. 3:11 as Latin, *Scytha*. Is this or a related derivation from a common parent tongue, the etymological origins of “Scythian” in the Greek and Latin? We shall return to consider the Ashkenaz in due course together with the Riphath and Togarmah of Gen. 10:3, *infra*.

Josephus also says the “Riphath” of Gen. 10:3 are the “Ripheans,” and are “now called the Paphlagonians” (*Antiquities* 1:6:1) i.e., Paphlagonia in Asia Minor, it was a district of Anatolia which adjoined the Black Sea to its north, and Galatia to its south, Pontus to its east, and Bithynia to its west<sup>80</sup>. Simon Patrick refers to the, “*Riphath*, or *Diphath*, as it is written in I Chron. 1:6 [in the Hebrew]. Whose posterity *Josephus* thinks to have inhabited *Paphlagonia*: which is a country near to *Phrygia*, upon the *Euxine* Sea: and there are remainders of the name in several places, both ways written, with *resh* [i.e., starting with the Hebrew letter “R” as in Gen. 10:3], or with *daleth* [i.e., starting with the Hebrew letter “D” as in I Chron. 1:6 in the Hebrew]; as *Bochart* shows, L. III. c. 10. *Mela* places the *Riphaces* in this country, as *Grotius* observes, *Annot. in L. I. De V.R.C.*<sup>81</sup>.” And Andrew Fausset also agrees with “Paphlagonia” as identified by “Josephus,” and says, “The Riphæan mountains in the remote N[orth] to the E[ast] of Tanais (the Don [River]); the Carpathian range N[orth] E[ast] of Dacia<sup>82</sup>.” We shall return to consider the Riphath in due course together with the Ashkenaz and Togarmah of Gen. 10:3, *infra*.

Josephus says the Togarmah are the “Thrugamma” “who, as the Greeks resolved, were named Phrygians” (*Antiquities* 1:6:1) i.e., Phrygia in west-central Asia Minor & Anatolia. Simon Patrick says, of “*Togarmah* ... . His posterity ... settled northward of *Judea*, by that place in Ezek. 38:6 where the *Greek* Scholiast saith, some ... understand the *Cappadocians* and *Galatians*. The *Greek* interpreters ... write it *Torgama*, or *Thorgama*; from whence the name of the *Trogmi* or *Trocmi* may well be thought to be derived: who, *Strabo* [c. 64/63 B.C. to after 23 A.D., a Greek geographer & historian]

<sup>79</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 55, “Ashkenaz.”

<sup>80</sup> See e.g., *Encyclopaedia Britannica CD99*, *op. cit.*, “Paphlagonia;” & Dowley’s *Atlas of the Bible* (1997), *op. cit.*, pp. 57,70,75.

<sup>81</sup> Simon Patrick’s *Commentary upon Genesis* (1695), pp. 173-174.

<sup>82</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 608, “Riphath.”

saith [in] L. XII, lived near *Pontus* and *Cappadocia*: and it appears by *Ptolemy* [flourished 127-145 A.D., a geographer, mathematician, and astronomer], they possessed some cities in *Cappadocia* itself. This people are called by *Stephanus*, *Trocmeni*, and in the Council of *Chalcedon* [in 451 A.D.], *Trocmades*, or *Trogmades*. ... See *Bochart* in the same Book, *Cap. II*<sup>83</sup>.” And Fausset considers “Togarmah” is “answering to Armenia. From *toka*, Sanskrit for ‘tribe’ or ‘race,’ and Armah (Armenia). The Armenians represent Haik to be their founder and son of Thorgan (Moses Choren. 1:4,9-11). The Phrygians, the race that overspread Asia Minor, probably migrated from Armenia, their language resembled the Armenian (Eudoxus, in Steph. Byz. on Armenia). ... In Ezek[iel] ... in 38:6, T[ogarmah] comes the N[orth] against Palestine,” and so he considers they are one of “the Japhetic races, which ... research” indicates came from “Armenia.. “Bochart makes Goghasan the original form, among the Colchians, Armenians, and Chaldeans, for which the Greeks gave Caucasus<sup>84</sup>.”

On the one hand, on general rainbow arc principles we can rule out the possibility of the Ashkenaz (Gen. 10:3) being the “Rheginians” i.e., Rhegium (modern Reggio) in southern Italy (Josephus). But on the other hand, there are then six remaining possibilities for the rainbow arc of Gen. 10:3, in which beyond recognizing that these were white Caucasian Caucasoid peoples descended from Japheth in the wider racial sense, and Gomer in the narrower ethnic racial sense, the only thing one can say with any certainty is that “Riphath” are the Paphlagonians (Josephus, Patrick, & Fausset); although even here, this is qualified by the fact that it is possible to locate different ethnic groups of Paphlagonians, either in Paphlagonia just south of Black Sea (Josephus? & Patrick), or north-east of Dacia and north-east of Tanis (Josephus? & Fausset).

Thus it would be possible for a rainbow arc to start with “Ashkenaz” in Phrygia (Patrick, one possibility) (Gen. 10:3 Arc 1a, *Phrygia-Paphlagonia* {just south of Black Sea}-*Togarmah* in Armenia or Arc 1b, *Phrygia-Paphlagonia* {just south of Black Sea}-*Pontus & Cappadocia*), or to start in Bithynia (Patrick, one possibility) using Fausset’s identifications of Paphlagonian populations (Gen. 10:3 Arc 1c, *Bithynia-Paphlagonia* {in north east Dacia & Tanais}-*Togarmah* {in Armenia}). It would also be possible for “Ashkenaz” to start in Armenia (Fausset) (Gen. 10:3 Arc 1d, *Ashkenaz* {in Armenia}-*Paphlagonia* {just south of Black Sea}-*Togarmah* {in Armenia}). In all the rainbow arc possibilities it seems clear that “Riphath” in Gen. 10:3 is Paphlagonia (Josephus, Patrick, & Fausset); but to this must be made the qualification that it is possible to locate different ethnic groups of Paphlagonians, either in Paphlagonia just south of Black Sea (Patrick); or in the Paphlagonians spread to “the Carpathian range N[orth] E[ast] of Dacia,” and “the remote N[orth] to the E[ast] of Tanais (the Don [River])” (Fausset) i.e., modern Azov / Rostov in Russia, on the north-east of the Black Sea, which would also be possible (Gen. 10:3 Arc 1c, *supra*; or Gen. 10:3 Arc 1e, *Phrygia-Paphlagonia* {in north east Dacia & Tanais}-*Togarmah* {in Armenia}). As for “Togarmah” in Gen. 10:3, it would be possible

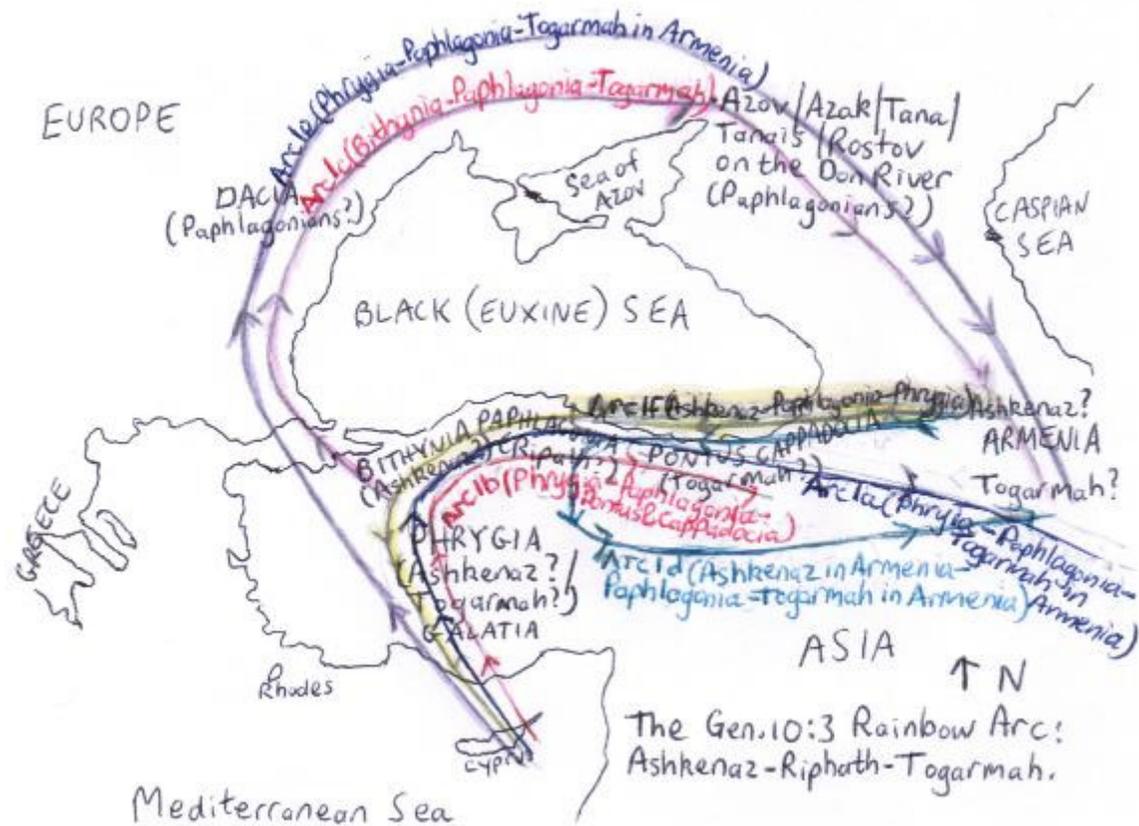
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<sup>83</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 174.

<sup>84</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 695, “Togarmah.”

for them to be Phrygia (Josephus) or Galatia (Patrick, one possibility) (Gen. 10:3 Arc 1f, *Ashkenaz* {in Armenia}-*Paphlagonia* {just south of Black Sea}-*Phrygia*); or the area of Pontus and Cappadocia (Patrick, one possibility) (Gen. 10:3 Arc 1b, *Phrygia-Paphlagonia* {just south of Black Sea}-*Pontus & Cappadocia*); or Armenia (Fausset) (Gen. 10:3 Arc 1a, *Phrygia-Paphlagonia* {just south of Black Sea}-*Togarmah* in Armenia). Though Gen. 10:3 Arcs 1a and 1f cover the same three places, while both use Paphlagonia (just south of the Black Sea) as “Riphath,” whereas Arc 1a identifies “Ashkenaz” and “Togarmah” as Phrygia and Armenia respectively, by contrast, Arc 1f identifies “Ashkenaz” and “Togarmah” as Armenia and Phrygia respectively, *infra*.

We thus find that on general rainbow arc principles, other than for Josephus’s suggestion that the Ashkenaz are the “Rheginians” of southern Italy, a variety of possibilities exist. Given that on general principles, it is clear from general overview of various instances, that one rainbow arc must intersect with at least one other; if one follows a Gen. 10:3 Arc 1a, *Phrygia-Paphlagonia* (just south of Black Sea)-*Togarmah* in Armenia, there would be an intersection with the Gen. 10:2 Japhetic arc, and by extension southwards of the start of it in Phrygia, also with the Gen. 10:4 rainbow arc, *infra*. If one follows a Gen. 10:3 Arc 1b, *Phrygia-Paphlagonia* (just south of Black Sea)-*Pontus & Cappadocia*, the intersections would be the same as Gen. 10:3 Arc 1a. If one follows a Gen. 10:3 Arc 1c, *Bithynia-Paphlagonia* (in north east Dacia & Tanais)-*Togarmah* (in Armenia), the intersections would intersect as with Arc 1a with, for instance, an extension of Arc 1c more south-westwards, and the intersections would only be with the Gen. 10:2 Japhetic arc, so the Gen. 10:2 Japhetic arc would have to be extended westwards so as to intersect with the Gen. 10:4 arc. If one follows a Gen. 10:3 Arc 1d, *Ashkenaz* (in Armenia)-*Paphlagonia* (just south of Black Sea)-*Togarmah* (in Armenia), the intersections would only be with the Gen. 10:2 Japhetic arc, and so the Gen. 10:2 Japhetic arc would have to be extended westwards so as to intersect with the Gen. 10:4 arc. If one follows a Gen. 10:3 Arc 1e, *Phrygia-Paphlagonia* (in north east Dacia & Tanais)-*Togarmah* (in Armenia), then the arc would have to be extended southwards of the start of it in Phrygia to meet the Gen. 10:4 arc and / or the Gen. 10:2 Japhetic arc would have to be extended westwards so as to intersect with the Gen. 10:4 arc. And if one follows a Gen. 10:3 Arc 1f, *Ashkenaz* {in Armenia}-*Paphlagonia* {just south of Black Sea}-*Phrygia*, there would be an intersection with the Gen. 10:2 Japhetic arc, then the arc would have to be extended southwards of the end of it in Phrygia to meet the Gen. 10:4 arc and / or the Gen. 10:2 Japhetic arc would have to be extended westwards so as to intersect with the Gen. 10:4 arc. However, *with so many possibilities* i.e., *six possible rainbow arcs* in Gen. 10:3, I shall not draw all these extensions resulting in intersections for the associated Gen. 10:2 rainbow arc, *supra*, and Gen. 10:4 rainbow arc, *infra*, but draw them as three separate maps; and here note that the Gen. 10:2 and Gen. 10:4 rainbow arcs could be drawn differently with regard to how they intersect with the Gen. 10:3 rainbow arc, depending on which of the six possible Gen. 10:3 rainbow arcs one isolated. Significantly then, all six of these possible Gen. 10:3 arcs are within the general principles of the *Table of Nations* rainbow arcs.



Above: Picture shows six different possibilities for the one rainbow arc for the locations of “the sons of Gomer” as Children of Japheth in Genesis 10:3. All six consider Riphath are the Paphlagonians, but which area(s) of them?

In Gen. 10:4 we read of, “the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.” Somewhat unusually, we have good contextual evidence for a double identification here of the Island of Cyprus as both “Elishah” and “Kittim.” Both ancient Egyptian and Hittite records refer to “Alayshia” or “Alasia” in the context of copper supply, and from this it has been speculated that “Alayshia” refers to Cyprus<sup>85</sup>, a known supplier of bronze in the region. It is possible that “Alayshia” or “Alasia” are forms of “Elishah” (Gen. 10:4). Furthermore reference is made in Ezek. 27:3,7 to “blue and purple” material going to “Tyrus” or Tyre (the coastal town of Sur in modern Lebanon,) “from the isles of Elishah,” and while the matter is deductive and conjectural, a number of commentators have concluded that this *probably* refers to sea-trade from the nearby island of Cyprus (e.g., Dowley, MacArthur, & Ryrie<sup>86</sup>). Thus while the matter is not entirely certain, there are

<sup>85</sup> See e.g., *Encyclopaedia Britannica* CD99, *op. cit.*, “Cyprus: History: Bronze Ages.”

<sup>86</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, pp. 16 & 24; John MacArthur’s *MacArthur Study Bible*, New American Standard Bible 3rd edition of 1995, Nelson Bibles, USA, 2006, at Ezek. 27:7, MacArthur thinks it may have been a place in Cyprus

some reasonable grounds for speculating that the Biblical “Elishah” (Gen. 10:4) may well be the Mediterranean Sea’s island of Cyprus.

And there is also evidence to indicate that Kittim in Gen. 10:4 referred to Cyprus. The city of Citium or Kition (near modern day Larnaca) was the main Phoenician city in Cyprus, with archaeological remains there from the latter part of the second millennium B.C., and also archaeological evidence of Phoenician influence with the dedication to a heathen god found on Cyprus referred to as “Baal of Lebanon” (relating to the same heathen worship as found in the name of Baalbek in Lebanon). And as a consequence of the city name of Citium or Kition, the name of “Kittim” or “Chittim” was sometimes used for the entire island of Cyprus<sup>87</sup>. Reference is made in the Bible to “the coast of Chittim” (Num. 23:24), and “the isles of Chittim” (Jer. 2:10; Ezek. 27:6). And Tyre used to send ships to Chittim (Isa. 23:1,12). We shall return to the issue of why there should be a double reference to Cyprus in due course, *infra*.

Gen. 10:4 also refers to “Tarshish.” Jonah sought to take a ship from “Joppa” to “Tarshish” (Jonah 1:3) in order to “flee” “from the presence of the Lord,” indicating that this was a considerable distance away from Israel. There are two quite different *prima facie* possibilities. The first *prima facie* possibility is Tarshish in southern Spain, known also as “Tartessus,” and ancient town and region in south-western Spain on the Guadalquivir River. The city was known to trade with both Phoenicians and Carthaginians before c. 500 B.C., and though it has not been definitively located, archeological evidence suggests that it might have been fairly close to modern day Seville<sup>88</sup>. The second *prima facie* possibility is Tarsus in south-east Asia Minor, from where the Apostle Paul came from (e.g., Acts 21:39). We shall return to the issue of which one of these two *prima facie* possibilities is the better view in due course, *infra*.

Gen. 10:4 further refers to “Dodanim” (Hebrew, *Dodaniym*; Greek Septuagint, *Rodioi*; Latin Vulgate, *Dodanim*), also known in the Hebrew of I Chron. 1:7 as the “Rhodanim” (Hebrew, *Rodaniym*; Greek Septuagint, *Rodioi*; Lucian’s 3rd century Greek translation, *Dodaneim*; Latin Vulgate, *Dodanim*). This seems to most likely be the Island of “Rhodes” (Acts 21:1) (modern day Rodhos), off the south-west coast of Asia Minor. This modern day Greek Rodhos Island is part of the Dodecanese group, meaning “12 islands<sup>89</sup>.”

We are now in a position to better understand what appears to be the double usage of Cyprus in Gen. 10:4. Applying the general principle of the rainbow arcs, and reading the

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rather than Cyprus *per se*; & Charles Ryrie’s *Ryrie Study Bible*, New American Standard Bible 3rd edition of 1995, Moody Press, Chicago, Illinois, USA, 1995, at Ezek. 27:7.

<sup>87</sup> See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Citium.”

<sup>88</sup> See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Tartessus.”

<sup>89</sup> See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Rhodes” & “Dodecanese.”

four names in Gen. 10:4 consecutively, a broad arc shape exists between Cyprus under the name of it the east Mediterranean Sea as “Elishah” followed by “Tarshish” in the west of southern Spain, largely via following the broad shape of Mediterranean Sea, and then another arc can be drawn from Cyprus under the name “Kittim” to the island of Rhodes. *This repetition of Cyprus is thus unusual, because it is being used as the common point for two arcs going to two very different regions.* One is fairly short from Cyprus to Rhodes in the region of the eastern Mediterranean world, and one is quite long from Cyprus to the western Mediterranean world of Tarshish in Spain. In this context, I consider Tarshish in Spain, rather than Tarsus in south-eastern Asia Minor is contextually the most natural view because *this unusual depiction of two arcs with a common point of Cyprus*, namely, a short rainbow arc (Cyprus to Rhodes) and a long rainbow arc (Cyprus to Tarshish) in Gen. 10:4, looks to be artistically depicting a *springing action* of how the descendants of Javan *were spreading out* in connection with Holocene *sea-trade purposes*, and this included their reach and settlement to form at least some of the tribes to the west of the Bastetani (of the Almeria & Granada regions,) known by the Greeks as the “Tartessian” after “Tartessos<sup>90</sup>,” and certainly the Gen. 10:4 focus is on the Greeks or “Javan.” Of course, given my date for this in the 15th century B.C., this also requires some ancient Greek trade and migration to this area about 1,000 years before it became a great empire. If this was not the case, and “Tarsus” in Spain was meant, then there would be no propriety in mentioning Cyprus twice, once before Tarshish, and then again before Rhodes.



Above: Picture shows the two rainbow arcs for the locations of “the sons of Javan” as Children of Japheth in Genesis 10:4.

<sup>90</sup> See e.g., *Encyclopaedia Britannica CD99*, *op. cit.*, “Iberian.”

Looking at the primary rainbow arcs we have considered in the Japhetic group, i.e., “Gomer, and Magog, and Madai,” and “Javan, and Tubal, and Meshech, and Tiras,” in a broad-brush sense there is a correlation to the coastline shapes, *supra*; and the same is true of the primary rainbow arcs we have considered in the Hamitic group i.e., “Cush, and Mizraim, and Phut,” and then “Mizraim, and Phut, and Canaan,” *infra*, although this is not the case with the primary rainbow arcs we have considered in the Shemitic group, *infra*. Therefore, the usage of coastlines in a broad-brush way is *potentially important* for getting the general shape of rainbow arcs. This principle is especially important when we only have two points to join the arc from and to, and we see this principle clearly with the rainbow arc from Cyprus (Kittim) to Rhodes, as the shape of Asia Minor north of these two islands provides the general angle for the rainbow arc. With respect to the longer rainbow arc between Cyprus (Elishah) and Tarshish, there is a broad, but not absolute sense, in which the shape of the Mediterranean Sea helps facilitate the rainbow arc, coupled with a lower rainbow arc not colliding with, but matching up as required with, the Cyprus (Kittim) to Rhodes rainbow arc.

Josephus says of Elishah at Gen. 10:4, “Elisa gave” his “name to the Eliseans who ... are now the Aeolians” i.e., of the Aeolian (or Eolian) Islands of Italy, off the north coast of Sicily<sup>91</sup>. He thinks Tarshish refers to “Tharsus” of “the Tharsians,” also known as “Tarsus.” That the Kittim “is now called Cyprus,” and in this context he refers to the “city” of “Citius” on “Cyprus;” and he makes no further identifications for the Japhetic group (*Antiquities* 1:6:1). On the one hand, it would be possible to draw an arc shape from the area around the north of Sicily, to Cyprus, and thus up to Tarsus. But on the other hand, Gen. 10:4 also then refers to “Dodanim” with the island of Rhodes, and this would naturally have to be placed before Kittim if these three identifications of Josephus were correct. Therefore on general rainbow arc principles, I am left to conclude that Josephus is correct with his identification of Kittim as Cyprus, but incorrect with his other two identifications of Elishah and Tarshish.

Patrick says at Gen. 10:4, “*Elishah* ... inhabited *Peloponneus* [/ Peloponnese, Greek Peninsula] ... called by the ancients *Elis*: and one part of it called by *Homer*, *Alisium* ...<sup>92</sup>.” And Fausset thinks “Elishah” in Gen. 10:4 is the “Aeolians,” and says that “Hellas (Greece) and Elis in the Peloponnese are kindred names<sup>93</sup>.” Patrick says of “*Kittim* ... The same author [i.e., Bochart,] hath proved ... [they are] the people who inhabited *Italy* ... . There was a river called *Ketos* about *Cumae*; mentioned by *Aristotle*, as turning plants into stones ... *Bochart*, L. III. c. 5<sup>94</sup>.” And of *Dodanim* ... he is called *Rhodanim*, in [the Hebrew of] I Chron. 1:7. By whom the *Greek* interpreters understand

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<sup>91</sup> See e.g., *Encyclopaedia Britannica* CD99, *op. cit.*, “Eolie Islands.”

<sup>92</sup> Simon Patrick’s *Commentary upon Genesis* (1695), pp. 174-175.

<sup>93</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 203, “Elishah.”

<sup>94</sup> Simon Patrick’s *Commentary upon Genesis* (1695), pp. 175-176.

the people of *Rhodes*, (and so do several of the ancients,) but the name of that island is much later than *Moses* ... and therefore it is better to understand ... *France* ... . Who when they came to this coast, gave name (as *Bochart* conjectures) to the great River *Rhodanus*. ... But our learned *Mede*, ... places them in *Epirus*, (where there was a city called *Dodona*.) and part of *Peloponnesus* [/ Peloponnesus, Greek Peninsula] ...<sup>95</sup>” On general rainbow arc principles, here at Gen. 10:4 I consider as incorrect these identifications of “Elishah” as being the Peloponnesus Greek Peninsula (Patrick & Fausset); “Kittim” as being in Italy (Patrick); and the “Dodanim” as being part of the Peloponnesus Greek Peninsula (Patrick). With regard to Simon Patrick’s statement on the “Dodanim,” “By whom the *Greek* interpreters understand the people of *Rhodes*, (and so do several of the ancients,) but the name of that island is much later than *Moses* ... time,” I would note that we do not always know how much more ancient the name of a place is, before it receives an official name change, and so a later name of Rhodes may reflect a more ancient oral tradition.

Simon Patrick says of “*Tarshish* ... as *Eusebius*, and from him our *Broughton*, and ... *Bochart*, have observed, from him came the *Iberi* of *Spain* ... .” And “we may well think *Tarshish* to be *Spain*, or that part of it which was most frequented by the Phoenicians, *viz.*, about *Gades* and *Tartessus*: as *Bochartus*, I think, hath proved by evident arguments; fetched chiefly from what *Ezekiel* says of *Tarsis*, (27:12) and comparing it with this country. L. III. *Phaleg*, c. 7<sup>96</sup>.” And so too, Andrew Fausset says “*Tarshish*” is “*Tartessus*, ... a Phoenician city” of southern “Spain; the portion of Spain known to the Hebrews (Ps. 72:10).” “*Kittim*” is found in the Greek Septuagint as *Ketioi*; and Latin Vulgate as *Cetthim*. Fausset also says of *Kittim* or “*Chittim*,” “The name of C[hittim] is applied by the Hebrews to *Cyprus*,” and “its capital” was “*Citium*.” Fausset is non-committal on the “*Dodanim*” of “Gen. 10:4” or “*Rodanim*” of “*I Chron.* 1:7,” other than with respect to his comments on “*Epirus*.” He lists a number of possibilities, namely, the “Samaritan versions translate ‘the inhabitants of Rhodes,’ the large island in the E[ast] part of the Mediterranean; in Greek meaning ‘island of roses,’ its coins are stamped with a rose;” or “*Gesenius* identifies them with the *Dardani* of *Illyricum* [north-western part of the Balkan Peninsula] and *Troy* [north-western Asia Minor];” and he says “*Dodona*” was the “seat of the pagan “oracle in *Epirus*” in north-western Greece and southern Albania and “is a kindred name<sup>97</sup>.” Thus at Gen. 10:4 in harmony with general rainbow arc principles, I agree with these identifications of “*Tarshish*” as “*Spain*” (Patrick & Fausset), “*Kittim*” / “*Chittim*” as “*Cyprus*” (Fausset), and “*Dodanim*” as the island of “*Rhodes*” (Samaritan versions cited by non-committal Fausset); while rejecting the identification of “*Dodanim*” as “the *Dardani* of *Illyricum* and *Troy* (*Gesenius* cited by non-committal Fausset); and being non-committal on whether or not “*Dodona*” “in

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<sup>95</sup> *Ibid.*, pp. 175-176.

<sup>96</sup> *Ibid.*, p. 175.

<sup>97</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 126, “*Chittim*,” pp. 175-176, “*Dodanim*,” & p. 674, “*Tarshish*.”

Epirus” was via trade contact between Rhodes and the region of Epirus “a kindred name” (Fausset).

We then read in Gen. 10:5, “By these were the isles of the Gentiles divided . . . .” “Which,” says the Anglican Protestant, Bishop Simon Patrick (d. 1707), “the *Hebrews* use (as Mr. *Mede* hath observed) to signify, *all those countries divided from them by the Sea*. See Book I *Disc.* 47. Many places testify this, Isa. 11:10,11; 40:15; Jer. 2:10, & c. . . .<sup>98</sup>.” And the Anglican Protestant, Canon Andrew Fausset (d. 1910), says of “Isles,” “the word is applied to all lands reached from Palestine by sea. Jer. 25:22, ‘the isles which are beyond the sea.’ Gen. 10:5, ‘the isles of the Gentiles’ (Ps. 72:10; Isa. 41:5; Zeph. 2:11)<sup>99</sup>.” Or the Presbyterian Protestant, the Reverend Mr. John Brown (1722-1787) says in *Brown’s Bible (1778)*, “Europe, Lesser Asia, and the islands of the Mediterranean Sea, are these ‘isles of the Gentiles.’ The Jews called countries situated on the sea-shore, or parted from their own by sea, ‘isles’ Je[r]. 47:4, ‘Country (Heb. *isles* [*sic.* singular<sup>100</sup>, therefore on this rendering, ‘isle’, or ‘country’ AV,] of Caphtor;’ [cf. Jer.] 25:22<sup>101</sup>.” So too, the Presbyterian Protestant, and sometime Moderator of the *Church of Scotland*, Robert Jamieson (d. 1880) of the *Jamieson, Fausset, & Brown* commentaries, says on Gen. 10:5, “The isles of the Gentiles” is “a phrase by which the Hebrews described all countries which were accessible by sea (Is. 11:11; 20:6; Jer. 25:22). Such in relation to them were the countries of Europe, the peninsular of Lesser Asia,” i.e., Asia Minor, “and the region lying on the east of the Euxine” i.e., the Black Sea. “Accordingly, it was in these quarters the . . . descendants of Japhet [/ Japheth] had their settlements<sup>102</sup>.” And so also, a Gen. 10:5 sidenote in the Geneva Bible (1560) says at “isles of the Gentiles,” “The Jews so called all countries which are separated from them by sea, as Grecia, Italy, & c. which were given to the children of Japheth, of whom came the Gentiles.”

If this broad understanding of “isles of the Gentiles” argued by Simon Patrick, Andrew Fausset, John Brown, Robert Jamieson, and the Geneva Bible is correct (cf. Isa. 42:4; Jer. 31:10), then the words of Gen. 10:5, “By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations,” is a selective example of the wider spread of Japhethites (included in Gen. 10:32) with special

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<sup>98</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 177.

<sup>99</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 316, “Isles.”

<sup>100</sup> Hebrew *’iy*, masculine singular noun, from *’iy*.

<sup>101</sup> *Brown’s Bible (1778)*, *op. cit.*, [undated mid to late nineteenth century] at Gen. 10:5.

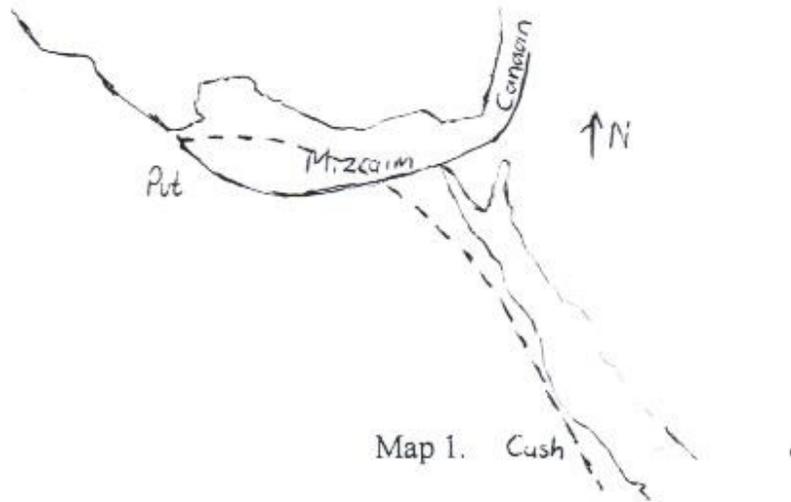
<sup>102</sup> Jamieson, R., *The Critical & Explanatory Pocket Bible, The Holy Bible, according to the Authorised Version with Critical & Explanatory Commentary*, William Collins, Sons, & Company, London in England & Glasgow in Scotland, UK, [undated, 1871,] p. 12B.

reference to Holocene population movements i.e., after c. 8,000 B.C., relevant to where such Japhethites were in Moses' time. However, we can discern that these selections in the Japhetic group are of white Caucasian Caucasoids, and so we can project from the reference to the progenitor, "Japheth" (Gen. 10:2), other white Caucasian population movements that first placed his descendants in Europe and parts of west Asia.

It should also be noted that the white Japhethites of "Gomer" to "Dodanim" (Gen. 10:2-4) are here selected to represent "Gentiles" in the terminology of "the isles of the Gentiles" (Gen. 10:5). This matter will be further discussed in Part 5, Chapter 5, section a, Key 6, *infra*.

(Part 5, Chapter 5, section a, Key 2: The Rainbow Arcs,  
The Hamitic Group (Gen. 10:6-20).

As previously discussed in Volume 1 of *Creation, Not Macroevolution – Mind the Gap*, Part 2, Chapter 21, at "Map 1," *infra*, the rainbow arcs on *The Table of Nations* in Gen. 10 help us resolve some possible uncertainties. Thus in the Hamitic group "the sons of Ham; Cush, and Mizraim [Egypt], and Phut" / "Put" (Gen. 10:6; I Chron. 1:8) form an arc starting in the south with Cush, going up through Mizraim, and then west to Phut / Put; and "Mizraim, and Phut," / "Put," "and Canaan" (Gen. 10:6; I Chron. 1:8), form a second arc with Phut / Put in the west, then Mizraim, then Canaan going up in the north-east.



HAM			
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1. Cush (Ethiopia)	2. Mizraim (Egypt)	3. Put (Phut) (Libyan tribes)	4. Canaan. (Canaanites)

In the 19th century expanded edition of *Brown's Bible* (1778), Josiah Porter (1823-1889) gives a broad overview of Gen. 10:6, saying, “*Cush* was ancestor of the Ethiopians; *Mizraim* of the Egyptians; *Phut* of the Libyans; and *Canaan* of the Canaanites, of whom there were many sub-tribes<sup>103</sup>.” It is to be noted that these four “sons of Ham” (Gen. 10:6) all spoke tongues inside the Hamito-Semitic Linguistic Family. Josephus says of Gen. 10:6, “*Phut* ... was the founder of Libya” (*Antiquities* 1:6:2). And Simon Patrick says of, “*Phut* ... all *Africa* was divided between *Mizraim* and *Phut*, as *Bochartus* observes. For all *Egypt* ... as far as the Lake *Trilonides*, (which divides *Africa* into two almost equal parts,) fell to *Mizraim*. The rest, ... to the *Atlantick* Ocean, was the portion of *Phut*. Of which name there are some footsteps, in the City *Putea*, which *Ptolemy*, L. III. c. I, calls *Putes*. And the River called *Phut*, mentioned by *Pliny* [23-79 A.D., Roman Empire author of *Natural History*], as *Grotius* notes; and a country, which St. *Hierom*[e / *Jerome*, d. 420 A.D.] says in his time was called *Regio Phutensis*: which lies not far from *Fez*. ... Concerning ... a great many ... proofs that *Phut* was planted in *Africa*, see the famous *Bochartus*, L. IV. *Phaleg*, c. 33.” And “*Canaan* ... gave his name to that country, which God gave afterwards to the *Israelites* ...<sup>104</sup>.” And Fausset says of “*Phut*,” “The Coptic for Libya is *Phaiat*. *Jerome* [ / *Hierome*] (*Tradit. Heb.*) mentions a river of Mauritania and the adjoining region as called P[*hut*]<sup>105</sup>.”

Concerning “*Cush*,” in *Antiquities* 1:6:2, the Jewish historian, Josephus (1st century A.D.) says for Gen. 10:6, that “the children of Ham” from “*Chus*” are “the Ethiopians.” And so too, a Gen. 10:6 sidenote in the Geneva Bible (1560) says at “*Cush*, and *Mizraim*,” “Of *Cush* & *Mizraim* came the Ethiopians & Egyptians” respectively (*Antiquities* 1:6:2). I would agree with these identifications. As previously stated in Volume 1, Part 2, Chapter 11, section c, on the Neo-Masoretic textual principles of the Old Testament Received Text that I recognize, there is no good textual argument that would warrant the setting aside of the Masoretic vowelizing and pointing, as some would claim, to make this the Kas(s) of south-east Mesopotamia<sup>106</sup>; and in the Bible, Hebrew *Ku<sub>w</sub>sh* always refers to Ethiopia e.g., “Can the Ethiopian (*Ku<sub>w</sub>shiy*, masculine singular noun from *Ku<sub>w</sub>shiy*, etymologically derived from *Ku<sub>w</sub>sh*) change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil” (Jer. 13:23). Here the black spots of the leopard are place in Hebraic poetical parallelism with the black skin of the Ethiopian, showing that a negroid is clearly being depicted. At Gen. 10:6, the Septuagint renders the Hebrew *Ku<sub>w</sub>sh* as Greek, *Chous*, but more commonly, it is

<sup>103</sup> *Brown's Bible* (1778), *op. cit.*, [undated mid to late nineteenth century] at Gen. 10:6.

<sup>104</sup> Simon Patrick's *Commentary upon Genesis* (1695), pp. 180-181.

<sup>105</sup> Fausset's *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 573, “*Phut*.”

<sup>106</sup> See e.g., the Gen. 2:13 footnote in the highly unreliable *New International Version*.

rendered as Greek, *Aithiops* (e.g., II Kgs 19:9, “Ethiopians,” LXX; Ps. 97:4 = LXX Ps. 86:4, “Ethiopians,” LXX; Jer. 46:9 = LXX 26:9, “Ethiopians,” LXX). So too, at Gen. 10:6 the Vulgate renders the Hebrew *Kuwsh* as Latin, *Chus*, but more commonly, it is rendered as Latin, *Aethiopia* (e.g., Esther 1:1; Isa. 11:11; 18:1; 20:4, Vulgate). And the Greek word for “Ethiopia” in the New Testament (Acts 8:27) is *Aithiops*, and like that in the Septuagint it means a *burnt-face*, referring to the Ethiopian’s black skin, and possibly also their wide noses and everted lips. Thus this is a racial descriptor showing that the Ethiopia of Gen. 10:6 contained black Negroids, and in the case of the Hamite-Semite strip in Arabia, some admixture with Negroids. Hence Hebrew *Kuwsh* (or *Kuwshiy*) is rightly rendered as “Ethiopia” throughout the Greek Septuagint, Latin Vulgate, and Authorized Version.

Gen. 10:7 says, “And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.” Josephus identifies “Seba” with “the Sabaeans” (*Antiquities* 1:6:2). And Fausset says of “Seba,” that they were in “a commercial and wealthy region of Ethiopia (... Isa. 43:3; 45:14 ‘men of stature’). The Macrobian Ethiopians were reported to be the tallest ... of all men (Herodotus 3:20) ... The Sabaeans were ... Ethiopian ... which dwelt about Meroe the capital<sup>107</sup>.” I broadly agree with this identification. Sabaeans are also referred to in Job 1:15; Isa. 45:14; Ezek. 23:32; Joel 3:8. The Sabaeans clearly had negroid features, for we read in Isa. 45:14 “of Ethiopians and of the Sabaeans, men of stature;” which is one of their racial traits. Thus these negroes were known from ancient times as being, on average, tall people. Thus to the jocular question, “Why are black African basketball players so tall?” The answer is jokingly given, “Because their (/ they’re) knee grows (/ negroes).” ☺ ☺ ☺ I shall return to the issue of Seba, *infra*.

In Gen. 10:7, Josephus says Sabtah is “the Sabathens,” and “they are now called by the Greeks, Astaborans” (*Antiquities* 1:6:2). In c. 100 B.C., when he was about 40 years old, the Greek geographer, Artemidorus, made reference to parts of Ethiopia, and this included reference to the Astaboras River, which is the modern Tekeze River<sup>108</sup>. Hence negroes in the vicinity of the ancient Astaboras River or modern Tekeze River of modern day Eritrea and Ethiopia, are here regarded in ancient times as being the Children of Sabtah. I shall return to the issue of Sabtah, *infra*.

In Gen. 10:7, Josephus says Sabtecha is “Sabactas” who “settled the Sabactens” (*Antiquities* 1:6:2). Where does he mean? Anglican Canon Andrew Fausset (d. 1910) of the *Jamieson, Fausset, & Brown* commentaries, says of “Sabtecha,” it is “possibly in Carmania on the Persian Gulf, answering to the city of Samydace of Ptolemy (6:8:7)<sup>109</sup>.”

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<sup>107</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 634, “Seba.”

<sup>108</sup> See e.g., *Encyclopaedia Britannica CD99*, *op. cit.*, “Punt” & “Strabo.”

<sup>109</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 615, “Sabtecha.”

Carmania (inside later Kerman) included the general area around Persepolis which is about midway up the Persian Gulf on its eastern side (inside modern day Iran)<sup>110</sup>. (Persepolis was c. 32 miles or c. 51 kilometres northeast of modern day Shiraz in the Fars region of south-western Iran, with Shiraz being in the Zagros Mountains on an agricultural lowland of c. 4,875 feet or c. 1,486 metres.) And Anglican Bishop Simon Patrick (d. 1707), says of “*Sabtecha* ... . Bochartus thinks it is reasonable to seek for him in that part of *Carmenia*, where there was a city called *Samydace*, and a River *Samydacus*: which, he thinks may have been *Sabtecha*, by the change of the letter B into M: which was frequent in Arabia and neighbouring countries. For *Merodach* [Isa. 39:1], is also called *Berodach*, in the Book of Kings [II Kgs 20:12]. And in the *Chaldee* paraphrase, *Basan* is called *Bathnan* and *Mathnan*: and *Abana* (the ... river of Damascus) is expounded *Amana*: and *Meccha* and *Beccha*, are the famous city of the Arabians<sup>[111]</sup>. In like manner, *Sabtecha* or *Sabithace*, might be changed into *Samydace*. Now into *Caramania* there was a short cut over the straits of the Persian Gulf, out of *Arabia*. I see nothing any where more probable than this conjecture of a learned man. L. IV. *Phaleg*, c. 4<sup>112</sup>.” I shall return to the issue of *Sabtecha*, *infra*.

Josephus considers Raamah refers to the descendants of “Ragmus,” namely, “the Ragmeans” (*Antiquities* 1:6:2). This view is also found in the Septuagint which here refers to Greek, “*Regma*” or “*Rhegma*” (Brenton). The Anglican Canon Andrew Fausset (d. 1910), who was Canon of York (from 1885) in the Established *Church of England*, says the Septuagint’s translation of “*Rhegma*” is “the same as that in Ptolemy 6:7, s[outh] of the Persian Gulf. Sheba and Dedan are R[aaamah]’s sons (Ezek. 27:22). His locality must therefore be southern Arabia. Renowned as traders with Tyre and other peoples (Ezek. 27:22)<sup>113</sup>.” And Robert Jamieson (d. 1880) of the *Jamieson, Fausset, & Brown* commentaries, a Presbyterian, located Ramaah and Rhegma in the south-east corner of Arabia<sup>114</sup>. And so too, Bishop Simon Patrick (d. 1707), when he was *Church of England* Bishop of Ely (1695), said of “*Raamah*” in Gen. 10:7, “Or, as the ancients pronounce his

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<sup>110</sup> See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Ancient Greek and Roman Civilizations: Ancient Greek Civilization: The 4th Century: Alexander the Great: The Final Phase” (Computer Disc 1), link to map shewing Carmania in ancient times (Computer Disc 2); & Dowley’s *Atlas of the Bible* (1997), *op. cit.*, p. 87 (Kerman).

<sup>111</sup> On a different transliteration system, “Mecca” is likewise referred to by *Encyclopaedia Britannica* (1999) as Arabic “*Makkah*” or “ancient *Bakkah*” (*Encyclopaedia Britannica CD99, op. cit.*, “Mecca”).

<sup>112</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 184.

<sup>113</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 594, “Raamah.”

<sup>114</sup> Jamieson’s *Critical & Explanatory Pocket Bible* [undated, 1871], *op. cit.*, map “Showing the probable settlements of the descendants of Noah,” between pp. 8A & 8B.

name, *Rhegma*,” that it “was situated in the same *Arabia*, upon the Persian Sea. Where there is a city mentioned by *Ptolemy’s Tables Rhegama*; in the Greek text expressly ‘Ρέγμα, *Rhegma*. And so *Stephanus* mentions both ‘Ρηγμα πολις [Greek, City of Rhegma] and κολπος ‘Ρηγμα [Greek, Rhegma Creek / Bay / Inlet] about the Persian Gulf<sup>115</sup>.”

The Methodist, James Strong of New York, USA, is remembered for his excellent work on Strong’s Concordance of the Authorized Version. And this same view of Raamah in Gen. 10:7 is further taken by James Strong (d. 1894) & John McClintock (d. 1870) in their *Cyclopedia* (1880). They say, “It appears that the descendants of Cush colonized a large part of the interior of Africa . . . . A section of the family, however, under their immediate progenitor, Raamah, settled along the eastern shores of the Arabian peninsula. There they founded nations . . . taking their names from Raamah’s two sons, Sheba and Dedan. . . . Though Sheba and Dedan became nations of greater importance and notoriety, yet the name Raamah did not wholly disappear from ancient history. Ezekiel, in enumerating the distinguished traders in the marts of Tyre, says, ‘The merchants of Sheba and *Raamah*, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold’ (27:22). . . . There can be little doubt that in the classical name *Regina* (‘Ρεγμά [/ *Regma*] of Ptolemy, 6:7, and ‘Ρηγμα [/ *Regma*] of Steph[anus’s] Byzantium), which is identical with the Sept[uagint] equivalent for Raamah, we have a memorial of the Old-Test[ament] patriarch and of the country he colonized. The town of Regma was situated on the Arabian shore of the Persian Gulf, on the northern side of the long promontory which separates it from the ocean. It is interesting to note that on the southern side of the promontory, a few miles [or several kilometres] distant, was the town called Dadena, evidently identical with Dedan . . . . Around Regina Ptolemy locates an Arab tribe of the Anariti (Geog. 6:7). Pliny appears to call them Epimaranitae (6:26), which, according to Forster (*Geogr. of Arabia*, 1:64), is just an anagrammatic form of *Ramanitoe*, the descendants of *Raamah* - an opinion not improbable.

“Forster traces the migrations of the nation from Regma along the eastern shores of Arabia to the mountains of Yemen [in south-west Arabia], where he finds them in conjunction with the family of Sheba (*Geogr. of Arabia*, pp. 66-71). There the mention of the *Ramanitoe* tribe by Strabo, in connection with the expedition of Gallus (16, p. 781), seems to corroborate the view of Forster. Of Sheba, the other son of Raamah, there has been found a trace in a ruined city so named (*Sheba*) on the island of Awl (Marasid . . . ), belonging to the province of Arabia called El-Bahreyn [/ Bahrain], on the shores of the [Persian] gulf. . . . Be this as it may, however, there can be no doubt that the original settlements of the descendants of Raamah were upon the south-western shores of the Persian gulf. Probably, like most of their brethren, while retaining a permanent nucleus, they wandered with their flocks, herds, and merchandise far and wide over Arabia. For the

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<sup>115</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 184.

different views entertained regarding Raamah, see Bochart (*Phaleg*. 4:5) and Michaelis (*Spicileg*. i, 193) ...<sup>116</sup>.”

Strong & McClintock in their *Cyclopedia* (1880) identify Dedan as “the town called Dadena” in the Persian Gulf’s south-west region, *supra*. But they also find it in the island of Dadan in the Persian Gulf’s south-west region, as they further say, “All traces of the name of Dedan, whether in Idumaea or on the Persian Gulf, are lost in the works of Arab geographers and historians. The Greek and Roman geographers, however, throw some light on the eastern settlement; and a native indication of the name is presumed to exist in the island of Dadan, on the borders of the [Persian] Gulf (see Bochart, *Phaleg*, 4:6; Assemani, *Bibl. Orient.* 3, 1:146, 153; 2:184, 560, 564, 604, 744; Bisching, *Asia*, p. 562; Wahl, *Descr. Asice*, p. 639; Niebuhr, *Arabien*, p. 308 sq.; Heeren, *Ideen*, I, 2:227, 419; Barbosa, *Ranusio raccolte*, 1:288). The identification must be taken in connection with the recovery of the name of Sheba, the other son of Raamah, on the island of Awal, near the Arabian shore of the same gulf<sup>117</sup>.” Likewise, e.g., the *Cyclopedia of Biblical, Theological, & Ecclesiastical Literature* first identifies “Raamah” as “in the Sept[uagint] ‘Ρεγμά [ / *Regma*],” and then says “is well traced in the ‘Ρεγμά [ / *Regma*] of Ptol[emy] (6:7), and ‘Ρηγμα [ / *Regma*] of Steph[anus’s] Byz[antium] ... a city of Arabia on the Persian Gulf.” And then it says, “It is to be remarked that the name of Dedan has been conjecturally traced in the modern name of the island of Dadan, on the east coast of Arabia, and that of Sheba in, the ruins of an ancient city called Seba, in the neighboring island of Awal<sup>118</sup>,” i.e., once again, the south-western region of the Persian Gulf.

By contrast, others have located this in the island of Dadan in the Persian Gulf’s northern region. E.g., Fausset distinguishes “the Semitic Dedan” and the “Cushitic” or “Hamitic” “Dedan.” He thinks, “The Cushitic Dedan near the head of the Persian Gulf and Chaldea, the avenue of commerce to India, is referred to in Ezek. 27:15,” where it is said of Tyre in Ezek. 27:15, “The men of Dedan were thy merchants.” He considers, “The name of Dedan still remains in Dadan, an island on the border of the Persian Gulf<sup>119</sup>.” Chaldea was a land in southern Babylon or modern day southern Iraq. He is

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<sup>116</sup> James Strong and John McClintock’s *The Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, Haper and Brothers, New York, USA, 1880 (10 volumes, 1867–81; supplement, 2 volumes, 1885–7), at “Raamah” (emphasis mine) (<http://www.biblicalcyclopedia.com/R/raamah.html>). McClintock did most of the work on this Cyclopedia till his death in 1870, and thereafter Strong who had done some lesser work on it, took sole charge of this work through to its completion.

<sup>117</sup> *Ibid.*, at “Dedan” (<http://www.biblicalcyclopedia.com/D/dedan.html>).

<sup>118</sup> *Cyclopedia of Biblical, Theological, & Ecclesiastical Literature*, StudyLight website, at “Ethnology,” “Raamah,” “Sheba,” & “Dedan” (emphasis mine) (<http://www.studyLight.org/encyclopedias/mse/view.cgi?n=6575&search=CUSHITE>).

<sup>119</sup> Fausset’s *Critical and Expository Bible Cyclopedia* (undated, c. 1910), *op. cit.*, p. 166, “Dedan.”

thus placing Dedan in the area of the northern Persian Gulf around where it borders modern day southern Iraq. I shall return to the issue of Raamah and Dedan, *infra*.

Josephus refers to Havilah in Gen. 10:7 as “Evilas, who founded the Evileans, who are called Getuli” (*Antiquities* 1:6:2). I consider the broad location of “Havilah” the son of Cush, is linked to Sheba, the son of “Raamah,” the son of Cush. Biblical Ethiopia comprised of a joint Hamite-Semitic western strip on the Arabian Peninsula also known as Arabia (something like Alsace-Lorraine) from “Sheba” (Gen. 10:7b,21,28) in the “south” (1 Kgs 10:1; Matt. 12:42), through “Midian” east of the Gulf of Aqaba (Gen. 25:1,2,6; Hab. 3:7 - where “Cushan” and “Midian” are placed in Hebraic poetical parallel; and Moses’ wife Zipporah is described variously as Midianite or Ethiopian, Exod. 2:15,16,21; Num. 12:1), and Havilah east of Egypt (Gen. 10:7a,21,29; 25:18); and Biblical Ethiopia comprising north-east Africa south of Egypt (Gen. 10:6,7a; Ezek. 29:10) i.e., west of the Gihon’s waters in the Red Sea below Egypt, and west and south of the Gihon’s waters in the Gulf of Aden around north Somalia. Thus the son of Raamah in “Sheba” (Gen. 10:7) in Arabia was at the time of *The Table of Nations* composition under Moses in the 15th century B.C., evidently already Hamite-Semitic admixed. Havilah and Sheba were thus part of a Hamite-Semitic shared border region running down west coast Arabia.

In this context, it is to be noted that Patrick says, “*Cush* ... Gave [his] name to ... *Aethiopia* ... . But if by *Aethiopia* is meant that country south of *Egypt*, ... *Jonathan* is rather to be followed, who here paraphrases it *Arabia*. For *Cush* is ... *Cushan* ... which is made the same with *Midian*, Habak. 3:7. And so *Moses* ... wife is called a *Chusite*, (we render it *Aethiopian*,) for she was a *Midianite*, Exod. 2:16,21 and therefore was of *Arabia*, not of *Aethiopia*: for, when God saith he will make *Egypt* ‘desolate, *from the tower of Syene, to the border of Cush*’ [Ezek. 29:10], if we should understand by *Cush* the country of *Aethiopia*, it will be as if he had said, *from Aethiopia to Aethiopia*. For ... *Syene* was the border of *Egypt* towards *Aethiopia* ... . A great number of other arguments ... *Bochartus* hath collected, L. IV, *Phaleg*, c. 2 ...<sup>120</sup>.” And Fausset says, “C[ush] ethnologically includes not only Ethiopia (meaning *the sunburnt*, Nubia and N[orth] Abyssinia [/ Ethiopia]) in *Africa*, its chief representative, but the C[ush] of *Asia*, watered by the Gihon river of paradise (Gen. 2:13) ... Also part of *Arabia* (Gen. 10:7; Isa. 43:3, especially II Chron. 21:16), *Mesopotamia* (Gen. 10:8-10), and still farther E[ast]<sup>121</sup>.”

However, Patrick’s statement on Ezek. 29:10, “... *Syene* was the border of *Egypt* towards *Aethiopia*” fails to recognize that since “*Syene*” was “a S[outhern] Egyptian town<sup>122</sup>,” it could mean from southern Egypt to the southern border of Ethiopia in the further south. And with regard to Cush including part of Arabia, he fails to recognize

<sup>120</sup> Simon Patrick’s *Commentary upon Genesis* (1695), pp. 179-180.

<sup>121</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 146, “Cush.”

<sup>122</sup> *Ibid.*, p. 668 at “*Syene*.”

that there would be no propriety in calling it “Cush” or “Ethiopia” in Hab. 3:7 if there were not Hamitic negro Cushite bloodlines in the area, and so this was evidently a joint Hamite-Semite strip where some level of race mixing occurred, so that Moses’ wife could be called either a Midianite of “Midian” (Exod. 2:16,21), or an “Ethiopian” (Num. 12:1, Greek Septuagint, Latin Vulgate, & Authorized Version). And Fausset’s foray into discussing Arabian Ethiopia likewise fails to make this nexus, i.e., there is no point calling this part of Arabia “Cush” or “Ethiopia” if it lacked the black bloodlines of the Cushite or Ethiopian negroes. Fausset finds too much in “Gen. 10:7; Isa. 43:3, especially II Chron. 21:16,” in claiming these refer to “Arabia,” neither Gen. 10:7 nor Isa. 43:3 say what he is claiming they do, and e.g., II Chron. 21:16 refers to “the Arabians, that were near the Ethiopians,” so they could be quite distinctive groups in this verse, and to be “near” could e.g., mean on opposite sides of the Red Sea. But even if II Chron. 21:15 meant Ethiopians in western Arabia, as it also might, it would not diminish the fact that they could only be so called because they had negro blood, whether full-blooded Hamites, or part-blood mixed raced Hamite-Semites. And while Nimrod was of Cushite descent (Gen. 10:8), it is once again too much for Fausset to thereby claim that “Cush” refers to some area of “Mesopotamia (Gen. 10:8-10), and still farther E[ast],” *unless it is an area which had an ancient negro population* (see “Raamah” in Gen. 10:7, *infra*).

Simon Patrick also says of “*Havilah* ... Or, *Chavilah*. There were two Havilahs also: one the son of *Cush* ... another the son of *Joktan*, vers. 29. From this *Havilah* seems to have come the people called *Chanlothaei*, by *Eratosthenes*: who were seated in *Arabia Faelix* [Latin, ‘Fertile Arabia,’ the relatively fertile region of southern and south-west Arabia (in modern day Asir in south-west Saudi Arabia on the west coast of Arabia, and Yemen on the south-west and southern coast of Arabia, in which the highlands found in the western part of Yemen are very fertile)<sup>123</sup>], (as *Strabo* tells us,) between the *Nabataei* and the *Agraei*, i.e. the *Hagerens*. By *Pliny* they are called *Chavelaei* ... who were seated in that part of the country, which lay towards *Babylon*. As appears by this, that ... the Wilderness of *Shur* (nigh *Egypt*) and *Havilah* are opposed, as the most remote opposite bounds of *Arabia*. Thus the *Ishmaelites* are said to have dwelt *from Havilah to Shur*, Gen. 25:18, that is before *Egypt*, è *Regione Egypti*, over-against *Egypt*, as *Bochart* translates it. That is, *Havilah* bounded them on the north-east; and *Shur* on the south-west: which *Shur* was near *Egypt*. And so *Saul* is said to have smitten the *Amalekites from Havilah to Shur*, & c., I Sam. 15:7, where we translate the last words, *over against Egypt*<sup>124</sup>.”

Patrick’s “*Nabataei*” or Nabateans extended from northern parts east of the Dead Sea, down to the northern area of the Red Sea<sup>125</sup>, and if by the “the *Agraei*” is meant Hegra (also called Al-Hijr or Mada-in-Saleh) c. 20 kilometres or c. 12 miles north of Al-

<sup>123</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Arabia Felix” & “Yemen.”

<sup>124</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 183.

<sup>125</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, p. 57.

Ula in north-west Arabia, which was occupied by the Nabatean kingdom in ancient times (from c. 25 B.C.), and which now contains mainly first century A.D. Nabatean remains<sup>126</sup>, then they had a long extension to *Arabia Faelix* (Latin, 'Fertile Arabia'), as its most northern part is in modern day Asir on south-west coast Arabia. Patrick also argues for two Havilahs and locates Shemitic "Havilah" (as opposed to the "*Chanlothaei*" he says came from "Havilah,") on "the north-east" of the area of southern Canaan, and "Shur" on the "south-west" of Arabia, so that "Shur" which is "nigh Egypt" "and" Shemitic "Havilah are" at "the most remote opposite bounds of" each other on "Arabia," and so "from Havilah to Shur" basically means a northern strip from the area of southern Canaan westwards to Shur. I shall leave some elements of this discussion on Havilah to Gen. 10:29 at which point I shall include the important evidence of general rainbow arc principles. But while I consider Patrick is here partially correct in his perceptions, I fundamentally disagree with his view of "two" distinctive "Havilahs," one Hamitic (Gen. 10:7) and one Shemitic (Gen. 10:29); and I broadly consider that Havilah includes a western Hamite-Semite strip of Arabia. The "big picture" for Havilah is an intricate and complex matter, and I here refer the reader to my further comments at Gen. 10:29, *infra*.

Shur was on the north-west of the Arabian Peninsula near the north of the Red Sea, for "thou goest to Shur, even unto the land of Egypt" (I Sam. 27:8) in north-east Africa, and "the wilderness of Shur" connects with the area of "the Red Sea" (Exod. 15:22). Thus like "Havilah," "Shur" is "before Egypt" (Gen. 25:18) or "over against Egypt" (I Sam. 15:7) i.e., on the western side of Arabia; and in the case of Shur, north (I Sam. 27:8; Exod. 15:22) west (Gen. 25:18; I Sam. 15:7) Arabia, as shown in e.g., Dowley's *Atlas of the Bible* (1997)<sup>127</sup>. Thus I understand the references Patrick refers to "from Havilah to Shur" (Gen. 25:18; I Sam. 15:7), to be a two-way directional indicator i.e., referring on the one hand to both Havilah on a western Hamite-Semite strip which was "before Egypt" (Gen. 25:18) or "over against Egypt" (I Sam. 15:7), from Shur in the north on this western strip of Arabia, south down to Havilah on this western strip of the Arabian Peninsula; and referring on the other hand to the area isolated by Patrick of Shur to the area of southern Canaan. Hence I consider Patrick's perceptions are partially correct here, but fragmentary of "the big picture" for Havilah.

More generally, I now return to "the sons of Cush; [1] Seba, and [2] Havilah, and [3] Sabtah, and [4] Raamah, and [5] Sabtecha" (Gen. 10:7). It follows from Negroid "Cush," that on general principles these were Negroid nations, or at least negroid admixed by Moses' time as seen by Havilah and Sheba. On the known data, it is difficult to locate enough specific points to look for rainbow arcs in these selections. However, we can identify "the Sabaeans" from "Seba" as a negroid group evidently near Ethiopia (Isa. 45:14). We can identify Havilah as including a region on the western

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<sup>126</sup> See e.g., *Encyclopaedia Britannica CD99, op. cit.*, "Ancient Middle Eastern Religions: A survey of ancient Middle Eastern Religions: Arabian religions: The historical setting."

<sup>127</sup> Dowley's *Atlas of the Bible* (1997), *op. cit.*, pp. 18 & 20.

Hamite-Semitic strip of Arabia, more northward than Sheba. It might have extended north from about midway around Mahd Al-Dhahab (c. 160 km or 100 miles south-east of Medina) where gold has been found (Gen. 2:11) and mined since the 2nd millennium B.C.<sup>128</sup>. But with our limited data, let us see if clarification may occur through the application of general rainbow arc principles.

If Josephus is correct, the Sabtah came from the area of the Astaboras River, which is the modern Tekeze River of modern day Eritrea and Ethiopia. These identifications were made by those itemized above *without any knowledge of the general rainbow arc principles* on the *Table of Nations*. But the rainbow arc principles are relevant for testing out the veracity of these identifications.

If for these first three names in Gen. 10:7, “the sons of Cush; [1] Seba, and [2] Havilah, and [3] Sabtah,” a rainbow arc were drawn from 2) Havilah somewhere in the northern half of the western strip on the Arabian Peninsula down to 3) Sabtah in the area of the Astaboras River, this would imply that that 1) Seba would have to be in a more northerly direction. But there would still be variables, depending on the point of the Havilah region one used; and then depending on the curvature of the rainbow arc. If a part of Havilah was isolated further north (and the full extent of the Havilah region included both a north-western strip of Arabia and a northern strip of Arabia), this would require not much curvature with the placement of Seba also in north-western Arabia; but if Havilah was lower, it is possible with a sufficient curvature, for Seba to have been back on the African continent, but if so, on these general arc principles it could be no lower than around Philae, and on general negroid racial principles, it could not be north of around Philae, as this was the north-south divide where negroes were broadly known to exist southwards in ancient times (see Isa. 66:19, Part 5, Chapter 5, section a, Key 7, *infra*) (Gen. 10:7 Arc 1a). But it could conceivably have curved down to Meroe, in harmony with Fausset’s view that “The Sebaeans were ... Ethiopian ... which dwelt about Meroe the capital,” *supra*, since Meroe is c. 4 miles or c. 6.4 kilometres north of modern day Kabushiyah in Sudan (Gen. 10:7 Arc 1b). However, Seba must not have been on the joint Hamite-Semitic western strip of Arabia since unlike Sheba (Gen. 10:7,28) and Havilah (Gen. 10:7,29), it is not double counted under both Ham and Shem. This means Havilah gold must have been about midway on the western strip of Arabia, since otherwise one could not get a rainbow arc curvature back so as to allow an area around Philae. However, to this must be made the qualification that Havilah appears to be the northern compliment of Sheba i.e., the south-western part of Arabia was the region of Sheba named after the tribe or city of Sheba slightly south of the central western part of Arabia, and Havilah seems to have then been a corresponding north western part of Arabia named after a tribe or city of Havilah, that then continued along a northern part of Arabia to the area of southern Canaan. (See also “Ophir” and “Havilah” at Gen. 10:29, *infra*.) Hence with reference to Part 1 Chapter 11, section c, the gold around Mahd Al-Dhahab *must be* the Havilah “gold” referred to in Gen. 2:11. *Therefore, if Josephus’s identification of Sabtah is correct, on general rainbow arc principles we can deduce that the “gold” of “Havilah” (Gen. 2:11) is that at Mahd Al-Dhahab in central western*

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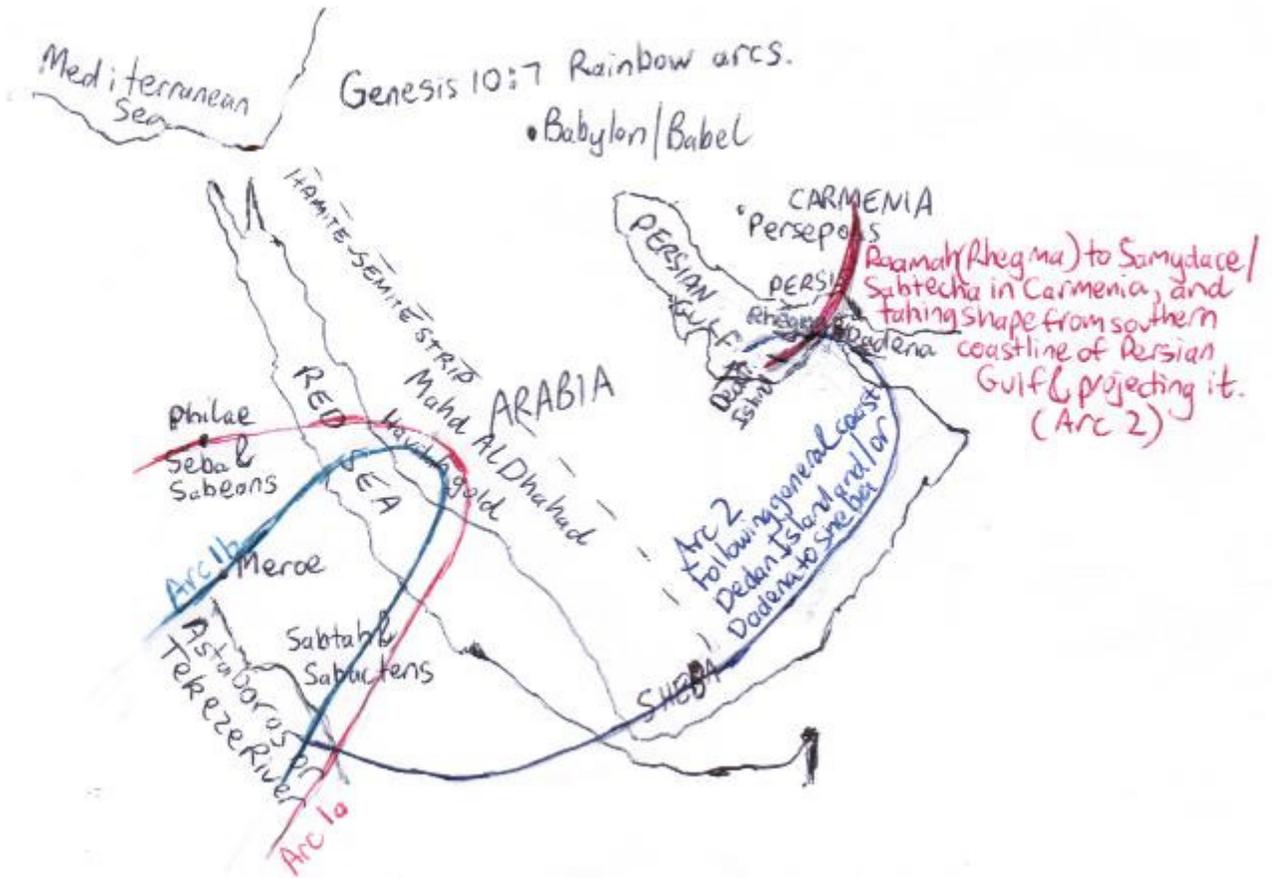
<sup>128</sup> See Vol. 1, Chapter 11, section c.

*Arabia, and that “Seba” in Gen. 10:7 was on the African continent either at or near Philae, and therefore the negro Sabeans may have come from the area of Philae (Gen. 10:7 Arc 1a), or may have come from the area of Meroe (Gen. 10:7 Arc 1b).*

What of a second rainbow arc for “the sons of Cush; ... [4] Raamah, and [5] Sabtecha: and the sons of Raamah; [6] Sheba, and [7] Dedan” (Gen. 10:7). On general rainbow arc principles, broad coastal features *may be potentially used*, though this is not an absolute rule, to gain the general shape of a rainbow arc, especially when there are only two locations e.g., the rainbow arc from Cyprus to Rhodes has a broad-brush correlation with the shape of Asia Minor immediately north of these two islands which acts to provide the basic curvature in the Japhetic group, *supra*. Given we have two lots of two i.e., Raamah and Sabtecha, and then the sons of Raamah, Sheba and Dedan, it follows that the general coastal shape in these areas *may be potentially* relevant for drawing these arcs; whereas by contrast, because we have three points for Seba (Philae) to Havilah to Sabtah in the first rainbow arc, the coastal shape in the area does not exhibit this potential (even though it might in a given instance,) for the arc shape.

Therefore, if we apply rainbow arc principles in the Biblically given order of “[4] Raamah, and [5] Sabtecha: and the sons of Raamah; [6] Sheba, and [7] Dedan” (Gen. 10:7), then from 4) Raamah (Rhegma in Ptolemy 6:7) in the south-east corner of Arabia, north up to Sabtecha (Samydace of Ptolemy 6:8) in Carmania on the Persian Gulf, would represent one rainbow arc, part of which might conform to the curvature of the south-west coast of the Persian Gulf, and then swing around in about the same angle over the Persian Gulf and into Carmania, so that the shape of the arc would be determined with some reference to this portion of the Persian Gulf. The exact curvature of the arc into Carmania would vary depending on exactly where Samydace was, and since this is not presently known, I can only draw an arc into the general area of Carmania in order to show that it fits with “the big picture,” *infra*.

For the third arc of “Sheba and Dedan,” starting from Sheba in south-west Arabia, in an arc following the southern coast of Arabia, then north-east into the Persian Gulf, acts to locate Dedan on this arc in the Persian Gulf’s south-western region, whether it is understood as both “the town called Dadena” “on the southern side of the promontory” which has on its “northern side” the “town of Regma” and “the island of Dadan” (Strong & McClintock); or only “the island of Dadan, on the east coast of Arabia,” “in” the region of “the neighboring island of Awal” in the south-western region of the Persian Gulf (*Cyclopedia of Biblical, Theological, & Ecclesiastical Literature*). Therefore the evident usage of these rainbow arc principles here, act to rule out the possibility that “Cushitic” or “Hamitic” “Dedan” is “near the head of the Persian Gulf and Chaldea,” in the area of the northern Persian Gulf around where it borders modern day southern Iraq (Fausset). If this third arc is extended by extrapolation westwards, it will also intersect with the first arc in an area of the Astaboras or Tekeze River in modern day Ethiopia. *Thus all three rainbow arcs join up, and the combined effect of this is to indicate we have located the relevant areas, and so we can say that Josephus’s identification of Sabtah as “Astaborans” from the area of the Astaboras River is correct.*



Above: Picture shows how the three rainbow arcs assist in verifying the locations for Children of Cush in Genesis 10:7, though the uncertainty as to whether Rainbow Arc 1 is Arc 1a, Arc 1b, or a similar Arc 1c, shows how it is not always possible to rule out all possibilities. Though “Sheba” is here located in the south-west corner of Arabia on general rainbow arc principles, south of the Havilah gold which was around the central part of west coast Arabia, there was a city or tribe called “Sheba” (see Sheba at Gen. 10:28, *infra*), which gave its name to the Sheba region which extended over about the southern half of a western Hamite-Semite strip on Arabia. Thus “Sheba” on this map is at the southern point of the Sheba region.

Patrick says of “Seba ... There were four nations, that had the name of *Seba* or *Shebah*, as *Bochart* observes, L. II. c. 25. Three of them are mentioned here in this chapter ...” And “all these *four* people, were comprehended under the name of *Sabeans*, though very different one from another ... . And as for this *Seba*, he was the father of a people in *Arabia* called *Jemamites*, as *Alcamus* an Arabian writer tells us ...” And “a famous queen of that country called *Jemama*. See *Bochartus*, L. IV. c. 8<sup>129</sup>.” But on

<sup>129</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 182.

general rainbow arc principles, I would reject Patrick's view that "Seba" in Gen. 10:7 refers to "a people in *Arabia*," and it is also clear that "Seba" in Gen. 10:7 is a specifically negroid people, being both under Cush, and also a tall people (Isa. 45:14), *supra*.

Having used the rainbow arcs as a confirmation technique for the identifications of the Cushite selections in Gen. 10:7, means that on racial principles, we have found that there was a belt of negro populations sprinkled around the Arabian Peninsula, as well as a group of negroes up north in Samyadace (in modern day Iran). In the first place, it must be said that this information on negro populations is consistent with the Out-of-Eden Persian Gulf model used in this work. It means that negroes leaving the Persian Gulf may have used an established route down to the southern part of the Persian Gulf area in the region of Rhegma and Dadena, and from there over to Sheba, and from there into Africa. Most negro population movements evidently occurred before the Holocene, and the negroes so entering sub-Saharan Africa had adopted and modified satyr beast hunter-gatherer culture, and so were living like animals. But with the later population movements out of the Persian Gulf as it progressively flooded during the Holocene, the last group of negroes evidently retained the culture of civilization as they were meant to. But when they came down around Arabia and into Africa, entering into the area of north-east Africa which is Biblical Ethiopia, they acted like a cork on a bottle to keep the earlier negroes of Africa in their debased state, since they did not seek to spread the knowledge of civilization among their fellow negroes. That advance would have to await the time of the Western European Empires, for whom the negroes of Africa should be most grateful that they came and reintroduced civilization in their midst.

In the second place, this depiction of the Cushites of Gen. 10:7 means that we see a final wave of Holocene settlers leaving the Persian Gulf, with their unity evident in the fact that they all spoke tongues of the Hamito-Semitic Linguistic family. This group of both Hamitic Mediterranean Caucasoids in north Africa, as well as these negroes, had thus settled various part of north and north-east Africa by the time *The Table of Nations* was composed in the 15th century B.C. . But we ought not the think of negroes or other Hamites as being *originally* African, but rather as God directed immigrants to Africa, for like other human beings, they originally came from Eden in an area now under the waters of the Persian Gulf.

In the third place, this raises the issue of, "What happened to these population pockets of negroes in e.g., Carmania?" Any answer is speculative. E.g., did some of them survive till Mohammedan times, and were then killed by "the sword of Islam" for refusing to convert to the vicious, violent, and false Muslim religion? Did some agree to convert, with the consequence that their blood-lines then inter-mingled into the Mohammedan produced racial admixtures of the area? We simply do not know.

In the fourth place, this depiction of the Cushites of Gen. 10:7 gives us an important backdrop to Gen. 10:8-12, for we read in Gen. 10:8, "And Cush begat Nimrod." The reader will find my relevant reasons for identifying Nimrod with Sargon of Accad in the second half of the third millennium B.C., in Volume 1, Part 2, Chapter

19, “Nimrod & The Tower of Babel;” and at section a, entitled, “Who was Nimrod?;” where I say, “according to tradition, Sargon’s ‘mother was a priestess’ from West Asia and ‘his father an unknown wanderer.’ Thus Scripture here fills in the missing detail, stating that his father was a Negroid descended from “Cush” (Gen. 10:8), ... ‘having dominion’ over an empire which started at ‘Babel’ (Gen. 10:10; 11:1-9).” Hence “although such a conclusion about Nimrod being a half-caste does not inexorably flow from the text i.e., *prima facie* he may have been a full-blooded Cushitic Negro;” nevertheless, “we ... come to this conclusion through a combination of Biblical data and the identification of Nimrod as Sargon the First of Accad.”

Given that after study of the rainbow arcs of Gen. 10:7 we now find that in ancient times when under Divine Inspiration Moses composed *The Table of Nations*, there was a negro population north of the Persian Gulf at Sabtecha or Samydace in Carmania (in modern day Iran), and given that Babylon or Babel is north-west of Samydace in Carmania, means that while we cannot be certain about the matter, on the presently available data, *the most likely probability* must be that the negro “wanderer” “father” of Nimrod came from Samydace. Furthermore, this means that when we read that those at the Tower of Babel “journeyed from the east” (Gen. 11:2), this means that *it is possible, though by no means certain*, that this included a further group of negroes coming from Samydace of Carmania *in the east*. If so, then the race-mixing that God inhibited at the Tower of Babel (Gen. 6:4; 11:6) would have also included miscegenation between Mediterranean Caucasoids and Negroids. However, it is also possible that Nimrod was the only negro-admixed figure at the Tower of Babel in Gen. 11:1-9. We simply do not know the precise details.

We have already discussed in Volume 1, Part 2, Chapter 19, section a, identifications for Nimrod’s cities in Gen. 10:10-12, for “Babel” / Babylon, “Erech” / Uruk, “Accad,” “Calneh” which is disputed as: Carchemish; or Canneh *c.* 100 kilometres or 60 miles south, south-east of Babylon, on the left bank of the Euphrates; or a port city in Arabia; or “all of them” in the land of Shinar. I have already ruled out this fourth possibility on the basis that in the Neo-Masoretic textual analysis principles I endorse (which are the Old Testament equivalent to the New Testament Neo-Byzantine textual analysis principles I endorse), one can only set aside the Masoretic text (in favour of an alternative reading inside the closed class of Old Testament sources,) if there is a good textual reason for doing, *including the Masoretic vowels and pointings*, and there being no such good textual reason here, the reading of “Calneh” must stand.

A Gen. 10:10 rainbow arc (Gen. 10:10-12 Arc 1) broadly following the shape of the Euphrates River could join “Babel” to “Erech” in the south. What of the disputed identity of “Calneh”? One view is that “Calneh” is Carchemish. A second rainbow arc (Gen. 10:10-12 Arc 2a) from “Accad” just north of Babel *might* broadly follow the shape of the Euphrates River until it turned towards Carchemish understood as “Calneh<sup>130</sup>.” If so, these two rainbow arcs would both then bear some relationship to the Euphrates

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<sup>130</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, pp. 43,49 (Babel / Babylon), 47 & 52 (Erech / Uruk), 16 (Accad & Carchemish).

Rivers, and would intersect with each other by moderate extension due to the relatively close proximity of Accad and Babel. Therefore the proposition that “Calneh” in Gen. 10:10 is Carchemish is certainly defensible on the general principles of rainbow arcs. Another view is that “Calneh” is Canneh *c.* 100 kilometres or 60 miles south, south-east of Babylon, on the left bank of the Euphrates. A second rainbow arc (Gen. 10:10-12 Arc 2b) from “Accad” just north of Babel *might* broadly follow the shape of the Euphrates River around Babylon and then go south, south-east of Babel, and thus “Calneh” might be understood as “Canneh.” If so, these two rainbow arcs would then both bear some relationship to the Euphrates River, and would intersect with each other south of Babel. Another view is that “Calneh” is a port city in Arabia. But in view of the fact that the first rainbow arc is operating inside the Tigris and Euphrates Rivers, and using the Euphrates to determine its basic shape, I think the likelihood that an arc would go from Accad, crossing over the Euphrates, down to the north-east part of the Persian Gulf – which would be the only place for such an arc, can be ruled out as incongruous with the artistic form of the first associated arc from Babel to Erech. *Therefore on the general principles of the rainbow arcs, the third possibility that “Calneh” is a port city in Arabia can be safely ruled out. However, on the general principles of the rainbow arcs, it is still not possible to make a resolution between the two remaining possibilities of Carchemish or Canneh on this data alone* (but n.b., the resolution in connection with Gen. 10:10-12 Arc 3, *infra*).

Then in Gen. 10:11 we read, “Asshur ... builded Nineveh,” in which I understand “Asshur” to simply mean “Assyria” i.e., people of Assyria (as opposed to the city of Asshur south of Calah on the Tigris River<sup>131</sup>). Thus Assyrians “went forth” “and builded Nineveh, and city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city” (Gen. 10:11,12). Andrew Fausset considers “Rehoboth” could be “ruins still so named on the right of the Euphrates, north-west of the Shinar plain [Gen. 10:10], and 3½ miles [or 5.6 kilometres] south-west of the town ‘Mayadin’ (Chesney): Gen. 10:10-12;” although he also says, “Rehoboth Ir [= “Rehoboth, Gen. 10:11, AV] could mean “city markets,” so that with “Calah, Resen, and Nineveh (in the restricted sense),” these “formed one great composite city, Nineveh (in the larger sense): Jonah 3:3.” Fausset says of “Asshur” or “Assyria,” “The chief cities were Nineveh [Gen. 10:11], answering to the mounds [or tells] opposite Mosul ..., Calah [Gen. 10:11] or Hulah, now ‘Nimrud,’ Asshur [a city of Asshur, in Gen. 10:11], now ‘Kileh Sherghat;’ Sargina [so named as Sargon II had a capital city there for a short time in the 8th century B.C.], now ‘Khorsabad;’ Arbela, Arbil ... . Others identify ‘Kileh Sherghat’ on the right bank of the Tigris with the ancient Calah [Gen. 10:11], [and] ‘Nimrud’ with Resen [Gen. 10:12]<sup>132</sup>. Fausset also says of “Resen,” “Calah is probably ‘Kileh Sherghat, 55 miles [or 89 kilometres] S[outh] of Mosul on the right bank of the Tigris. R[esen] was situated nine geographical miles [or 15 geographical kilometres] N[orth] of it, and four [miles or 6.4

<sup>131</sup> *Ibid.*, p. 43 (City of Asshur).

<sup>132</sup> See Fausset in Volume 1, Part 2, Chapter 19, section a.

kilometres] S[outh] of Koyunjik or Nineveh ... . G. Rawlinson however identifies Asshur with ‘Kileh Sherget,’ and Calah or Halah with ‘Nimrud’ ...<sup>133</sup>.”

We thus have a number of possibilities for what is meant by the Assyrians who “went forth” “and builded Nineveh [this city is identified opposite modern Mosul in Iraq], and city Rehoboth [either city near ‘Mayadin’ (Fausset) or ‘city markets’ of Nineveh (Fausset)], and Calah [either ‘Kileh Sherget’ also known as the city of ‘Asshur’ (Fausset thinks “probably” so) or ‘Nimrud’ (G. Rawlinson)], and Resen [if ‘Calah’ is ‘Kileh Sherget’ also known as the city of ‘Asshur, then ‘Nimrud {frequently called ‘Calah’ on Biblical maps} is Resen (Fausset refers to ‘others’ who take this view), or a location 4 miles or 6.4 km south of Nineveh (Fausset)] between Nineveh and Calah: the same is a great city” (Gen. 10:11,12).

Applying the general principles of rainbow arcs to Gen. 10:11,12, amidst diversity of opinion as to the identities of “Calah” and “Resen,” there is nevertheless a general consensus that both “Calah” and “Resen” are on the east side of the Tigris River and broadly speaking on, or near, that river. And with respect to the identity of Rehoboth, one view likewise places it on the east side of the Tigris River in this same broad area, and one view places it near Mayadin which is in Syria, south-west of Nineveh to the west of the Euphrates River<sup>134</sup>. If the view is taken that Rehoboth is on the east side of the Tigris, *prima facie* arcs may be constructed broadly harmonious with relevant parts of the Tigris River. On the one hand, given that in the more general context of the rainbow arcs for Nimrod’s kingdom, these are to some extent using the shape of the Euphrates River (Gen. 10:10-12 Arcs 1, 2a, & 2b), *supra* and / or the Tigris River (Gen. 10:10-12 Arc 4), *infra*, to get their general shape; *prima facie* this may appear to be a viable possibility. But on the other hand, the rainbow arc in a given grouping must have some point of intersection; and since in the Gen. 10:10-12 rainbow arcs, the Gen. 10:10-12 Arc 1 is in Mesopotamia (Babel to Erech in the south), and the Gen. 10:10-12 Arc 2 is either Arc 2a from Accad just north of Babylon north-west into “Calneh” understood as Carchemish, or Arc 2b from Accad to “Calneh” understood as Canneh just south of Babylon; it follows that if Rehoboth is on the east of the Tigris, then there will be no point of intersection between the Gen. 10:10-12 Arcs 1 & 2 over to the cities itemized in Gen. 10:11,12, even though all those in Gen. 10:10-12 are in the Nimrod grouping. *Therefore, on general rainbow arc principles requiring some point of intersection for all arcs with at least one other arc*, it follows that in Gen. 10:11 a broadly flattish looking “C” shape rainbow arc must go from “Nineveh” on east of the Tigris, crossing over both the Tigris and Euphrates Rivers to Mayadin on the west of the Euphrates in north-east Syria, and then cross back over both the Tigris and Euphrates Rivers from Mayadin to Calah on the east of the Tigris. This Gen. 10:10-12 Arc 3 also resolves the issue of

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<sup>133</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 603, “Resen.”

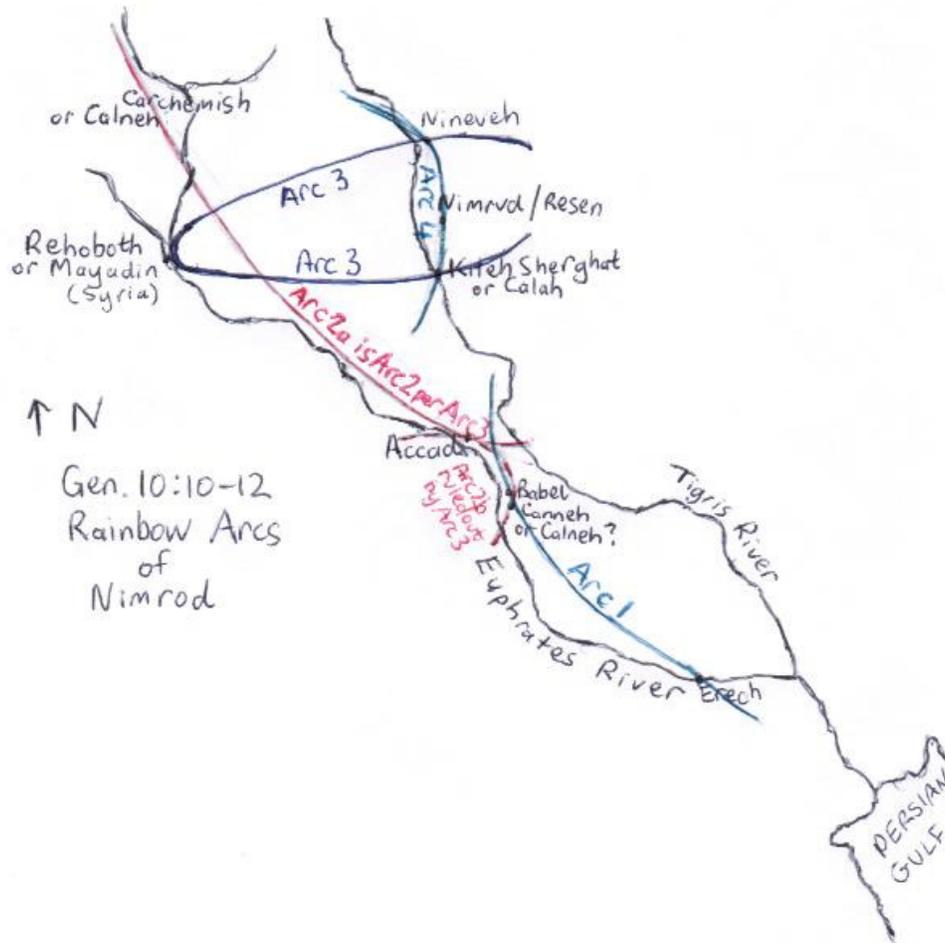
<sup>134</sup> Mayadin in south-west Syria, is at co-ordinates 35° 1' North, 40° 27' East, 35.017° North, 40.450' East, at an elevation of 195 metres or 640 feet (“Mayadin,” *Wikipedia*, <http://en.wikipedia.org/wiki/Mayadin>).

Calneh (identified as Kileh Sherghat), since this intersection further requires that Gen. 10:10-12 Arc 2a is intersected, and so demonstrates that this is the correct identification rather than Gen. 10:10-12 Arc 2b. And this Gen. 10:10-12 Arc 3 also further indicates that there would then have to be a fourth Gen. 10:12 arc for Nineveh-Resen-Calah (Gen. 10:10-12 Arc 4), since if such a fourth Gen. 10:10-12 arc follows the broad general shape of the Tigris, it could not be part of such a broadly flattish looking “C” shaped third arc for the Gen. 10:11 arc of Nineveh-Rehoboth / Mayadin-Calah (Gen. 10:10-12 Arc 3). *Therefore on general rainbow arc principles Rehoboth must be Mayadin.*

What then of detail of the fourth Gen. 10:10-12 rainbow arc of Nineveh-Resen-Calah (Gen. 10:10-12 Arc 4)? This must go from “Nineveh [this city is identified opposite modern Mosul in Iraq]” to “Resen [if ‘Calah’ is ‘Kileh Sherget’ also known as the city of ‘Asshur, then ‘Nimrud {frequently called ‘Calah’ on Biblical maps} is Resen (Fausset refers to ‘others’ who take this view), or a location 4 miles or 6.4 km south of Nineveh (Fausset)],” and then to “Calah [either ‘Kileh Sherget’ also known as the city of ‘Asshur’ (Fausset thinks “probably” so) or ‘Nimrud’ (G. Rawlinson)],” for we read of “Resen between Nineveh and Calah: the same is a great city” (Gen. 10:12). The difficulty I see with the all too common identification of Nimrud as “Calah,” is that there is then no great city between it and Nineveh, as required by this Biblical description of “Resen” (e.g., G. Rawlinson, A. Fausset, or T. Dowley<sup>135</sup>). By contrast, though Fausset himself locates “Resen” some “four [miles or 6.4 kilometres] S[outh] of Koyunjik or Nineveh,” he also says, “The chief cities were Nineveh ..., Hulah, now ‘Nimrud’ [which he claims is ‘Calah’], Asshur now ‘Kileh Sherghat,’ Sargina, now ‘Khorsabad,’ Arbela, Arbil,” and he further says, “Others identify ‘Kileh Sherghat’ on the right bank of the Tigris with the ancient Calah, [and] ‘Nimrud’ with Resen.” Therefore looking at these chief cities, and *applying general rainbow arc principles*, an arc may naturally stretch on the east side of the Tigris River from Nineveh in the north, down to Nimrud understood as “Resen,” and then down to Kileh Sherghat understood as Calah. *Therefore I consider the fourth arc of Nineveh-Resen-Calah is found in Nineveh-Nimrud-Kileh Sherghat (Gen. 10:10-12 Arc 4).*

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<sup>135</sup> Tim Dowley so identifies the Biblical “Calah” with Nimrud in Dowley’s *Atlas of the Bible* (1997), *op. cit.*, p. 41 map referring to “Calah (Nimrud)” & p. 43 map placing Calah at Nimrud between “Khorsabad” to the north – modern day Dur-Sharrukin, and “Asshur” to the south). But overall, Dowley’s *Atlas* is still a generally very useful work.



Above: Picture shows how the four rainbow arcs assist in verifying the locations for Nimrod's Kingdom in Genesis 10:10-12.

In Genesis 10:13,14, *The Table of Nations* next looks to descendants of Ham via “Mizraim (Hebrew, *Mitzrayim*).” In referring to the time of the Exodus, Asaph tells of how God “smote all the firstborn in Egypt (Hebrew, *Mitzrayim*); the chief of their strength in the tabernacles of Ham;” and more generally in the psalms, “Egypt (Hebrew, *Mitzrayim*)” is called “the land of Ham” (Pss. 105:23,27; 106:21,22). Patrick says of “*Mizraim* ... The father of ... Egypt ... . And this word *Mizraim* being of the *dual* number, (which shows it to be the name of the country rather than of a person, denotes two *Egypt*s, as *Bochart* observes. For so there were, the *higher* [or upper] and the *lower*. All that country were the higher where *Nile* runs in one stream: the *lower* was that, where it is divided into many: which the *Greeks* call *delta*, from its triangular form<sup>136</sup>.” And *Fausset* (like *Strong's Hebrew Dictionary*) says, “*Mizraim*” is a Hebrew “*dual*” noun<sup>137</sup> “of *mazor* [

<sup>136</sup> Simon Patrick's *Commentary upon Genesis* (1695), p. 180.

<sup>137</sup> On dual nouns, see Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 28-32, and Hebrew “*Mitzrayim* (Egypt)” is always in dual form (*Ibid.*, p. 31).

*matzowr*], Heb[rew] ‘a fortified place;’ Gesenius, from Arabic *meser*, a boundary. Rather the Egyptian Mes-ra-n ‘children of Ra’ the Sun. Son of Ham, ancestor of the Mizraim, the dual [proper noun, grammatically] indicating the people of Upper and of Lower Egypt (Gen. 10:6)<sup>138</sup>.” Patrick here is partially correct in his comments, but with all due respect to him, he also here shows how “a little knowledge can be a dangerous thing;” for he here fails to simultaneously recognize that an originating progenitor called “*Matzowr*” could still be the common progenitor of the two groups of Hamites that united to form the Egyptians, a proposition more generally consistent with *The Table of Nations*. And Josephus says, “The memory of the Mesraites [/ Mizraim] is preserved in their name; for all we who inhabit this country [of Israel] call Egypt ‘Mestre,’ and the Egyptians ‘Mestre’” (*Antiquities* 1:6:2). And a form of this is also found at Gen. 10:13 in the Septuagint as Greek, *Mesrain*; and in the Vulgate as Latin, *Mesrain*.

Holy Moses says at Gen. 10:13,14, “And Mizraim begat Ludim, and Anamin, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.” Commenting on this, Josephus says, “As for ... Ludicim [/ Ludim], and Enemim [/ Anamim], and Labim [/ Lehabim], who alone inhabited in Libya, and called the country from himself, Nedim [/ Naphtuhim], and Phethrosim [/ Pathrusim], and Chesloim [/ Casluhim], and Cephthorim [/ Caphtorim], we know nothing of them besides their names; for the Ethiopic war, which we shall describe hereafter, was the cause that those cities were overthrown” (*Antiquities* 1:6:2). Josephus later says this war was fought with Moses as the Egyptian general. He says, “The Ethiopians, who are next neighbours to the Egyptians, made an inroad into their country ... they proceeded as far as Memphis and the sea itself; while not one of the cities was able to oppose them” (*Antiquities* 2:10:1). But in the end, “Moses cut off the Ethiopians” (*Antiquities* 2:10:2). Without now further considering what Josephus says about this war, it follows from these comments that he considered all those itemized in Gen. 10:13,14 as sons of “Mizraim,” were *geographically inside of Egypt* before their destruction other than “Labim” or Lehabim “in Libya.” If this is correct, with no clear identifications by Josephus besides “Labim” for “Libya,” it is not possible to test these claims by general rainbow arc principles i.e., by seeing if what Josephus says about six of seven “cities” are in fact *geographically inside of Egypt* which conform in their locations to rainbow arcs.

However, on the general principles of *The Table of Nations* that by the grace of God, I have sought to discover, other than for Shem’s genealogy at c. 35,000 B.C., to Peleg in Gen. 10 & 11 (Gen. 10:21,24,25; 11:10-19) in c. 9,000 B.C., and Shem’s genealogy from Peleg to Abraham in Gen. 11 (Gen. 11:19-26) in c. 2,200 B.C., where the gradual incremental diminishing of ages indicates that Shem’s descendants are being selected over the vast period from the time of Noah’s Flood c. 35,000 B.C., down to Moses’ time c. 1500 B.C., the selections made by Holy Moses have relevance to nations of his day in the 15th century B.C., and possibly also certain other Biblical matters. *Therefore the proposition that Moses would make selections of seven descendants of Mizraim which in six of these seven instances he knew no longer existed, as here claimed by the Jewish*

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<sup>138</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 480, “Mizraim.”

historian, Josephus (1st century A.D.) must be ruled out on general principles as not being credible. (Cf. also a similar erroneous claim by Josephus on “seven” of the Canaanites itemized in Gen. 10:15-18, *infra*.)

In the Hebrew tongue, the *iyim* suffix is a masculine noun plural form, like the English plural suffix “s” (e.g., singular “nation” goes to plural “nations”) or “es” (e.g., singular “country” goes to plural “countries”); and all the countries in the Egyptian group in Gen. 10:13,14 have this plural suffix. This is always the form of “Egypt,” and so e.g., in Gen. 41:55, it is a matter of context if one renders it into English as a singular or plural, as the same Hebrew form is used both ways when we read, “And when all the land of Egypt (Hebrew, *Mitzrayim*) was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians (Hebrew, *Mitzrayim*), Go unto Joseph; what he saith to you, do.”

Concerning the “Ludim” (Gen. 10:13), these are Hebrew, *Luwdiyim*, and found in transliterated forms in the Septuagint as Greek, *Loudieim*; and in the Vulgate as Latin, *Ludim*. The plural form *Luwdiyim* is used on *The Table of Nation* in Gen. 10 to distinguish Hamitic Lud which is put in the plural as “Ludim” (Gen. 10:13, AV), *supra*, from Semitic Lud which is put in the singular as “Lud” (Gen. 10:22, AV). But this does not mean that Hamitic Lud cannot be put in a singular form i.e., without the Hebrew *iyim* suffix in another context, as indeed appears to be what is happening in Ezek. 30:5. That the Hamitic Ludim survived after Moses’ time when Josephus says their city was destroyed, also seems likely from Ezek. 30:5, where Hamitic Lud rather than Semitic Lud seems to be referred to by association in the words, “Ethiopia [from Cush], and Libya [from Phut], and Lydia (Hebrew *Luwud*), and all the mingled people, and Chub ... .” Andrew Fausset says of the “Chub” of “Ezek. 30:5,” that they are “a people named *Kufa* on the monuments. Ptolemy (4:2,5,9) mentions a *Chob-at* in Mauritania, and a Chob-ion in the Mareotic nome [ancient province] in Egypt<sup>139</sup>.” The classical Lake Mareotis (/ Mariout, Maryut) is in the general vicinity of Alexandria, a port city of north-east Egypt. Hence the names in Ezek. 30:5 seem to all be from north-east Africa, indicating that “Lydia (Hebrew *Luwud*),” was also somewhere in north-east Africa when Holy Ezekiel was writing in the 6th century B.C., about 800 to 900 years after Holy Moses penned the name of “Ludim” in Gen. 10:13. And thus a Gen. 10:13 sidenote in the Geneva Bible (1560) says at “Ludim,” “Of Lud came the Lydians.”

Concerning the “Anamin” in Gen. 10:13, Hebrew, *Anamiym*, and found in transliterated forms in the Septuagint as Greek, *Enemetieim*; and in the Vulgate as Latin, *Anamim*. In the Hebrew tongue, the *iyim* suffix is a masculine noun plural form, *supra*, and so these are those of “Anam.” We have already noted with “Sabtecha” going to the form of “Samydace,” how in Semitic tongues the “B” and “M” can sometimes change e.g., “Merodach” in Isa. 39:1 is “Berodach” in II Kgs 20:12. Thus “Anam” could also be “Anab.” We read in Joshua 11:21, “Joshua cut off the Anakins from the mountains of Hebron, from Debir, from Anab, and from all the mountains of Judah, and ... Israel;” and so this would place Anab in the same general area as Hebron and Debir, both of which are in

<sup>139</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 130, “Chub.”

the south of Israel west of the Dead Sea<sup>140</sup>. And in Joshua 15:50,51 we read, “Anab ... and Goshen ...” as being in a contextual general proximity. Fausset says at “Goshen” that one such place, is not the Egyptian Goshen, but “A district in S[outh] Palestine, between Gaza and Gibeon (Josh 10:41; 11:16), and a city (15:51); between the S[outh] country (the Negeb) and the ... low hills ... of Judah. Doubtless named in remembrance of Israel’s original place of sojourn in Egypt<sup>141</sup>.” But while I would agree with Fausset that it appears to be named after the Egyptian Goshen, I would say that if the “Anam” of Gen. 10:13 are the “Anab” of Josh. 11:21; 15:50, then the broadly proximate “Goshen” of Josh. 10:41; 11:16; 15:51 may well have been named by them after Egyptian Goshen, so that it is a name which reflects and gives evidence for the pre-Conquest era presence in the area of an ethnically Egyptian group, which was then taken over by the Israelites. Of course, either way, the matter is speculative.

At this point, I think the general rainbow arc principles can be profitably employed. We have already determined that “Lydia (Hebrew *Luw̄d*),” was somewhere in north-east Africa. If we broadly follow the coastline from the area of north-west Africa into the area of Anab, which we know was in the broad general area west of the Dead Sea of Hebron, Debir, between Gibeon in the north and Gaza to the west, and broadly near Canaan Goshen near The Negeb<sup>142</sup>, we find that a rainbow arc largely following the coast from north-east Africa to the area west of the Dead Sea very generally around Hebron and Debir is formed. *On general rainbow arc principles, this acts to confirm that the Hamitic Egyptian Ludim of Gen. 10:13 were in north-east Africa somewhere in or around Egyptian Goshen, and that the Hamitic Egyptian Anamim of Gen. 10:13 were at Anab somewhere around Canaan Goshen and west of the Dead Sea around Hebron and Debir.* This means that we broadly have a “Goshen through Goshen rainbow arc,” cutting through Egypt’s Goshen and Canaan’s Goshen, and thus indicating that an ethnically Hamitic Egyptian group of Anamim had probably taken the “Goshen to Goshen” route, sometime before the Semitic Israelites left Egypt at the time of the Exodus, to also later end up in both this area, and elsewhere, in the Promised Land. (See diagram, *infra*.)

We thus now most naturally look for the start of a second rainbow arc with the “Lehabim” of Gen. 10:13. The Jewish writer, Josephus (1st century A.D.), says “Labim [/ Lehabim] ... alone inhabited ... Libya” (*Antiquities* 1:6:2). The Anglican Protestant Christian Canon of York (from 1885), Canon Andrew Fausset (d. 1910), also considers

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<sup>140</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, p. 23.

<sup>141</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 260, “Goshen.”

<sup>142</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, p. 23 (Hebron & Debir west of Dead / Salt Sea somewhere in the general area of Anab; & see Gibeon north of Hebron & Gaza west on the coast of Philistia, with Canaan Goshen being somewhere between Gibeon & Gaza), pp. 18 (bottom map) & 20 (top map) (Egyptian Goshen); and p. 20 (bottom map) The Negeb (in broad general area of Canaan Goshen and Anab).

the “Lehabim” of “Gen. 10:13” were “western neighbours to the Egyptians<sup>143</sup>.” By contrast, the Protestant Christian *Church of England* Bishop of Ely, Bishop Simon Patrick (d. 1707), says of the “*Lehabim*,” that the French Protestant Christian “Bochart with great reason thinks the *Lehabaei* were not all the *Libyans*; but those whom *Ptolemy*, *Pliny*, and others call *Libyaegptii*: because they lived next to Egypt on the *West* of *Thebais* [/ Thebes], in a sandy, a dust[y], soil, burnt by excessive heat; from whence he thinks they had the name of *Lehabim*. For *Lehaba* signifies both a flame and heat. As in Joel 1:19, *The flame (lehaba in the Hebrew,) or scorching heat, hath burnt all the trees of the field*<sup>144</sup>.” We shall return to this disputed matter of the Lehabim being on the north coast of Africa west of Egypt (Josephus & Fausset) or on the east of Egypt on the Nile around Thebes (Patrick & Bochart) in due course, *infra*.

Concerning the “Naphtuhim,” Andrew Fausset says, “coming in order after the Lehabim or Libyans,” that “*Niphaia*t is [Egyptian] Coptic for the country W[est] of the Nile, on Egypt’s N[orth] W[est, sic. East] borders, about the Mareotic [/ Mariout] Lake. The *Na-petu*, the people called ‘the Nine Bows, are mentioned in the Egyptian monuments (G. Rawlinson). Gesenius from Plutarch (de Is. 355) thinks the N[aphtuhim] were on the W[est] coast of the Red Sea,” where was found the heathen cult of the pagan “goddess Nephthys wife of Typhon ...<sup>145</sup>.” By contrast, Simon Patrick disagrees with this identification, preferring an alternative one also derived from Plutarch’s *De Iside & Osiride*; and so he says of the “*Naphtuhim*,” that “These seem to be the people of *Nephtuah*; and what that is, we may learn from *Plutarch*: who in his book *De Iside & Osiride*, says, the *Egyptians* call the country and the mountains that lie upon the sea, *Nephtun*, which may incline us to think that the *Naphtuhim* were those people that lived upon the shore of the *Mediterranean* in *Marmarica*: for the people upon the Red Sea belonged to *Arabia*, not to *Egypt*. It is not improbable that from hence came the name of *Neptune*, who originally was a *Libyan* God; and known to none but that people ...<sup>146</sup>.” The area of “Marmarica” is what would now be the north-coast border region between modern day Egypt and modern day Libya, historically being the area between Cyrenaica and Aegyptus<sup>147</sup>. We shall return to this disputed matter of the Naphtuhim being west of the Nile in the area of Alexandria “about the Mareotic [/ Mariout / Maryut] Lake” as reflected in the Egyptian Coptic “*Niphaia*t” (Fausset), or on the west coast of the Red Sea (Fausset), or around “Marmarica” which is the north-coast border region of modern day Egypt and Libya (Patrick), in due course, *infra*.

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<sup>143</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 429, “Lehabim.”

<sup>144</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 195.

<sup>145</sup> Fausset’s *Critical and Expository Bible Cyclopaedia*, *op. cit.* (undated, c. 1910), p. 495, “Naphtuhim.”

<sup>146</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 195.

<sup>147</sup> See e.g., “Marmarica,” *Wikipedia* (<http://en.wikipedia.org/wiki/Marmarica>).

Concerning the “Pathrusim” (Gen. 10:14), Andrew Fausset says the “Pathrusim” or “Pathros” were a “district (the Pathyrite nome) of Egypt near Thebes<sup>148</sup>.” And Simon Patrick says of the “*Pathrusim*,” that they “were the inhabitants, it is likely, of *Patros*: which was a part of Egypt; though represented sometimes in Scripture as a country distinct from it: just as *Thebais* [/ Thebes] is in some authors said to be, whereas it was the *upper Egypt*. *Bochart* hath brought a great many arguments to prove this: particularly from Ezek. 29:14 which shows clearly that *Pathros* belongs to *Egypt*: for the prophet foretelling that God would bring again the captivity of *Egypt*, he saith he would *cause them to return into the Land of Pathros, into the Land of the Habitation, or Nativity*: that is, into *Thebais*, which *Nebuchadnezzar* had principally afflicted, carrying most of the inhabitants of *Thebais* into captivity ...<sup>149</sup>.” There is some dispute as to whether “Pathros” was “part or all of Upper Egypt” (*Smith’s Bible Dictionary*)<sup>150</sup>. Fausset here takes the view that it was a “district ... near Thebes” and so a fairly small part of Upper Egypt; whereas *Wikipedia* (2014) take the view “Pathros” in the Bible is “referring to Upper Egypt, primarily the Thebaid;” and the Thebaid was the region of Egypt from its north-east from around Berenice and Syene, northwards to Thebes which was reasonably close in geographical terms, taking in the north-east of Egypt up to around Pelusium, and then the northern part of Egypt western till about the area of Ptolemais and Berenice<sup>151</sup>.

Let us now consider this disputed issue of how extensive Pathros was, whether isolated to a district around Thebes / No (e.g., Fausset), or starting around this area but going up and including north-east and north-coast Egypt over to Ptolemais and Berenice (e.g., *Wikipedia*); together with the issue of whether the Lehabim were on the north coast of Africa west of Egypt (Josephus & Fausset) or on the east of Egypt on the Nile around Thebes (Patrick & Bochart); and also the issue of the Naphtuhim being west of the Nile in the area of Alexandria “about the Mareotic [/ Mariout / Maryut] Lake” as reflected in the Egyptian Coptic “Niphaiat” (Fausset), or on the west coast of the Red Sea (Fausset), or around “Marmarica” which is the north-coast border region of modern day Egypt and Libya (Patrick). If we apply the general rainbow arc principles, with the approximations to coast-lines principle, then if the “Lehabim” (Gen. 10:13) are identified as the *Libyaegptii* on the west of Thebes (Bochart & Patrick), then a rainbow arc following the general shape of the eastern coast of Egypt on the Red Sea would go up to the north-east of Egypt, and swing around to the west going past Alexandria and thus the area of the port city of Alexandria around Lake Mareotic (/ Mariout / Maryut), and so this would

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<sup>148</sup> Fausset’s *Critical and Expository Bible Cyclopeda*, *op. cit.* (undated, c. 1910), p. 543, “Pathros, Pathrusim.”

<sup>149</sup> Simon Patrick’s *Commentary upon Genesis* (1695), pp. 195-196.

<sup>150</sup> *Smith’s Bible Dictionary* at “Pathros” (<http://biblehub.com/topical/p/pathros.htm>).

<sup>151</sup> See e.g., “Pathros,” *Wikipedia* (<http://en.wikipedia.org/wiki/Pathros>) & “Thebaid,” *Wikipedia* (<http://en.wikipedia.org/wiki/Thebaid>).

identify the “Naphtuhim” (Gen. 10:13) as being in the area which has preserved their name in the Egyptian Coptic tongue as that of the “Niphaiat” (Fausset). And then continuing this rainbow arc westwards along the north coast of Egypt, requires the conclusion that by the “Pathrusim” (Gen. 10:14) is meant “Pathros” as a wide area of Egypt that includes a good deal of its northern coastline (Wikipedia). *Furthermore, such a second rainbow arc will intersect with the first rainbow arc (Ludim to Ananim), and so this in turn acts as a confirmation of both of these rainbow arcs.* (See diagram, *infra*.)

Since this second rainbow arc goes over to the western part of Egypt, we now most naturally look for the start of a third rainbow arc with the “Casluhim, (out of whom came Philistim,) and Caphtorim” of Gen. 10:14. Concerning the “Casluhim” (Gen. 10:14), Canon Andrew Fausset says, “Of Mizraite (Egyptian) origin (Gen. 10:14, I Chron. 1:12). Herodotus (2:104) says the Colchians were of Egyptian origin; so Bochart identifies the C[asluhim] with the Colchians. Out of them proceeded the Philistines [Gen. 10:14]. Forster (Ep. ad Michael., 16, etc.) conjectures Casiotis a region between Gaza [on the Mediterranean Sea in the Philistine area] and Pelusium [in north-east Egypt], called from Mount Casius. Knobel says the name in [Egyptian] Coptic means ‘burning,’ i.e. a dry desert region. The Colchians were probably a colony from Casiotis<sup>152</sup>.” And Bishop Simon Patrick says of the “*Casluhim*, or *Casluchim*,” that “These were the *Colchi*, who though they lived far from Egypt ... yet there are a great many arguments, that they” “descend” “from that country. For several ancient authors say so, as *Herodotus*, *Diodorus*, *Strabo*, and *Ammianus* ... . And there are many reasons whereby *Herodotus* proves it, (as Bochart shows in ... L. IV. *Phaleg*, c. 31) they agreeing in so many things, especially in their manners and language, that one can scarce have any doubt of it. These people were seated at the *East-end* of the *Euxine Sea*” i.e., the Black Sea. “*Out of whom came Philistim* ... . They were the offspring of *Cholcis*, as will appear in what follows<sup>153</sup>.”

We read in Deut. 2:23 that, “the Caphtorims ... came forth out of Caphtor,” and concerning the “Caphtorim” (Gen. 10:14), in Jer. 47:4 we read, “the day ... cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the Lord will spoil the Philistines, and the remnant of the country (Hebrew, *'iy*) of Caphtor.” The Hebrew, *'iy* can mean “country,” or “island,” or “coast” (Strong’s OT Hebrew & Aramaic Concordance), thus depending on context, it can mean a “coast, border, region,” or refer to “banks,” or “coast-lands,” or “islands” (*Brown-Driver-Briggs Hebrew & English Lexicon*)<sup>154</sup>. Andrew Fausset says, “The original seat of the Philistines (Deut. 2:23),” “sprung from Mizraim (Gen. 10:13,14) ... . In Jer. 47:4 ‘the isle’” or “‘the maritime’ or even ‘the river bordering-coast’ ... of Caphtor” is meant, “implying their neighbourhood to either the sea (the Philistine’s position) or the Nile (whose waters are called ‘the sea,’ Nah.

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<sup>152</sup> Fausset’s *Critical and Expository Bible Cyclopaedia*, *op. cit.* (undated, c. 1910), p. 118, “Casluhim.”

<sup>153</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 196.

<sup>154</sup> *Brown-Driver-Briggs Hebrew & English Lexicon* at “*'iy*.”

3:8)<sup>155</sup>.” I consider both of these claims are overly interpretive since it assumes that because the Caphtorun of Jer. 47:4 are an ethnically Philistine group, that they are therefore to be equated with the Philistines, whereas the breakup of Gen. 10:14, “Casluhim, (out of whom came Philistim,) and Caphtorim” would more naturally suggest that they were the same basic Egyptian ethnic group as the Philistines, but a geographically distinct group living somewhere else. Nor do I think one can say on the basis of Nahum’s reference (Nah. 3:8) that when taken with Jer. 47:4 this then presents a simple alternative of the “Philistine’s” “sea” or “the Nile,” since it once again fails to recognize that like the Philistines, they may be a geographically separate people of the same basic ethnic group. *Therefore possibly the “Caphtorim” of Gen. 10:14 are the Philistines* i.e., the “Philistim” of Gen. 10:13 (View 1, one possibility with Fausset), or a group that bordered the Nile of Egypt (View 2, one possibility with Fausset).

But Fausset also makes reference to another view, saying “Pusey” (d. 1882, a most vile and evil religious apostate who inflicted much harm on the Anglican Church by attacking its Biblical Protestantism and promoting in its place semi-Romanism, he gives his name to the Puseyites or “High Church” / “Anglo-Catholics” and semi-Puseyites or “Broad-Church,”) “suggests there were different immigrations of the same tribe into Palestine, which afterwards merged in one name: the Casluhim first; a second from the Caphtorim; a third from the Cherethim or Cretans, Crete being an intermediate resting place in their migrations, whence some passed into Philistia ...<sup>156</sup>.” Pusey’s view that the “Caphtorim” came from “Crete” is also followed by e.g., Ryrie, who says, of “Caphtor,” that it is “Crete, the original home of the Philistines (Amos 9:7)<sup>157</sup>.” *Therefore possibly the “Caphtorim” of Gen. 10:14 are a group that came from the Island of Crete in the Mediterranean Sea* (View 3, Pusey & Ryrie).

Another view, is that *possibly the “Caphtorim” of Gen. 10:14 were the Cappadocians* of eastern Asia Minor<sup>158</sup> (View 4, Geneva Bible & Patrick). E.g., a Gen. 10:14 sidenote in the Geneva Bible (1560) says at “Caphtorim,” “Or, the Cappadocians.” And Simon Patrick says at Gen. 10:14, “*Out of whom came Philistim ... . They were the offspring of Cholcis, as will appear in what follows. And Caphtorim ... . These were a people near to Cholcis, as ... the Philistim, who are said to have come from Casluchim [Gen. 10:14], in other places are said to have come from Caphtor, Jer. 47:4; Amos 9:7. And Moses himself relates how the Avims nigh to Gaza (a famous city of the Philistim) were driven out by the Caphtorim, Deut. 2:23. All the ancients are therefore in the right,*

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<sup>155</sup> Fausset’s *Critical and Expository Bible Cyclopeda, op. cit.* (undated, c. 1910), p. 116, “Caphtor, Caphtorim” (emphasis mine).

<sup>156</sup> *Ibid.*

<sup>157</sup> Charles Ryrie’s *Ryrie Study Bible* (1995), *op. cit.*, at Jer. 47:4.

<sup>158</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, p. 57 (Island of Crete in Mediterranean Sea, & Cappadocia in east Asia Minor south of, and at the east end of, the Black Sea).

who take the *Caphtorim* for the *Cappadocians*: yet, not all the inhabitants of that country, (part of which was possessed by other people ...) but that part of *Cappadocia* which was next to *Cholcis*, viz. about *Trapezund*, where *Cholcis* ended.” “Trapezund” is the name of a later settlement that was on the north-east coast of the Black Sea, and is also known as “Trapezus,” or “Trebizond,” or modern “Trabzon” in Turkey (a Greek speaking area which fell to the sword of Islam under the Turks in 1461 A.D.), in which historically the city of Trapezus / Trapezund is the capital of Trabzon Province on the south-eastern shore of the Black Sea in north-eastern Asia Minor<sup>159</sup>.

Simon Patrick continues, “For there we find the city called *Side*, and the country *Sidene*, mentioned by *Strabo*. Now *Side* in Greek (as *Bochart* ... observes) signifies the same with *Caphtor* in Hebrew ... . And therefore in all likelihood, the same country was called by the Hebrews *Caphtor*, and by the Greeks *Sidene*.” (“Side” is mentioned in I Macc. 15:23, Apocrypha.) By “there,” does Patrick here mean “there” in western Asia, and so by “Side,” Sidon which on another occasion he calls “Side<sup>160</sup>,” and which was a twin coastal city with Tyre, in Canaan; or does he mean by “there,” Asia Minor, and thus the “Side” of Asia Minor, which unlike Cappadocia to the north-east of Asia Minor bordering the Black Sea, was on the south-west of Asia Minor and bordered the Mediterranean Sea<sup>161</sup>?

Simon Patrick continues, “What invited the *Caphtorim* out of *Egypt* into this country, is hard to tell, at this distance of time. But *Strabo* thinks it was ... gold, wherewith this country abounded. And ... perhaps the coldness of the country, very much different from that wherein they were born; or else their neighbours the *Scythians*, and *Meshech* and *Tubal* ... who dwelt near them, and might be troublesome to them, made them think of returning back again. And in their way through *Palestine* they fell upon the *Avim*, whom they dispossessed of their country, and settled there, (Deut. 2:23) by the name of *Philistim*<sup>162</sup>.” If the Scythians are understood to have been somewhere between the Black Sea and Caspian Sea, *supra*<sup>163</sup>, then I would agree with Simon Patrick

<sup>159</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, pp. 77 (Trapezus) & 87 (Trebizond); & *Encyclopaedia Britannica CD99*, *op. cit.*, “Trabzon” & “Byzantine Empire.”

<sup>160</sup> Simon Patrick’s *Commentary upon Genesis* (1695), pp. 196-197 (emphasis mine) (Philistim), & p. 198 (in a different context, “Side” used for Sidon).

<sup>161</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, pp. 51 (Side & Cappadocia), 52 (Side & Cappadocia), pp. 23,33 (Sidon), 35,43,51 (Sidon & Asia Minor).

<sup>162</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 197.

<sup>163</sup> E.g., the Scythians are located around Lake Van in Turkey (Turkish, Van Golu) and Lake Urmia in north-western Iran on “Map 1 The Nations of Genesis 10,” in *The MacArthur Study Bible* (2006), *op. cit.* (in colour) & same map (in black & white) in *Josephus, The Complete Works* (details at “Abbreviations” in Preface).

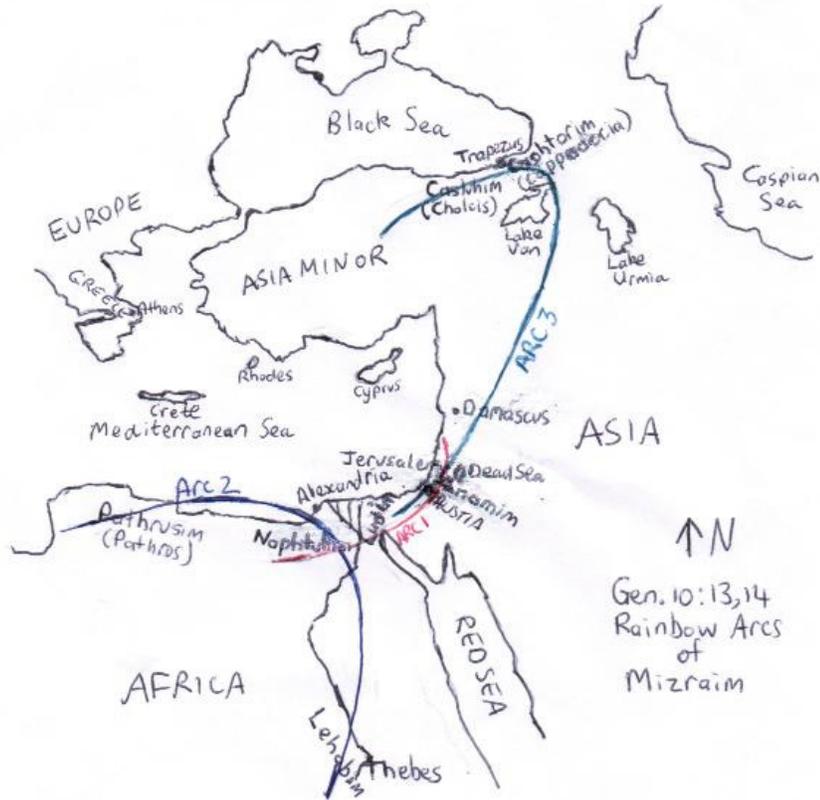
that the Cappadocians had the “Scythian” (Col. 3:11) as his broad geographical neighbour; but I would not agree with his usage here of “Meshech and Tubal” which I would locate in Gen. 10:2 far more westward in Greece as Greek *Macedonia* and *Thebes*, respectively, *supra*.

Given that Amos 9:7 says, “the Philistines” came “from Capthor,” I would consider that when this is taken with the threefold description of Gen. 10:14, namely, the “Casluhim, (out of whom came Philistim,) and Capthorim,” there appears to have been three ethnic groups of Egyptians in three distinctive locations, namely, the Casluhim at the east end of the Black Sea, the Capthorim, and the Philistines; and in this the Philistines were a third ethnic population group descended from both the Casluhim (Gen. 10:14) and the Capthorim (Jer. 47:4; Amos 9:7).

Applying the general principles of the rainbow arcs, if the Gen. 10:14 “Casluhim” are the Colchi of Egyptian ethnicity who were “at the *East-end* of the *Euxine Sea*” i.e., the Black Sea (Simon Patrick); and then the Gen. 10:14 “Capthorim” are understood to be the “Cappadocians” (View 4, Geneva Bible & Simon Patrick) i.e., that “part of Cappadocia which was next to Cholcis,” from “about *Trapezund*, where *Cholcis* ended” (Simon Patrick); and then the Gen. 10:14 “Philistim” are placed in the coastal area of around Joppa, south to e.g., Ashdod and Gaza east of the Dead Sea<sup>164</sup>, then we have a third Mizraim Gen. 10:13,14 arc shape (Casluhim-Capthorim-Philistim) that intersects with the first Mizraim Gen. 10:13,14 arc (Ludim-Anamim). By contrast, if the “Capthorim” of Gen. 10:14 are the Philistines (View 1, one possibility with Fausset), then there is a doubling up with the “Philistim” of Gen. 10:13 which does not make sense; or if the “Capthorim” of Gen. 10:14 are a group that bordered the Nile of Egypt (View 2, one possibility with Fausset), then the arc shape will not form; or if the “Capthorim” of Gen. 10:14 are people from the Mediterranean Island of “Crete” (View 3, Pusey & Ryrie), then once again the arc is not formed. *Therefore on general rainbow arc principles we can safely conclude that by the Gen. 10:14 Casluhim-Capthorim-Philistim is meant the Cholci-Cappadocians-Philistines* (View 4, Geneva Bible & Simon Patrick).

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<sup>164</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, p. 45 (Philistia).



Above: Picture shows how the three rainbow arcs assist in verifying the locations for the Mizraim (ethnically Egyptian) in Genesis 10:13,14.

It might be remarked that the Egyptians were a distinctive golden brown race, preserved today in the greater part of the so called “Pharaonic race,” a population group largely connected with the Coptic Orthodox Church (which is one of the monophysitist Oriental Orthodox Churches). Given that Biblically a nation is defined around race and linguistic culture, those who were ethnically Egyptian remained so and are here classified as “Egyptian” in those places where they settled in both Asia Minor (Casluhim & Caphtorim), and Asia (Philistia & Anamim). Furthermore, having determined that the Philistines were ethnically Egyptian, this further strengthens the evidence for ethnically Egyptian population pockets in the southern areas of the Promised Land in the form of the Anamim, and the propriety of the proposition that Canaan’s Goshen may well have been named after Egypt’s Goshen by these ethnically Egyptian people *before* the arrival of the Israelites, *supra*.

We now come to the Hamitic Canaanite group on *The Table of Nations* (Gen. 10:15-19), of whom Josiah Porter fairly says, “there were many sub-tribes” (*Brown’s Bible, supra*). “Sidon” is described as Canaan’s “firstborn” (Gen. 10:15) which is Hebrew, *b<sup>e</sup>kowr*, and in the Septuagint this is translated as, Greek *prototokos*. In Scripture, the term “firstborn” is sometimes used to mean the first one born of a person e.g., Christ is described in Matt. 1:25 and Luke 2:7 as the “firstborn (Greek, *prototokos*),” because as touching upon his humanity or manhood, he was born of a pure “virgin” (Matt. 1:23; Luke 1:27), “Mary” (Matt. 1:20; Luke 2:5), who by her husband, “Joseph” (Matt.

1:20,25; Luke 2:4), later had other children i.e., Mary's second-born, etc. (Matt. 12:46-50; Luke 8:19-21). But the term "firstborn" can also mean the "chief" person or person of "first" importance e.g., Christ is described in Col. 1:18 as "the firstborn (Greek, *prototokos*) from the dead," because even though before him in time, God e.g., raised to life Moses in a bodily resurrection (Jude 9) and translated Elijah / Elias (II Kgs 2:1,11), so that at the Transfiguration, "there appeared ... Moses and Elias talking with" "Jesus" "up" in "an high mountain" (Matt. 17:1,3), which in time was before the resurrection of Christ (Matt. 28); nevertheless, because Christ's resurrection is of "first" importance as he is the "chief" person so raised, since "now is Christ risen from the dead" and "in Christ shall all be made alive" (I Cor. 15:20,22), he is referred to in Col. 1:18 as "the firstborn (Greek, *prototokos*) from the dead." Therefore depending on context, "firstborn" can mean either first *in time*, or *first in preeminence*.

Applying these principles to the statement of Gen. 10:15 that "Canaan begat Sidon his firstborn," this therefore raises the question, In Gen. 10:15 does Canaan's "firstborn" mean that Sidon was first *in time*, or *first in preeminence*? *Prima facie* it could mean either. The issue of how one resolves this matter as to which of these two possible meanings of "firstborn" here applies at Gen. 10:15, is going to be resolved in connection with the model of creation one has already first determined. Thus, on the one hand, a young earth creationist from pre-modern times, or a young earth creationist from historically modern times in a Flood Geology Schoolman, or an old earth creationist Global Earth Gap Schoolman, who dated Adam to James Ussher's famous date of 4004 B.C., and put Noah's Flood at *c.* 2500 B.C., would probably consider the first possibility is here meant at Gen. 10:15 i.e., the "firstborn" son Canaan begat was Sidon who was *first in time*. By contrast, an old earth creationist Day-Age Schoolman, or an old earth creationist Local Earth Gap Schoolman, who like myself dates Adam to *c.* 51,500 B.C. +/- 16,500 years i.e., *c.* 68,000-35,000 B.C., with a *most probable range of Adamic dates* of *c.* 60,000 B.C. +/- 8,000 years i.e., *c.* 68,000-52,000 B.C., and a *best estimate for Adam's date on the presently available data* of *c.* 65,000 B.C. +/- 3,000 years i.e., *c.* 68,000-62,000 B.C.; and who puts Noah's Flood at *c.* 50,000 B.C. +/- 16,000 years i.e., *c.* 66,000-34,000 B.C., with a *best estimate for Noah's Flood date on the presently available data* at *c.* 35,000 B.C. +/- 1,500 years, would consider the second possibility is here meant at Gen. 10:15 i.e., the "firstborn" son Canaan begat was Sidon who was *first in preeminence* or of "*first*" importance in the Holocene context when Moses wrote this in the 15th century B.C. .

Therefore as an old earth creationist Local Earth Gap Schoolman, considering as I do, that some tens of thousands of years separate Canaan *in time* at *c.* 35,000 B.C. from the birth of his descendant, Sidon in the Holocene, I select the second option. Thus I consider this gap at Gen. 10:15 and other such gaps in the Hebrew genealogies on *The Table of Nations* in Gen. 10 are designed to make an application from the earlier time of Noah's Flood in *c.* 35,000 B.C. with Noah, Japheth, Ham, Shem, and Canaan, to a later period as things were in the time of Moses *c.* 33,500 years later around 1500 B.C. . This thus gives *The Table of Nations* a *general*, though *not absolute* focus, on the Biblically known world which was relevant to the immediate geographical setting of Moses' day, with some special, though not exclusive further reference to, the Pentateuch (e.g., see my

comments on the “Amorites” on the east side of the Dead Sea in the post-Conquest period, *infra*). (See Part 5, Chapter 5, section a, “Key 1: Mind the Gap in a Hebrew Genealogy,” *supra*.) Hence just like there were cities which in time were built in England before London, but under the British Empire London was “*the first city*” of the empire; so in a similar, though not identical way, in Moses’ time the Canaanite city originally built by, and named after, Sidon, was “*the first city*” among those built by the Canaanites, in that Canaan’s son or descendant, Sidon, after whom the city of Sidon was named, was from the Biblical perspective of “*first*” importance, or *first in preeminence*, of those begat by Canaan in this time context.

Concerning “Sidon” (Gen. 10:15), the Jewish historian, Josephus (1st century A.D.), says, “Sidonius ... built a city of the same name; it is called by the Greeks, Sidon” (*Antiquities* 1:6:2). And the Protestant Christian, Simon Patrick (d. 1707), sometime *Church of England* Lord Bishop of Ely, says, “*Sidon* ... was the founder of the famous city called by his name, *Sidon*, which *Trogas* saith was so called from *plenty of fish* on that coast. And so the present name of it, *Said*, signifies *Fishing* or *Fishery*, ... the *Sidonians* ... . It was far more ancient and famous than *Tyre*: for we read of it in the books of *Moses* [Gen. 10:15,19; Deut. 3:9], and *Joshua* [Josh. 13:4,6], and the *Judges* [Judg. 3:3]: but nothing of *Tyre* till the days of David [II Sam. 5:11]. Nor doth Homer mention *Tyre*; though he speaks of *Sidon*, and the *Sidonians* in many places<sup>165</sup>.” The generally learned bishop here errs in saying, “nothing of *Tyre* till the days of David,” for in the Book of Joshua we earlier read of “the strong city Tyre” (Joshua 19:29). But more generally, the bishop is certainly correct to here identify, “the famous city called by his name, *Sidon*.” And so too, the Anglican Canon Andrew Fausset (d. 1910), says of “Sidon” or “Zidon,” that it means a “fishing town,” being “an ancient mercantile city of Phoenicia, in the narrow plain between Lebanon and the Mediterranean, where the mountains recede two miles [or *c.* 3 kilometres] from the sea; 20 miles [or *c.* 32 kilometres] N[orth] of Tyre<sup>166</sup>.”

And of Sidon and its twin city of Tyre, our Lord and Saviour, Jesus Christ saith, “Woe unto thee, Chorazin! Woe unto the, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you” (Matt. 11:21,22). And so in considering “Sidon” here on *The Table of Nations* (Gen. 10:15), we also need to consider the Gospel message, proclaimed by “John the Baptist” who “was spoken of the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight,” when John the Baptist said, “Repent ye: for the kingdom of heaven is at hand” (Matt. 3:1-3; quoting Isa. 40:3). And “the Lord” (Matt. 3:3; citing Isa. 40:3) here in the Hebrew of this Scripture quoted from the Old Testament is *J’hovah* which we Anglicize, “Jehovah;” for Christ is God incarnate, being born of a pure “virgin” and called, “Emmanuel, which being interpreted is, God with us” (Matt. 1:23; quoting Isa. 7:14). And the Lord who is

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<sup>165</sup> Simon Patrick’s *Commentary upon Genesis* (1695), pp. 197-198.

<sup>166</sup> Fausset’s *Critical and Expository Bible Cyclopaedia*, *op. cit.* (undated, *c.* 1910), p. 651, “Sidon.”

God incarnate (Isa. 7:14; 9:6), repeated this message, saying, “Repent: for the kingdom of heaven is at hand” (Matt. 4:17). For men should “repent” or turn away from their sins, as found chiefly in the Ten Commandments (Exod. 20:1-17; Matt. 5:21,22,27,28; 19:18,19), and turn in saving “faith” to Christ who gives them spiritual sight (Matt. 9:29) and salvation (Matt. 20:28; 26:27,28). *Therefore, let us not omit the gospel message when we consider “Sidon” in Gen. 10:15, for part of this gospel message is the warning against those who did not so turn to Christ in Chorazin and Bethsaida, which from the lips of Christ is this, “It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you” (Matt. 11:21,22).*

Josephus says concerning “seven” of the Canaanites itemized in Gen. 10:15-18, namely, “Chetteus [/ Heth], Jebuseus [/ the Jebusite], Amorreus [/ the Amorite], Gergesus [/ the Girgassite], Eudeus [/ the Hivite], Sineus [/ the Sinite], [and] Samareus [/ the Zemarite],” that “we have nothing in the sacred books but their names, for the Hebrews overthrew their cities; and their calamities came upon them ...,” as with reference to Gen. 9:20-27, for the sin of “Ham,” “Noah ... cursed his posterity. And ... God inflicted it on the children of Canaan” (*Antiquities* 1:6:2; emphasis mine). However, on the general principles of *The Table of Nations* that by the grace of God, I have sought to discover, other than for Shem’s genealogy at c. 35,000 B.C., to Peleg in Gen. 10 & 11 (Gen. 10:21,24,25; 11:10-19) in c. 9,000 B.C., and Shem’s genealogy from Peleg to Abraham in Gen. 11 (Gen. 11:19-26) in c. 2,200 B.C., where the gradual incremental diminishing of ages indicates that Shem’s descendants are being selected over the vast period of time from Noah’s Flood c. 35,000 B.C., down to Moses’ time c. 1500 B.C., the selections made by Holy Moses have relevance to nations of his day in the 15th century B.C., and possibly also certain other Biblical matters. E.g., with respect to “Heth” (Gen 10:15), Moses makes later mention in the Book of Genesis to “the sons of Heth” (e.g., Gen. 23:3) or the “Hittites” (Gen. 15:20); and despite what Josephus here claims about “Chetteus [/ Heth],” we find that reference is made to the Hittites after the conquest period (e.g., I Sam. 26:6). And so we need to make a closer examination of these “seven” itemized Canaanites Josephus claims “we have nothing” on “but their names;” as well as the three itemized Canaanites he does further comment on (the Arkite, Arvadite, and Hamathite, *infra*). (Cf. also a similar erroneous claim by Josephus on the Mizraim itemized in Gen. 10:13,14, *supra*.)

With regard to “Heth” in Gen. 10:15, Simon Patrick says, “*Heth ... was the father of the Hittites, or the Children of Heth ... who dwelt about Hebron and Beersheba, in the South of the land of Canaan ...*<sup>167</sup>.” But this was written in 1695, and relative to what we now know from later research, this is an understatement as the Hittites dwelt more widely than just the area “about Hebron and Beersheba.” And Andrew Fausset says of “Heth,” “son of Canaan, Ham’s son; whence sprung the Hittites, occupying the hill country of Judah near Hebron. But the race enlarged its borders so that they with the Amorites represent *all Canaan* (Josh. 1:4; Ezek. 16:3, ‘thy father was an Amorite, thy mother an Hittite’) ... . In Solomon’s and in Joram’s times there were independent Hittite kings (I Kings 10:29; II Kings 7:6). In the Egyptian monuments they are called

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<sup>167</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 198.

the Kheta, who made themselves masters of Syria.” And of the “Hittites” Fausset says, “Descended from Cheth or Heth ... son of Canaan. A ... commercial people when first brought before us at Kirjath Arba or Hebron (Gen. 23:19; 25:9). ... In Joshua (1:4; 9:1; 11:3,4; 12:8) they appear as the principal power occupying upper Syria, between Palestine and the Euphrates. The Egyptian ... Sethos I took their capital Ketesh<sup>168</sup> near Emesa ... .” And “the Assyrian inscriptions of Tiglath Pileser ... mentions them.” And “in Joshua,” “the H[ittites]” “appear” “predominant” “in the N[orth]. Their military power is represented in Joshua as consisting in chariots (I Kings 10:29; II Kings 7:6) ...<sup>169</sup>.” Fausset’s claim that “all Canaan” is represented by the Amorites and Hittites is not necessarily so, as these could simply be selections in e.g., Ezek. 16:3, “Thy birth ... is of the land of Canaan; thy father was an Amorite, thy mother an Hittite.” Nevertheless, Fausset is certainly correct to recognize that the Hittites were a vast empire, extending from Canaan, and north into Syria. Indeed, they were even more extensive than this.

The Hittites are placed at the top of the list of the “seven nations,” when the Israelites were told in the Book of Deuteronomy, “the Lord thy God shall bring thee into the land whither thou goest to possess it, and” shall “cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou” (Deut. 7:1). Their vast empire extended from Canaan northwards in west Asia and indeed into Asia Minor. Thus e.g., the *Encyclopedia Britannica* (1999) records that, “Hittite cuneiform tablets discovered at Hattusas / Bogazkoy (in modern Turkey) have yielded important information about their political organization, social structure, economy, and religion<sup>170</sup>.” As e.g., Josh McDowell records, “The Bible mentions the Hittites many times. But until recently [in historical time,] scholars had found no other ancient writings which referred to them. Therefore the very existence of this civilization was often doubted” by religious liberals and secularists<sup>171</sup>. But “we know that all things work together for good to them that love God” (Rom. 8:28), and the former criticism by Bible critics of the Bible’s record of the Hittites, has now become one of the many powerful Biblical apologetics arguments used by those defending the Bible’s reliability. E.g., Joseph Free (1957) has poignantly observed, “in the nineteenth century, the Biblical critic could hold ... that the Hittites either did not exist or were insignificant ... .

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<sup>168</sup> Ketesh (also known as “Kadesh,” but if so, not to be confused with the Biblical Kedesh which is south-west of Damascus), Ketesh, is modern Tall An-nabimind, c. 15 kilometres or c. 24 miles southwest of Hims. (Hims in Syria, is north-east of Damascus in the south, and south-east of Alep in the north.)

<sup>169</sup> Fausset’s *Critical and Expository Bible Cyclopaedia*, *op. cit.* (undated, c. 1910), p. 287, “Heth,” & p. 295, “Hittites.”

<sup>170</sup> *Encyclopaedia Britannica CD99*, *op. cit.*, “Hittite;” & see Dowley’s *Atlas of the Bible* (1997), *op. cit.*, p. 16 (Hittite Empire shown to be in Asia Minor).

<sup>171</sup> Josh McDowell’s (b. 1939) *More Evidence that Demands a Verdict*, Campus Crusade for Christ, USA, 1975, p. 309.

Archaeological discoveries showed, on the contrary, ... that the Hittites not only existed but were a significant people ...;” and thus once again, the Bible critics were shown to be wrong<sup>172</sup>.

The fact that “Heth” is a son of Hamitic Canaan in Gen. 10:15, and yet the Hittites spoke a Japhetic tongue<sup>173</sup>, tells us that their extensive Empire was mixed race; and so something like the miscegenation of Aryan tribes with Dravidians in India produced a northern Shemite-Japhethite mixed race area with the Japhetic tongue of Sanskrit, although India remained more racially Dravidian from Elam (Gen. 10:22) in the south; so likewise, miscegenation of the Japhethite Hittites with Canaanites produced a Hamite-Semite-Japhethite mixed race area of Hittites with a Japhetic tongue. This means that when the Israelites were commanded “to drive out” (Deut. 4:38) “the Hittites” (Deut. 7:1), they were not, as Josephus claims, thereby made extinct, so that “we have nothing” on “Chetteus [ / Heth],” “for the Hebrews overthrew” his descendants (*Antiquities* 1:6:2). Rather, it means that this larger Hittite Empire whose southern reach included Canaan, were driven out of their southern holdings in Canaan into their larger northern holdings, and so we read of them being in these northern parts long after the Conquest period (II Kgs 7:6). (See “Hamathite” at Gen. 10:18, *infra*.) And indeed, some of “the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,” remained in Canaan after the Israelite conquest, and “upon those did Solomon levy a tribute of bondservice” (I Kgs 9:20,21), in harmony with the racial blessings and curses of Gen. 9:25-27 where we read, “Blessed be the Lord God of Shem; and Canaan shall be his servant” (Gen. 9:26). Thus on the one hand, the Hittite Empire covered a vast area extending from more northern parts of West Asia down to Canaan in the south. But on the other hand, it is “the sons of Heth” (Gen. 23:3,16,20; 25:10), “the daughters of Heth” (Gen. 27:46), and “the children of Heth” (Gen. 23:7,10,18; 49:32) *in the Land of Canaan* in what were the southern holdings of the Hittite’s before the Israelite Conquest, that we are *more narrowly and specifically interested in* for the purposes of the itemization of

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<sup>172</sup> *Ibid.*, p. 21; quoting Free, J.P., “Archaeology & Higher Criticism,” *Bibliotheca Sacra*, Jan. 1957, Vol. 114, pp. 23-29. See also *Ibid.*, pp. 62,63,73,80,95,96-99,115,307, 309-311. I also refer to this issue of the Hittites in my sermon on “Biblical Apologetics 4/4” on “Biblical Archaeology” (Thurs. 22 July 2010), at Mangrove Mountain Union Church, NSW, Australia; written form in my Textual Commentaries Vol. 3 (Matt. 21-25) (2011; Printed by Parramatta Officeworks in Sydney, Australia), Appendix 8: “A Sermons Bonus;” oral recorded form presently available (<http://www.sermonaudio.com/kingjamesbible>).

<sup>173</sup> David Down’s *Digging Up the Past*, Video & later also produced as a Digital Video Disc, Adventist Media Centre, Wahroonga, Sydney, Australia, 1987, in 27 Episodes, Video Episodes 1 to 4, (later DVD 1 has Episodes 1 & 2, and DVD 2 has Episodes 3 & 4), Episode 3, “Lost Empire of the Hittites.” See my comments on David Down in e.g., Volume 1, Chapter 5, section d, & Part Volume 2, Part 6B. Though his work is a mix of the good, bad, and indifferent, for the discerning and mature Christian (Isa. 7:15,16; Heb. 5:14), it certainly contains some good, useful, and valuable material that can be extracted from his bad and indifferent material.

“Heth” in Gen. 10:15. These were “the children of Heth” in the area of “Hebron” (Gen. 23:18,19). We shall return to consider the relevant area of “Heth” in Gen. 10:15 in due course together with the disputed area of the “Sinite” of Gen. 10:17 and the “Zemarite” of Gen. 10:18, when we consider the Gen. 10:15-18 rainbow arcs, *infra*.

Concerning “the Jebusite” of Gen. 10:16, Bishop Patrick says of, “*The Jebusite*,” “This people ... were situated near the former [i.e., the Hittites] ...<sup>174</sup>.” And Canon Fausset says of “Jebus,” “The Jubusite City, a former name of Jerusalem (Josh. 18:16,28; Judg. 19:10,11; I Chron. 11:4,5)<sup>175</sup>.” Thus contrary to the poorly researched claims of Josephus on this particular matter, in his claim that concerning e.g., “Jebuseus [/ the Jebusite], ... we have nothing in the sacred books but their names, for the Hebrews overthrew their cities” (*Antiquities* 1:6:2); we have very clear Biblical statements concerning “Jebusi, which is Jerusalem” (Josh. 18:28), or “Jebus, which is Jerusalem,” “this city of the Jebusites” (Judges 19:10,11), for “Jerusalem, which is Jebus,” is “where the Jebusites were, the inhabitants of the land” (I Chron. 11:4). Thus the Jebusites are to be located in, and around, Jerusalem. “As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: and the Jebusites dwell with the children of Judah at Jerusalem unto this day” (Joshua 15:63). And they were “in the mountains,” for Moses says, “the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan” (Num. 13:29).

Concerning the “Amorite” of Gen. 10:16, Simon Patrick says, “*the Emorite* [/ Amorite] ... came from *Emor* ... and are commonly called *Amorites*: who possessed the mountainous parts of *Judea*; and many of them passed over *Jordan*, and ... the *Moabites* and *Ammonites*, seized upon *Bashan* and *Heshbon*, and all the country between the rivers of *Jabbok* and *Arnon*, Numb. 13:29; Josh. 5:1 ...<sup>176</sup>.” And Andrew Fausset says of the “Amorite ... . Always singular in the Heb[rew] ... . The tendency of the children of Japhet [/ Japheth] was to improve, that of the children of Shem to be stationary. As the Amorites, Hittites, and Jebusites were the highlanders, so were the Canaanites the lowlanders, by the sea W[est], and the Jordan ... Num. 13:29; Deut. 1:44. As early as Gen. 14:7,13, they occupied the rugged heights afterwards called En-gedi ...; then Hazezon Tamar ... . Then they stretched W[est] to Hebron [cf. Joshua 11:3,21] ... .” Following the Israelite Conquest, the Amorites moved, “The tract bounded by the Jabbok on the N[orth], Arnon S[outh], Jordan W[est], [and] wilderness E[ast] (Jud[g]. 11:21,22), was especially the ‘land of the Amorites’; but their possessions embraced all Gilead and Bashan, to Hermon (Deut. 3:8; 4:48,49), ‘the land of the two kings of the Amorites,’ Sihon and Og (Deut. 31:4). As the Amorites were the most powerful, the other Canaanites (even lowlanders) were sometimes called by their name. Thus Mamre in Hebron, of Gen. 13:18, is the ‘A[morite]’ in [Gen.] 14:13; ‘Hittite’ in [Gen.] chap[ter] 23

<sup>174</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 198.

<sup>175</sup> Fausset’s *Critical and Expository Bible Cyclopaedia*, *op. cit.* (undated, c. 1910), pp. 329-330, “Jebus.”

<sup>176</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 199.

[verses 10 – ‘Hittite,’ 17, 18 – ‘the children of Heth,’ 19]; ‘Canaanite’ in Jud[g]. 1:10. The Hivites (Gen. 34:2) are called Amorites in [Gen.] 48:22. Jerusalem is ‘A[morite]’ in Josh. 10:5, but in [Josh.] 15:63 ‘Jebusite’ ...<sup>177</sup>.”

Concerning the “Girgasite” of Gen. 10:16, Simon Patrick says of the “*Gergasite*,” “There was a remnant of this people about *Gerasa* or *Gadara* beyond *Jordan* in our Saviour’s time, Matth. 8:28; Mark 5:1; Luke 8:26 ...<sup>178</sup>.” And Fausset only makes a general reference to “the Gergashites” being in “Canaan,” and “W[est] of Jordan<sup>179</sup>.” We read in Matt. 8:28 of when our Lord “was come to the other side into the country of the Gergesenes,” in Mark 5:1 with regard to Christ and his disciples, “they came unto the other side of the sea, into the country of the Gadarenes,” and in Luke 8:26 of how, “they arrived at the country of the Gadarenes, which is over against Galilee.” The Greek word here rendered, “over against” is *antipera*, and has the idea of “on the opposite side” (Strong’s NT Greek Concordance), or the “opposite” (Mounce’s *Lexicon to the Greek New Testament*<sup>180</sup>), and since Galilee was on the west side of the Sea of Galilee, this tells us that “the Gergesenes” of Matt. 5:1 and “the Gadarenes” of Mark 5:1 and Luke 8:26 were on the east side of the Sea of Galilee.

On the *Table of Nations*, “Sheba” and “Havilah” are identified under both Ham’s son, “Cush” (Gen. 10:7); and Shem’s son, Arphaxad (Gen. 10:28,29). Evidently, a western strip along Arabia was regarded as a joint Hamite-Semitic strip, as was also a northern strip to Shur from the area of southern Canaan. Given that the northern Hamite-Semitic strip went from the area of southern Canaan to Shur, we must then not find it surprising that Canaan would likewise prove to be Hamite-Semitic admixed, evident in the comparison and contrast between Canaan being itemized under Ham (Gen. 10:15), and the fact that the Canaanite languages were Semitic tongues<sup>181</sup>. Thus the Hebrew thinking about such borders, has *some* similarity with our modern thinking about

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<sup>177</sup> Fausset’s *Critical and Expository Bible Cyclopaedia*, *op. cit.* (undated, c. 1910), pp. 34-35, “Amorite;” & see Dowley’s *Atlas of the Bible* (1997), *op. cit.*, pp. 17 (Amorites south on west of Dead Sea), 20 & 21 (Amorites near Jebusites on west of Dead Sea); 30,53,58 (Engedi on west of Dead Sea), 54 (Engedi & Hebron on west of Dead Sea); 12,25 (Jabbok River, Arnon River, & Jordan River, on east of Dead Sea), 59,61 (Mount Hermon / Mount Zion, north-east of the Sea of Galilee), 9 (Jabbok River, Arnon River, & Jordan River, on east of Dead Sea; & Mount Hermon / Mount Zion, north-east of the Sea of Galilee).

<sup>178</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 199.

<sup>179</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, pp. 108-111, “Canaan,” at p. 110; & p. 257, “Girgashites.”

<sup>180</sup> Mounce, W.D., *The Analytical Lexicon to the Greek New Testament*, Zondervan (Harper-Collins), Grand Rapids, Michigan, USA, 1993, at *antipera*.

<sup>181</sup> *Encyclopaedia Britannica CD99*, *op. cit.*, “Canaanite languages.”

the French-German border of Alsace-Lorraine. With such thinking in mind, whether one refers to Gergesa to the north (Matt. 8:28) or Gadara to the south (Mark 5:1; Luke 8:26), Christ and his disciples were in this shared border region on east coast Sea of Galilee that was in both “the country of the Gergesenes” (Matt. 8:28) and “the country of the Gadarenes” (Mark 5:1; Luke 8:26). I thank God I was privileged to visit this area of Israel in February 2002, which includes the remains of the Byzantine Monastery which marks the traditionally identified site for this story in the Gospels<sup>182</sup>. Thus while I think it too much to say with Simon Patrick that this “country of the Gergesenes” in Matt. 8:28 exhibits “a remnant of” the “Gergasite” of Gen. 10:16; since the lack of reference to the Gergasites after the conquest indicates that they may well have gone extinct; I would nevertheless consider that Simon Patrick has made a broadly correct geographical identification, with the name of “the Gergesenes” continuing from the time that there were Girgasites here (cf. “Mesha” at Gen. 10:30). And contrary to Fausset’s very inadequate treatment of the Girgasites of Gen. 10:16, and his generalist idea that they were somewhere in “Canaan,” “W[est] of Jordan,” *supra*, this in fact places them east of Jordan, on the east coast of the Sea of Galilee.

Concerning the “Hivite” of Gen. 10:17, Simon Patrick says, “the *Hivite* or *Hevite* ... lived in and about Mount *Hermon*, as we read in Josh. 11:3 which being toward the *East* of the Land of *Canaan*, they are called *Radmonites* [ / Kadmonites], i.e., *Oriental*s or *Easterlings*, Gen. 15:19. The *Gibeonites* and *Sichemites* were colonies from them, (Josh. 11:19; Gen. 34:2) who dwelt more *Westward*: the former of them, neighbours to *Jerusalem*; and the latter to *Samaria*<sup>183</sup>.” And Andrew Fausset says of the “Hivites,” that “their abode was about Hermon and Lebanon (Josh. 11:3, ‘under Herman in the Land of Mizpeh;’ Jud[g]. 3:3, ‘[in mount Lebanon,] from mount Baal-hermon unto the entering in of Hamath’); towards Tyre (II Sam. 24:7), and Sichem or Shechem (Gen. 34:11), and Gibeon (Josh. 9:1,7)<sup>184</sup>.”

Concerning the “Arkite” of Gen. 10:17, the Jewish historian, Josephus says, “Arucas [ / Arukas] possessed Arce [ / Arke], which is in Libanus” (*Antiquities* 1:6:2). And the Christian writer, Bishop Simon Patrick, also says of the “Arkite.” “This people, Bochart thinks, inhabited Mount *Libanus* [Latin, ‘libation’ idea of a sacrifice], where *Ptolemy* and *Josephus* mention a city called *Arca* [ / Arka] or *Arce* [ / Arke]: in which, he thinks, was the temple of *Veniris Architidis*, worshipped by the *Phoenicians*, as *Macrobius* tells us, L. I. *Saturn. c. 27*. *Pliny* also mentions *Arca* [ / Arka] among the cities of the *Decapolitan Syria*, and saith it was one of those that had a Royal Jurisdiction,

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<sup>182</sup> See Vol. 1, Part 2, Chapter 12, section c, Sea of Galilee ( / Tiberias) photos. And on the accuracy of the Authorized Version’s reading at Matt. 8:28, see my Textual Commentaries, Vol. 1 (Matt. 1-14), Printed by Officeworks at Parramatta in Sydney, Australia, 2008, revised edition 2010 (<http://www.gavinmcgrathbooks.com>).

<sup>183</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 199.

<sup>184</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 295, “Hivites.”

under the name of a *Tetrarchy*, as *Salmanius* observes in his *Exerc. in Solin.* p. 576<sup>185</sup>.” And so too, the Christian writer, Canon Andrew Fausset says of the “Arkites,” “A place N[orth] of Phoenicia, called subsequently Caesarea Libani (at the base of Lebanon) from being Alexander Severus’s birthplace ... . Now *Arka*, two and a half hours from the shore; twelve miles [or *c.* 19 kilometres] N[orth] of Tripoli; and five [miles or *c.* 8 kilometres] S[outh] of *Nahr el Kebir* (Eleutheris). The ruins are scattered on a hill of about two acres [or *c.* 8,100 square metres], and on a plateau N[orth] of it<sup>186</sup>.”

Concerning the “Sinite” of Gen. 10:17, Simon Patrick says, “*Sinite* ... St. Hierom[*e* / Jerome] saith, that not far from *Arca* [ / *Arka*] there was a city called *Sin*; where we may suppose these people to have dwelt. But *Bochart* rather by the *Sinites* understands the *Peleusiots*, whose city was called *Sin*; which is of the very same signification with *Pelusium*.” And Andrew Fausset says of the “Sinite” in “Gen. 10:17,” “in the Lebanon district Strabo mentions *Sinna* (16:2:18); Jerome that near *Arca* [ / *Arka*] was ‘Sinum,’ ‘Sini’ (Quaeast. Heb. in Genes.)<sup>187</sup>.” We shall return to consider the disputed area of the “Sinite” in Gen. 10:17, together with the “Heth” of Gen. 10:15, and the “Zemarite” of Gen. 10:18, in due course when we consider the Gen. 10:15-18 rainbow arcs, *infra*.

Concerning the “Arvadite” of Gen. 10:18, Josephus says, “Arudeus possessed the island Aradus” (*Antiquities* 1:6:2). Simon Patrick says of the “Arvadite,” “These people are the same with the *Aradii*, who possessed the island called *Aradus* upon the coast of *Phoenicia*, and part of the neighbouring continent: where a place called *Artardus*, opposite to the island, was seated. *Strabo* and others speak of this island, and mention another of the same name in the *Persian Gulf*, (as *Salmasius* observes upon *Solinus*, p. 1023,) whose inhabitants said, they were a colony from this island ... and had the same religious rites with these *Aradians*. Who were very skilful in navigation, and therefore joined by *Ezekiel* with *Zidon* [in Ezek.] 27:8 where he makes them also a warlike people, verse 11<sup>188</sup>.” And so too Andrew Fausset says, “Arvad” “was a descendant of Canaan ... . In Ezek. 27:8,11, ‘the men of A[rvad]’ are among the mariners of the ship, viz. *Tyre*. A[rvad] is the isle *Ruad*, off Tortosa, two or three miles [or *c.* 3 to 5 kilometres] from the Phoenician coast, at the N[orth] end of the bay above Tripoli. It is elevated and rocky, but hardly a mile [or *c.* 1.6 kilometres] round. *Strabo* mentions A[rvad]’s likeness to *Tyre*, and the superior seamanship of its people. ... There are remains of the sea walls, some of the stone 12 feet [or *c.* 3.7 metres] long by 10 [feet or *c.* 3 metres] high, not

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<sup>185</sup> Simon Patrick’s *Commentary upon Genesis* (1695), pp. 199-200.

<sup>186</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, *c.* 1910), *op. cit.*, p. 51, “Arkites.”

<sup>187</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, *c.* 1910), *op. cit.*, p. 655, “Sinite.”

<sup>188</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 200.

bevelled, but indented with deep grooves on the upper surface, one groove square, three semicircular<sup>189</sup>.”

Concerning the “Zemarite” of Gen. 10:18, Simon Patrick says of the “Zemarite,” “They who makes these the same with the *Samaritans*; do not observe that these names are written quite differently in the *Hebrew*. ... And ... *Bochart* thinks these are the *Samarites* mentioned by St. *Hierom[e]*, who says, they inhabited the noble city of *Edessa* in *Caelosyria* (it should be the city of *Edessa* in *Mesopotamia*, beyond *Euphrates*) and so both the *Chaldee* paraphrases have here for *Zemarite*, *Emisaei*. But I do not see why we should not rather think this ... was the founder of the City of *Zemaraim* (Josh. 18:22) which fell to the lot of the tribe of *Benjamin*<sup>190</sup>.” And Andrew Fausset says, “A Hamite tribe akin to Hittites and Amorites ... Gen. 10:18. The [Jewish] targums identify with *Emesa*, now *Hums*. *Bochart* conjectures *Samyra*, a city of *Phoenicia*, on the sea coast, on the river *Eleutherus*; its ruins are still called ‘*Samara*’<sup>191</sup>.” We thus have four possibilities for the Zemarite of Gen. 10:18, namely, 1) *Edessa* (modern *Urfa* in south-east *Turkey*), classified variously as being in *Caelsyria* (*Hierome* / *Jerome*, as interpreted by *Bochart* of *Samarites*, in *Patrick*); or in *Mesopotamia* (*Jerome*, as interpreted by *Patrick* who does not agree with this identification); 2) the *Zemaraim* in the area of *Benjamin* (north-west of *Dead Sea*, from around *Gilgal* & *Jericho* in the east, to around *Gibeon* & *Kirjath-jearim* in the west) (*Patrick*); 3) *Samyra* on the coast on the river *Eleutherus* (modern *Kabir River*) (*Bochart* per non-committal *Fausset*); and 4) *Hums* (now usually called “*Homs*” or “*Hims*”) in *Syria* (*Jewish Targum* per non-committal *Fausset*). We shall return to consider these four possibilities for the disputed area of the “Zemarite” of Gen. 10:18, together with the “*Heth*” of Gen. 10:15, and the “*Sinite*” in Gen. 10:17, in due course when we consider the Gen. 10:15-18 rainbow arcs, *infra*.

Concerning the “*Hamathite*” of Gen. 10:18, the Jew, *Josephus* (1st century A.D.), says, “*Amathus* inhabited in *Amathine*, which is even now called *Amathe* by the inhabitants, although the *Macedonians* named it *Epiphania*, from one of his posterity” (*Antiquities* 1:6:2). The Anglican Christian Bishop, *Simon Patrick* (d. 1707) refers to the “*Hamathite* ... from whom the city and country of *Hamath* took its name. Of which name there were two; one called by the *Greeks* *Antiochia*, the other *Epiphania*: the former called the *Great*, *Amos* 6:2 to distinguish it from this, which St. *Hierom[e]* says in his time was called *Epiphania*, and by the *Arabians* (in the *Nubian Geographer*) *Hama*. This is the city which is meant when we so often read that the bounds of *Judea* were to the *Entrance of Hamath*, northward, *Numb.* 13:21; 34:8, and other places. For it is certain they did not reach to *Antiochia*, but came near to *Epiphania*<sup>192</sup>.” And the Anglican Christian

<sup>189</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 53, “*Arvad*.”

<sup>190</sup> *Simon Patrick’s Commentary upon Genesis* (1695), pp. 200-201.

<sup>191</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 735, “*Zemarites*.”

<sup>192</sup> *Simon Patrick’s Commentary upon Genesis* (1695), p. 201.

Canon, Andrew Fausset (d. 1910), says of “Hamath,” that it was “the chief city of upper Syria, in the valley of Orontes, commanding the whole valley, from the low hills which form the watershed between the Orontes and the *Litany*, to the defile of Daphne below Antioch; this was ‘the kingdom of Hamath.’ An Hamitic race (Gen. 10:18). Akin to their neighbours the Hittites. ‘The entering in of H[amath in I Kgs 8:65; cf. II Kgs 14:25,]’ indicates that it (the long valley between Lebanon and Antilebanon) was the point of entrance into the land of Israel for any invading army, as the Assyrians and Babylonians from the N[orth]. The southern approach to H[amath] from Coelosyria between Libanus and Antilibanus formed the northern limit to Israel’s inheritance (Num. 13:21; 34:8; Josh. 13:5) ... . Hamath stones have been found, ... blocks of basalt inscribed with hieroglyphics. First noticed by Burckhardt in 1810 ... . Probably they were Hittite in origin<sup>193</sup>.”

There were some further developments on the Hamath Stones not known to Fausset at the time he wrote this. Around the same time that Fausset wrote (undated, c. 1910), in a more Biblically focused and Christian age, there was a public interest in the amazing discovery of the Biblical Hittites. E.g., *The Advertiser* newspaper of Adelaide, South Australia, ran an article in September 1909, entitled, “The Hittites: A Lost Nation.” Among other things, this said, “... In all this ..., nothing is more remarkable than the recovery of the monuments and records of the ancient Hittite people, who a few years ago were known to us only by some ... references in the Old Testament, and whose existence was even denied by some of the more hypercritical of Biblical, scholars. We find, them at Hebron, in Southern Palestine, in the time of Abram, for it was from Ephron the Hittite that he purchased the cave of Machpelah [Gen. 23:3-20]. We find Uriah the Hittite as a captain of the bodyguard of David [II Sam. 11]. Solomon traded with them in horses [II Chron. 1:16,17], and Kadesh of the Hittites was regarded as the northern boundary of the Hebrew land [northern Kadesh in Galilee, Joshua 19:37; Judg. 4:6,9,10; II Kgs 15:29; not to be confused with the southern Kadesh-Barnea, Num. 13:26,29; Joshua 10:41]. Perhaps the most important reference to them is in the collective phrase, ‘The Kings of the Hittites’ [I Kgs 10:29; II Kgs 7:6] ... . On all the ancient main roads leading from the Euphrates, to the Aegean Sea, from Carchemish to Karabel, near Smyrna, we find Hittite sculptures or records, a clear proof of their widespread influence. The next discovery of importance was due to the acumen of Professor Sayce, who pointed out that the extensive ruins ... in Cappadocia at Boghaz-Koui [/ Bogazkoy / Bogazkale / Bogazkoy-Hattusa], of an ancient city must be assigned to this people, for the sculptures and neighboring rocks bore inscriptions in the strange Hittite hieroglyphs; so also did the older ruins at Eyuk [/ Alaca Hyuk], where there was a curious palace or temple<sup>194</sup>.”

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<sup>193</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 269, “Hamath.”

<sup>194</sup> “The Hittites: A Lost Nation,” *The Advertiser* (Adelaide, South Australia, Commonwealth of Australia), 18 September 1909 (emphasis mine) (<http://trove.nla.gov.au/ndp/del/article/5758019>).

The Hamath Stones from Hamath, were discovered by John Burckhardt (1784-1817), and he referred to them in his book, *Travels in Syria and the Holy Land* (1822). A French archaeologist, Georges Perrot (1832-1914), published pictures of the hieroglyphs discovered by Charles Texier in 1835 at Bogazkoy-Hattusa (or Bogazkoy). The British linguist, Archibald Henry Sayce (1845-1933), recognized that some of the hieroglyphics from Bogazkoy-Hattusa as recorded in Perrot's pictures, matched those from the Hamath Stones, as well as those from Carchemish; and those on a cliff at Karabel near Smyrna in western Asia Minor.



Gavin at old city Smyrna (modern Izmir), at Turkey in Asia Minor, October 2012. Left photo: Guide said this was part of an old church. Right photo: Gavin. In the general area of Smyrna, Hittite inscriptions were found on a cliff at Karabel.



Relief of a Hittite King of the 1st millennium B.C., that Gavin photographed at the British Museum, London, UK, Dec. 2005.

Orley Berg says that, "... The first scholar to publicly claim evidence for the identification of the lost Hittites was Archibald Henry Sayce, who in 1879 wrote a paper entitled, 'The Hittites in Asia Minor.' The next year, his lecture on the subject before the Society for Biblical Archaeology in London made the headlines, touching off controversy that was to continue for many years. At that time the classic German Encyclopedia,

Meyer's *Neus Knoversations – Lexicon*, carried only seven lines on the Hittites. The evidence was indeed scanty. To many scholars, Sayce was the 'inventor of the Hittites.' ...<sup>195</sup>." And "in 1879, the prominent Biblical scholar, Archibald Henry Sayce, examined the stones at Smyrna. He subsequently announced to the *Society for Biblical Archaeology* in London that the writing was that of the Hittites. Scholars laughed and called him the inventor of the Hittites. Then similar inscriptions ... were found at Carchemish near the Syrian border, and at Boghazkoy, 120 miles [or c. 190 kilometres] east of Ankara" in Turkey<sup>196</sup>." And David Down refers to the removal of the Hamath Stones to the Hittite Museum in Istanbul (Constantinople), Turkey. He says, "The drama came to a climax in 1880 when Archibald Henry Sayce addressed ... scholars in London and claimed that all these artifacts that were turning up in Turkey should be attributed to the Biblical Hittites. At first the scholars laughed him to scorn ... ." "They said, 'Sayce, you're mad.' They dubbed him, 'the inventor of the Hittites' ...," "but time was to prove Sayce was correct. In 1861 the *Encyclopedia Britannica* contained only 8 lines on the Hittites, but the 1881 edition had two ... pages ... which .... stated, 'We wait longingly for a confirmation of Professor Sayce's view that the Hittites were the authors of the Hamathite hieroglyphics ... . If this be proved ... this ... nation steps into a position hardly surpassed by that of any of the nations of the distance East'<sup>197</sup>."

The statement of David Down that, "At first the scholars laughed him to scorn." "They said, 'Sayce, you're mad.' They dubbed him, 'the inventor of the Hittites,'" is an exaggeration referring to "the scholars" in overly broad terms, and requires more qualification<sup>198</sup>; and indeed Orley Berg is more qualified here, saying, "To many scholars, Sayce was the 'inventor of the Hittites.'" As with *The Advertiser* (1909) article, *supra*, which in a more balance way says, "some of the more hypercritical of Biblical, scholars" "even denied" the "existence" of the "Hittite people" (emphasis mine);

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<sup>195</sup> Berg, O.M., "In Search of the Hittites," "MINISTRY International Journal for Pastors," January 1976 (<https://www.ministrymagazine.org/archive/1976/01/in-search-of-the-hittites>).

<sup>196</sup> "The search for an ancient kingdom," Pericles Press (undated, accessed 2014) (<http://www.periclespress.net/Hittites.html>); & Berg, O.M., *Treasures in the Sand*, Pacific Press, Idaho, USA, 1993, p. 164. See biography on Berg in Volume 1, Part 2, Chapter 18, section b.

<sup>197</sup> Down, D., "Revisiting the Hittite Haunts, Part 1," *Archaeological Diggings*, Vol. 11, No. 5, Oct. / Nov. 2004, pp. 9-13 at p. 10; with "They said, 'Sayce, you're mad.' They dubbed him, 'the inventor of the Hittites' ...," from David Down's *Digging Up the Past*, (Video & Digital Video Disc), Episode 3, "Lost Empire of the Hittites" (1987), *op. cit.* . See my comments on David Down in e.g., Volume 1, Chapter 5, section d, & Part Volume 2, Part 6B.

<sup>198</sup> Notwithstanding this criticism, I consider that more generally, David Down's *Digging Up the Past*, Episode "Lost Empire of the Hittites" (1987), contains a lot of very good and useful material, and is a generally good presentation.

one would have to say that the relevant Bible critics consisted of *some* of the so called “scholars” who did not accept Sayce’s 1880 conclusions, but *some* were clearly more open, as e.g., seen by the 1881 *Encyclopedia Britannica* article Down quotes from which came out in the following year. But certainly writers such as Berg, Down, *The Advertiser* newspaper, *et al*, are quite right to note the basic facts, referred to also under “Heth” at Gen. 10:15, where Josh McDowell records, “The Bible mentions the Hittites many times. But until recently [in historical time,] scholars had found no other ancient writings which referred to them. Therefore the very existence of this civilization was often doubted” by religious liberals and secularists, *supra*. Thus while it is necessary to qualify the Bible critics to a smaller group than the “scholars” *per se* (David Down, *supra*), we cannot doubt that such persons as e.g., Josh McDowell, Orley Berg, and David Down, are certainly within their rights to use this as an example of how the Bible is reliable, despite the attempts of Bible critics to cast unwarranted aspersions upon it, such as those who denied the very existence of the Hittites, and / or had be dragged begrudgingly to recognize the archaeological evidence.

In this context, it should also be noted that some level of controversy continues to exist over the Hittites. E.g., Harry Hofner, sometime of Yale University, USA, and Chicago University, USA, considers there were four distinctive groups sometimes called “Hittites,” namely, the Hattians of Asia Minor’s central plateau which he dates to *c.* 2,000 B.C.; a second group, “the men of Hatti,” which were in Asia Minor and he considers ruled from urban centres *c.* 1700 B.C.; a third group, the “neo-Hittites” which he considers ruled Syria during the first half of the first millennium B.C.; and a fourth group, mainly found in the Old Testament. He considers the first two groups from Asia Minor are never mentioned in the Bible, but the last two groups are<sup>199</sup>. By contrast, e.g., Orley Berg, follows the view that the Hittites were centred in Asia Minor, and from there spread out down to Syria<sup>200</sup>.

On the one hand, against Hofner’s view, it must be said that the similarity of the Hittite hieroglyphs in both Syria and Asia Minor, has led Sayce and others to conclude that this was the same group of Hittites. But on the other hand, the fact that they were a Hamitic group of Hittites which spoke a Japhetic tongue, indicates some kind of generalized race-mixing occurred to produce a discernibly mongrel looking race (such as we find throughout racially admixed modern Mohammedan Turkey. And increasingly we also now find in parts of the Western World due to the debasing influence of “human rights” secularist ideology first bringing, and then retaining, coloured persons and their descendants via an immoral immigration policy designed to break down a racial and cultural national identity, and then adding insult to injury by promoting the filthiness of

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<sup>199</sup> Josh McDowell’s *More Evidence that Demands a Verdict* (1975), *op. cit.*, p. 311; citing Hofner, H.H., “The Hittites and the Hurrians,” *People of the Old Testament*, Edited by D.J. Wiseman, Oxford Press, London, UK, 1973, p. 198, & Vos, H., *Genesis & Archaeology*, Moody Press, Chicago, USA, 1963, p. 214.

<sup>200</sup> Berg, O.M., “In Search of the Hittites” (1976), *op. cit.* .

miscegenation contrary to God's most holy laws of e.g., Gen. 6, Ezra 9 & 10, and Neh. 13. And such evil-doers also engaging in the deadly sin of being "revilers" or "slanderers" of God and godly men, I Cor. 6:10<sup>201</sup>, by wickedly speaking against, and persecuting, those upholding the values of white race based Christian nationalism in countries such as Australia, the UK, and USA, Gen. 9 & 10; Acts 17:26).

And so if race mixing gave rise to the later Hittite groups being admixed, then Hofner may have identified some of these originating groups that later formed the mixed race Hittites. Furthermore, there are Hittite documents written in Accadian (Akkadian), a fact usually explained, perhaps correctly, purely on the basis that, "the Akkadian cuneiform writing [was] then used for international correspondence<sup>202</sup>." Accadian (Akkadian), also known as Assyro-Babylonian, was a Semitic tongue spoken in Mesopotamia during the third to first centuries B.C.<sup>203</sup>, and so while it may have been an entirely learnt second language, it is also *possible* that since the Hittites were filthy pigs who had loose sexual morals, seen in the fact that they entered Hamite-Japhethite mixed marriages without shame, producing half-castes and other mixed race offspring without shame, then certainly such immoral persons may also have entered further race mixing with Semites. If so, the Hittites would have "had the lot," i.e., Hamitic, Semitic, and Japhetic admixed bloodlines. Thus that they were a Hamite-Japhethite admixed group is certain; whereas, whether they were to any great extent additionally Semitic admixed, is speculative. But certainly on the presently available evidence their Hamite-Japhethite admixture indicates some kind of generalized racial union between two quite different groups occurred via racially mixed marriages; which even before the New Testament reintroduction of the absolute ban on miscegenation from antediluvian times (Matt. 24:37-39), was always prohibited where it so threatened the overall racial integrity of the main population group (Ezra 9 & 10 & Neh. 13). Well may we say with Holy Noah, *Cursed be Canaan!* (Gen. 9:25); and well may we say of these dirty dogs with Canon Andrew Fausset, the Anglican Christian Canon of York (from 1885), "In Ham's sin lies the stain of the whole Hamitic race, *sexual profligacy*<sup>204</sup>."

Therefore the "Hamathite" of Gen. 10:18, can be located at Hamath which is modern Hamah / Hama in central Syria; and they can be further identified as Hittites. We are now in a position to consider the general rainbow arc principles with respect to the accursed Canaanitish group (Gen. 9:25-27) of Gen. 10:15-18. A first rainbow arc goes from "Sidon" to "Heth" around Hebron, and then curves up to the "Jebusite" around

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<sup>201</sup> The Greek *loidoros* at I Cor. 6:10 is rendered "revilers" in the Authorized Version (1611), and "slanderers" in the *Commination Service* of the Anglican *Book of Common Prayer* (1662).

<sup>202</sup> Berg, O.M., "In Search of the Hittites" (1976), *op. cit.* .

<sup>203</sup> See e.g., *Encyclopaedia Britannica CD99*, *op. cit.*, "Akkadian language."

<sup>204</sup> Fausset's *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, pp. 108-111, "Canaan," at p. 108.

Jerusalem (Gen. 10:15,16, Arc 1). A second rainbow arc takes in the geographical diversity of the “Amorite” by starting in the Amorites holdings west of the Dead Sea just north of Hebron, and the intersecting Arc 1 by coming south past Amorites at Engedi which is about midway on west coast Dead Sea, and then follows an arc shape around the Dead Sea using its coast to give the broad general shape, so that it comes up to the Amorites on the east side of the Dead Sea and then to the Amorites between the Arnon River to the south and the Jabbok River to the north, and then goes up to the Amorites at Mount Hermon. (Cf. Uz in Gen. 10:23, *infra*.) In doing so it is to be noted that even though the Amorites moved to the area east of the Dead Sea between the Arnon River to the south and the Jabbok River to the north after the Conquest, they moved to an area on the rainbow arc that existed going up to Hermon, and so we see the hand of God in moving them to this post-Conquest location, since the rainbow arc would be the same, broadly following east coast Dead Sea and then up to Mount Hermon, whether or not the Amorites were in this post-Conquest location east of the Dead Sea. This second arc then curves south to the “Girgasite” area of the Gergesenes around the central-east to north-east coast of the Sea of Galilee (Gen. 10:16, Arc 2). A third rainbow arc then starts at the “Hivite” (Gen. 10:17) around Mount Hermon and so intersects Arc 2, as it then goes north to the “Arkite” (Gen. 10:17) just north of Tripoli. The close proximity of the “Sinite” (Gen. 10:17), means that of the afore mentioned possibilities of the Sinite being the location near the preceding “Arkite” (Gen. 10:17) of Arka, just north of Tripoli in Lebanon (St. Jerome, cited by both Simon Patrick & Andrew Fausset), or Pelusium around Goshen in north-east Egypt (Bochart, referred to by Simon Patrick), both the proximity to Arka so as to be part of this third arc, acts to rule out Bochart’s Pelusium, and indicate that St. Jerome’s Arka is the correct site (Gen. 10:17, Arc 3).

The shape of the sites for the next three northward names indicates that a new fourth rainbow arc starts with the “Arvadite” (Gen. 10:18) in the area of both the island and shore settlement of Aradus. Both this fourth arc and the preceding third arc must then both be extended a little to form an intersection between them. There are three names here itemized for this fourth rainbow arc, first the Arvadite, second the “Zemarite,” and third the Hamathite. Before considering the second name of the “Zemarite,” it is to be noted that the third and final name of the “Hamathite” (Gen. 10:18) is Hamath, and so this fourth rainbow arc must place the second name of the “Zemarite” (Gen. 10:18), somewhere in between the “Arvadite” at Aradus, and the “Hamathite” at Hamath. Let us consider this requirement with regard to the four possibilities for the Zemarite itemized, *supra*. The four *prima facie* possibilities for the Zemarite of Gen. 10:18 are: Possibility 1) Edessa (modern Urfa in south-east Turkey), classified variously as being in Caelsyria (Jerome, as interpreted by Bochart of Samarites, in Patrick); or in Mesopotamia (Jerome, as interpreted by Patrick who does not agree with this identification). This Edessa is north-east of Hamath (modern Hamah / Hama) and west of the Euphrates River, between the Tigris and Euphrates Rivers<sup>205</sup>, and it would be possible to draw a rainbow arc from Aradus (the Arvadite) in the south to Edessa in the north-east (the Zemarite), with it then curving around south to Hamath (the Hamathite)

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<sup>205</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, pp. 74, 85, & 99.

(Gen. 10:18 Arc 4a). Possibility 2) The Zemaraim in the area of Benjamin (Patrick). The area of Benjamin is north-west of Dead Sea, from around Gilgal and Jericho in the east, to around Gibeon and Kirjath-jearim in the west<sup>206</sup>. While it would be *prima facie* possible to draw an arc from Aradus (the Arvadite) in the north to Benjamin in the south (the Zemarite), with it then curving around north to Hamath (the Hamathite); this is a long way “down south;” and given that it would be starting in an area broadly covered by the Gen. 10:18 Arc 3, and then duplicating the greater part of the areas covered by the Gen. 10:18 Arcs 1 & 3, it must be ruled out on general rainbow arc principles as it would essentially form a redundant rainbow arc.

Possibility 3) Samyra (Bochart per non-committal Fausset). Samyra is on the coast on the river Eleutherus (modern Kabir River). It would be possible to draw a rainbow arc from Aradus (the Arvadite) in the south to Samyra in the north (the Zemarite), with it then curving around south to Hamath (the Hamathite) (Gen. 10:18 Arc 4b). Possibility 4) Hums (Jewish Targum per non-committal Fausset). Hums (now usually called “Homs” or “Hims”) in Syria lies in between the first and third names, and so it would be possible to draw a rainbow arc from Aradus (the Arvadite) in the west to Homs in the east (the Zemarite), with it then curving around and going north to Hamath (the Hamathite) (Gen. 10:18 Arc 4c). An intriguing element of the Gen. 10:18 Arc 4b is that by extrapolation it would curve into Asia Minor, and thus in terms of the statement, “and afterward were the families of the Canaanites spread abroad” (Gen. 10:18), lend further support to the location of the Hittites in Asia Minor; although given that Asia Minor was a Japhetic holding in Gen. 10:2,3, *supra*, the implication with such a Japhetic speaking Hittite group would necessarily be that of race mixing with Hamites via racially mixed marriages in which broad key elements of the Hamitic Canaanite culture were retained by the later mixed race group of Hittites, which then existed in both Asia Minor and Syria. However, this would not be a necessary extrapolation of the Gen. 10:18 Arc 4b, and so like those following the Gen. 10:18 Arc 4a, it would still be possible for someone following Gen. 10:18 Arc 4b to argue relative to these arcs, that those in Asia Minor were a different group to the Hittites.

We thus find that on the general application of rainbow arc principles, one of the four possibilities for the Zemarite are eliminated, and three possibilities remain, namely, Edessa (Jerome as interpreted by Bochart in Patrick), Samyra (Bochart per non-committal Fausset) (Gen. 10:18 Arc 4a), or Hums (Jewish Targum per non-committal Fausset) (Gen. 10:18 Arc 4b). We thus once again see both the value of applying rainbow arc principles in that we can eliminate one possibility (Benjamin, per Patrick), and also the limits of applying rainbow arc principles in that we are still left with multiple possibilities.

We read in Gen. 10:18, “and afterward (Hebrew, *v<sup>e</sup>*’*ahar* / אַחֲרַיִם, compound word, *v<sup>e</sup>* / ‘and’ + ‘*ahar*, an adverb of time, ‘afterward’ / ‘afterwards<sup>207</sup>,’) were the

<sup>206</sup> *Ibid.*, pp. 25,34.

<sup>207</sup> *Brown-Driver-Briggs Hebrew & English Lexicon* at “‘*ahar*.”

families of the Canaanites spread abroad;” and so this indicates that under Divine Inspiration as God’s pen-man in verbal inspiration (II Tim. 3:16), Holy Moses is itemizing a selection of some Canaanite names from *before* the period he is writing in the 15th century B.C., back to an earlier time, so that “afterward” they “spread abroad” to where they were in the 15th century B.C. (including the fact that the Amorites stayed in their arc area after the Israelite Conquest, *supra*). This list of Canaanites has the Hittites of “Heth” around Hebron near its start as the second group (Gen. 10:15), and ends with the Hamathite Hittites of Hamath at the end (Gen. 10:18). This indicates that in driving out the Hittites, the Israelites were driving them east of the Dead Sea and also northwards, rather than destroying them *per se*. These rainbow arcs for Canaan thus indicate that the general focus is on Canaan *in connection with* matters to do with the Israelite Conquest and subsequent establishment of Israel in its national boundaries.

We further read in Gen. 10:19, “And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.” Bishop Simon Patrick says, “*And the border of the Canaanites ... . Here Moses describes the bounds of that country, which was given by God to the Jews. From Sidon ... i.e., the country of Sidon, which extended itself from the city [of Sidon], so called, towards the East, as far as Jordan, or near it. This therefore may be looked upon as the Northern bounds of the Promised Land. As thou comest to Gerar, unto Gaza ... . These and all the rest belong to the Southern bounds: for these two were cities near to the Philistims. We often read of Gaza; and Gerar was famous for Abraham’s and Isaac’s journeying there (Gen. 20:1; 26:1) and for the overthrow of the Cushites, II Chron. 14:13. Sodom and Gomorrah, &c. ... . These four cities [i.e., Sodom, Gomorrah, Admah, & Zeboim, Gen. 14:2,3] are famous for their destruction, by fire and brimstone from heaven<sup>208</sup>.*” And Canon Andrew Fausset says, “Gerar” was the “chief city of the Philistine in Abraham’s and Isaac’s time; now *Khirbet el Gerar*. The fertile region between the two deserts of Kadesh and Shur ... . On the southern border of Canaan, near Gaza and Beersheba (Gen. 10:19; 20:1; 26:1,26). Near the deep wady *Jurf el Gerar*, ‘the rapid of G[erar]’ (II Chron. 14:13,14) ... . Conder (Pal. Exp. Aug, 1875) identifies it rather with Tel Jema, an enormous mound covered with broken pottery, immediately S[outh] of Khirbet el Gerar. The name, lost to this the proper site, lingers in the neighbouring Khirbet el Gerar<sup>209</sup>.” Concerning “Admah, and Zeboim,” (Gen. 10:19), Fausset says “Admah,” was “one of the cities of the plain, having its own king, linked with Zeboaim (Gen. 10:19; 14:2,8; Deut. 29:23; Hosea 11:8). Destroyed along with Sodom and Gomorrah (Gen. 19:24)<sup>210</sup>.” And of “Zeboim,” that it

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<sup>208</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 202.

<sup>209</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, pp. 250-251, “Gerar.”

<sup>210</sup> *Ibid.*, p. 17, “Admah.”

was one of the four cities of the plain; destroyed with Sodom, Gomorrah, and Admah (Gen. 10:19; 14:2; Deut. 29:23; Hos. 11:8<sup>211</sup>).”

The location of Sodom, Gomorrah, Admah, and Zeboim, is discussed in Volume 2, Part 6B, Chapter 2, where I consider that all four cities have now sunk below the Dead Sea, but were located near, but not at, Bab edh-Dhra. Bab edh-Dhra is on the south-east coast of the Dead Sea, and so the words of Gen. 10:19 with respect to “Sodom, and Gomorrah, and Admah, and Zeboim,” thus locate an area broadly in the region of the south-east Dead Sea. But this information from Gen. 10:19 tells us that these four cities which were destroyed by God at the end of the 22nd century B.C., had not yet sunk below the Dead Sea more than six centuries later when Moses wrote these words in the 15th century B.C. .

Concerning the last part of Gen. 10:19, Simon Patrick says, “*Even unto Lasha ... Or Lasa, which St. Hierom[e] taketh for Callirrhoe, as doth Jonathan also: a place famous for hot waters, which run into the Dead Sea. But Bochartus (L. IV. Phaleg, c. 37) doubts ... this, because Callirrhoe was not in the Southern part of Judea, as Lashah was: he propounds it therefore to consideration, whether it may not be a city of the Arabs called Lusa: which Ptolemy places in the middle way, between the Dead Sea and the Red [Sea]<sup>212</sup>.*” And Andrew Fausset says of “Lasha” in “Gen. 10:19,” that it is “the S[outh] E[ast] limit of Canaan = Callirhoe, famed for warm springs, E[ast] of the Dead Sea. The N[orth] W[est] bound (Sidon), the S[outh] W[est] (Gaza), and the S[outh] E[ast] (Sodom) being given, we naturally expect the N[orth] E[ast], which Laish is (Gen. 10:19); the spies found the Canaanites dwelling ‘by the side of the Jordan’ (Num. 13:29) probably therefore at its source at Laish. Laish moreover was connected with Canaanite Sidon, though far from it (Jud[g]. 18:7,28). The gorge or wady el Asal, descending from Mount Hermon over against Laish, between too high bulwarks, fulfils the requirements of the derivation<sup>213</sup>.”

Applying the general principles of rainbow arcs to Gen. 10:19, Arc 5 extends from Sidon through Gaza and Gerar (Gen. 10:19 Arc 5). The wording, “as thou comest to Gerar, unto Gaza,” indicates a north-west route, but the rainbow arc coming south from Sidon must go the other way and first pass through Gaza and then Gerar. This is justifiable on the basis that this is not the usual itemization of places, but a journey direction. Then a sixth arc is found around the south-east part of the Dead Sea with “Sodom, and Gomorrah, and Admah, and Zeboim,” which then goes “even unto Lasha.” It would be possible to draw an arc from here down southwards to Lusa (Bochart, referred to by Simon), curving down around the Dead Sea (Gen. 10:19 Arc 6a); though by contrast, one finds no such geographical indicator to so draw an arc to Callirrhoe in

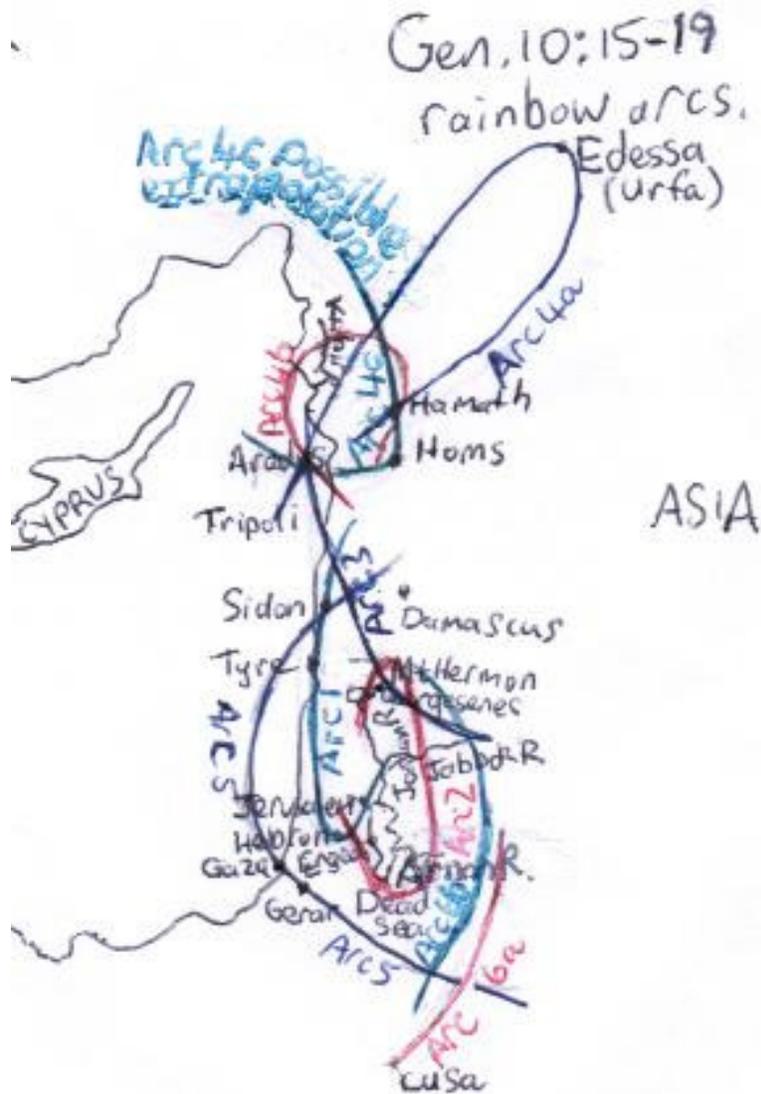
<sup>211</sup> *Ibid.*, p. 731, “Zeboim.”

<sup>212</sup> Simon Patrick’s *Commentary upon Genesis* (1695), pp. 202-203.

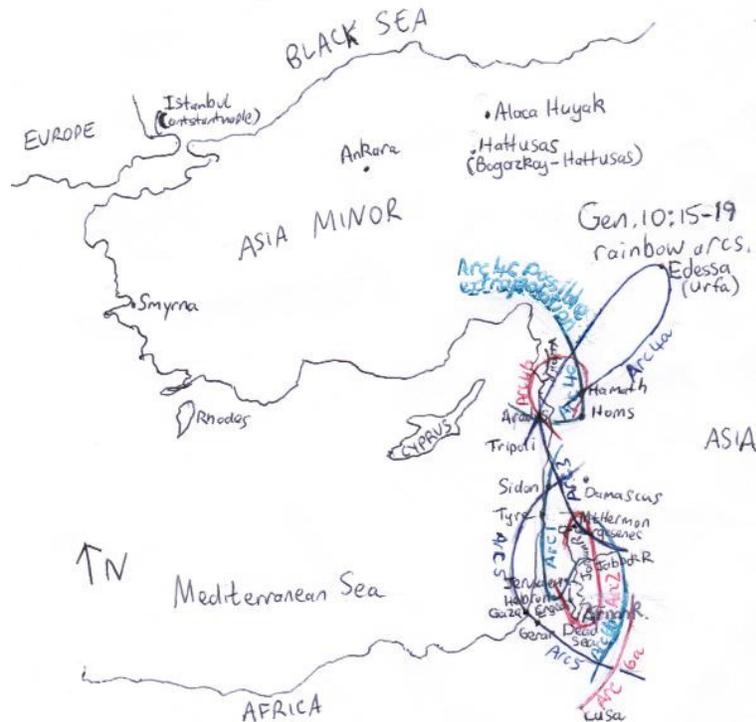
<sup>213</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, pp. 422-423, “Lasha.”

the south east. It would also be possible to draw an arc to Laish (Fausset) (Gen. 10:19 Arc 6b).

We thus have the following six rainbow arcs for Gen. 10:15-19. Gen. 10:15,16 Arc 1: Sidon-Heth (Hebron)-Jebusite (Jerusalem). Gen. 10:16 Arc 2: Amorite (curved area around Dead Sea from Engedi, east of the Dead Sea, round up to Mt. Hermon in the north)-Girgasite (Gegesenes on east of Sea of Galilee). Gen. 10:17 Arc 3: Hivite (Mt. Hermon)-Arkite (Arka)-Sinite (Sin near Arka). Gen. 10:18 Arc 4: Arvadite (Aradus)-Zemanite (3 possibilities)-Hamathite (Hamath). Gen. 10:19 Arc 5: Sidon-Gaza-Gerar. Gen. 10:19 Arc 6: South-east region of Dead Sea (Sodom, Gomorrah, Admah, & Zeboim, all now sunk under the waters of the Dead Sea)-Lasha (2 possibilities).



Expansion of below map, showing the rainbow arcs (Gen. 10:15-19).



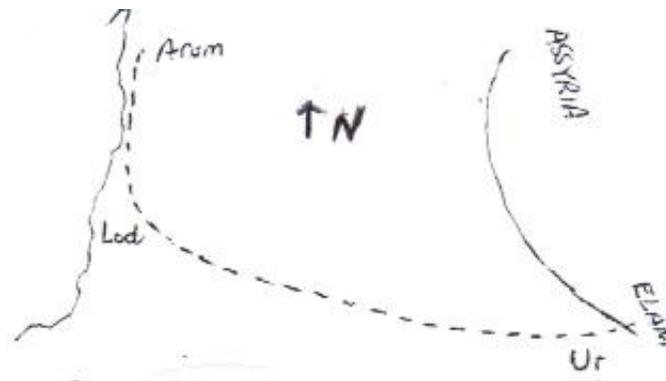
(Part 5, Chapter 5, section a, Key 2: The Rainbow Arcs,  
The Shemitic Group (Gen. 10:21-31).

As previously discussed in Volume 1 of *Creation, Not Macroevolution – Mind the Gap*, Part 2, Chapter 21, at “Map 1,” *infra*, the rainbow arcs on *The Table of Nations* in Gen. 10 help us resolve some possible uncertainties. Thus in the Shemitic group “the children” / “sons” “of Shem; Elam, and Asshur” (Gen. 10:22; I Chron. 1:17) form an arc from Elam in the south, up to Assyria in the north; and since on general principles there is a second arc, it must be here “Arphaxad, and Lud, and Aram” (Gen. 10:22; I Chron 1:17). By extrapolation the arc appears to go through Ur on the need to get arcs near one another evident on general rainbow arc principles; and Abraham who was from “Ur of the Chaldees” (Gen. 11:28) was clearly a descendant of Arphaxad (Gen. 11:10,11). “Ur of the Chaldees” looks in some way to have etymologically taken its name from “Arphaxad.” In Hebrew, “Arphaxad” is *Arpakashad* / אַרְפַּכְשָׁד, and “Ur of the Chaldees” in Gen 11:28 is *Uwr Kasdiyim* / אֹּר כַּשְׁדִּיִּם. It is to be noted that if the vowel and pointing is removed, and the first and third letters of “Ur” are syncopated so as to remove the vav vowel pointer, we have just Aleph (A) followed by Resh (R) in both instances i.e., אַר; and then if the masculine plural noun ending of *iyim* / יִם, is removed, and the *p* / פ is dropped in some

kind of abbreviation, we are left in both instances with *KSD* / כשד. Thus it thus looks to me as though “Ur of the Chaldees” was in some way etymologically derived from “Arphaxad.” And more generally, this means that a shortened form of “Arphaxad” in something like “Kasad” (כשד) gave rise to the name of “Chaldea” and the “Chaldeans,” so that they were an Arphaxad group of Semites. Thus I think the Babylonians and Hebrews shared both Shem and Arphaxad as ancestors. Thus on the one hand, “Arphaxad” is a person, the son of Shem (Gen. 11:11,12) and so “Arphaxad” does *not* equate “Ur of the Chaldees” *per se*; but on the other hand, it looks like “Ur of the Chaldees” in some way etymologically took its name from “Arphaxad” because it was populated by Arphaxadites which evidently included both Sumerians and Hebrews.

The unusual situation with Arphaxad comes about because of the matters discussed in Part 5, Chapter 5, section a, “Key 1: Mind the Gap in a Hebrew Genealogy,” *supra*. That is, unlike other selections on *The Table of Nations* where the genealogical gaps generally go from Noah’s Flood *c.* 35,000 B.C., down to Moses’ time *c.* 33,500 years later to *c.* 1500 B.C.; by contrast, Shem’s genealogy at *c.* 35,000 B.C., to Peleg in Gen. 10 & 11 (Gen. 10:21,24,25; 11:10-19) in *c.* 9,000 B.C., and Shem’s genealogy from Peleg to Abraham in Gen. 11 (Gen. 11:19-26) in *c.* 2,200 B.C., indicates by its gradual incremental diminishing of ages that this is tracing Shem’s descendants over this vast period of *c.* 33,500 years to *c.* 1,500 B.C. with various selections over time. Thus e.g., we cannot possibly locate the original area of Arphaxad, as it would have been somewhere in the area now under the waters of the Persian Gulf. And the same type of issue would exist with e.g., “Salah” (Gen. 11:12) *et al.*

Thus with qualifications, *supra & infra*, that exist only in the Shemitic group, the rainbow arcs of Shem look thus for Gen. 10:22, which do not specifically include Arphaxad:



SHEM

- |   |           |                               |               |         |
|---|-----------|-------------------------------|---------------|---------|
| -----                                     |           |                               |               |         |
|   |           |                               |               |         |
| 1. Elam                                   | 2. Asshur | 3. Arphaxad                   | 4. Lud        | 5. Aram |
| (Australoids e.g.,<br>Dravidian Elamites) | (Assyria) | (e.g., Ur of<br>the Chaldees) | (Semitic Lod) | (Syria) |

Concerning “Elam” in Gen. 10:22, Josephus (1st century A.D.) says, “Elam left behind the Elamites, the ancestors of the Persians” (*Antiquities* 1:6:4). And Simon Patrick (d. 1707), says from “*Elam ... came the Elamites, mentioned in Acts 2:9. Whose metropolis was the famous city of Elymais. They lay between the Medes and Mesopotamians (as Bochartus shows, L. II, Phaleg, c. 2) ... . The Susians were a neighbouring people, but different from them: and therefore when Daniel says Sushan was in the Province of Elam [Dan. 8:2], he takes Elam in a large sense; as Pliny and Ptolemy also do, who mention Elamites at the mouth of the River Eulaeus (Ulai in Daniel) which was below Susiana ... . And thus Josephus may be allowed to say the Elamites were ... the founders of the Persians ...*<sup>214</sup>.” And Andrew Fausset (d. 1910), says of “Elam,” the “Elamites gave their name to Elymais, the region on the left or E[ast] bank of the Tigris, opposite Babylon, between it on the W[est] and Persia proper on the E[ast], and S[outh] W[est] of Media. The region is also named Susiana or Susis from its capital Susa, called Shushan in Dan. 8:2 ... . Daniel mentions the river Ulai near, i.e., the Greek Euloeus. From Darius Hystapes’ time to Alexander the Great it was the Persian king’s court residence ...”<sup>215</sup>.”

The Biblical Elam (e.g., Isa. 21:2; 22:6; Jer. 25:25; 49:34-39), found on the rainbow arc map, *supra*, from whom come the “Elamites” (Ezra 4:9), was thus east of the Tigris River in an area that extended to the Persian Gulf. They were thus on the Fertile Crescent of Elam in the south-east, to Asshur (Assyria) in the north-east, coming down to Syria in part of the area of Aram<sup>216</sup>. The Persian or Iranic tongues are part of the Japhetic (or Aryan) Linguistic Family<sup>217</sup>; and while they subsequently became racially admixed in association with the creation of the modern Arab race under Mohammedanism, they were originally an Aryan or Caucasian people. But as also noted in Part 5, Chapter 5, section d, “The Rainbow Racial Classification System,” *infra*, the Elamite and Dravidian languages seem to have come from the same parent language, Proto-Elamo-Dravidian. The Elamites were of the same basic racial stock as the Dravidians of India, who due to miscegenation with Sanskrit speaking Aryan tribes in the north of India, are now very largely found in their purer racial form in the south of India; and the Dravidians are of the Australoid secondary race. Therefore Patrick’s view that, “*Josephus may be allowed to say the Elamites were ... the founders of the Persians,*” is certainly wrong, since the Elamites were Dravidian Australoids from Shem, whereas (like their northern neighbours of Media, Gen. 10:2 “Madai,”) the Persians were Caucasian Caucasoids from Japheth. With respect to “Elam” in the Shemitic group (Gen. 10:22),

<sup>214</sup> Simon Patrick’s *Commentary upon Genesis* (1695), pp. 204-205.

<sup>215</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 194, “Elam.”

<sup>216</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, pp. 16,43,47, & 49.

<sup>217</sup> Kroeber, A.L., *Anthropology*, Harrap & Co., London, UK, 1948, p. 212.

no further descendants are itemized. This fact takes on an added significance when it is recognized that the Elamites are the only group mentioned that *clearly* belong to one of the five grand secondary races of mankind, to wit, the Australoid secondary race. The implication thus seems to be that Elam is the progenitor of the Australoids, and his name, preserved over tens of thousands of years, was used by the Elamites of Holy Moses' time when he composed *The Table of Nations*.

Concerning "Asshur" in Gen. 10:22, Josephus says, "Ashur lived at the city Nieve [/ Nineveh]; and named his subjects Assyrians, who became the most fortunate nation, beyond others" (*Antiquities* 1:6:4). Simon Patrick says, "from" "Asshur ... came the ... *Assyrians*: which was a name as large as their empire, comprehending even *Syria* itself ...<sup>218</sup>." And Andrew Fausset says, "Asshur" or "Assur" or "Assyria," is the "region between the Armenian mountains on the N[orth], Elam or Susiana now the country near Bagdad [/ Baghdad], on the S[outh], and beyond it Babylonia, the mountains of Kurdistan, the ancient Lagros chain and Media on the E[ast], the Mesopotamian desert (between Tigris and Euphrates), or else the Euphrates, on the W[est]; a length of about 500 miles [or c. 800 kilometres], a breadth of from 350 to 100 [miles, or c. 560 to 160 kilometres]. W[est] of the Euphrates was Arabia, higher up Syria, and the country of the Hittites. Kurdistan and the pachalik [/ pashalik, Turkish i.e., the area governed by an Ottoman Empire pasha,] of Mosul nearby answer to A[sshur / Assur / Assyria]. Named from Asshur. Shem's son, latterly made the" heathen "Assyrian god. Its capital was Nineveh on the Tigris ... . All over the vast flat on both sides of the Tigris rise 'grass covered heaps, marking the site of ancient habitations' (Layard) ...<sup>219</sup>." As previously discussed on "Asshur" in Gen. 10:11<sup>220</sup>, Asshur refers to Assyria, which was named after their progenitor, Shem's descendant, Asshur (Gen. 10:11), found on the rainbow arc map, *supra*.

Concerning "Arphaxad" in Gen. 10:22, Josephus says, "Arphaxad named the Arphaxadites, who are now called Chaldeans" (*Antiquities* 1:6:4). Simon Patrick says, of "Arphaxad ... . Many, following *Josephus*, make him the father of the *Chaldees*. But I find no good reason for it; and it seems more probable that the *Chaldees* (in Hebrew, *Chasdim*) came from *Chesed* one of *Abraham's* brother's sons, Gen. 22:22 which St. *Hierom[e]* positively affirms. Therefore it is more reasonable to think that *Arphaxad* gave" his "name to that country, which *Ptolemy* calls *Arraphactitis*: which was a part of *Assyria*<sup>221</sup>." And Andrew Fausset says, "Rawlinson" considers "A[rphaxad]" refers to "the stronghold of the *Chaldeans*." Furthermore, "there was a portion of Assyria called Arrapachitis, from Arappkha, 'the city of the four ... [idolatrously worshipped] fish,'

<sup>218</sup> Simon Patrick's *Commentary upon Genesis* (1695), p. 205.

<sup>219</sup> Fausset's *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, "Assur, Assyria, Asshur," pp. 57-59, at p. 57.

<sup>220</sup> See Vol. 1, Part 2, Chapter 19, section a; & Chapter 21.

<sup>221</sup> Simon Patrick's *Commentary upon Genesis* (1695), p. 205.

often seen on cylinders; but the affinity is doubtful<sup>222</sup>.” In what the evidence indicates is a larger piece of religious fiction, there is a king, whose very existence is unknown, and so on the available evidence may be entirely fictional, referred to in the Apocryphal Book of Judith as “Arphaxad,” said to have “reigned over the Medes in Ecbatane” during the time of Nebuchadnezzar in the early part of the 6th century B.C. (Judith 1:1,5,13,15, Apocrypha). But even if the very existence of this king is part of the wider religious fiction of the Book of Judith, this inter-testamental work testifies to some later Jewish interest in the name of “Arphaxad,” since this king must be regarded as having been named in some form of memory of the Gen. 10:22 Arphaxad. But as previously discussed, I do not consider that we can possibly locate the original area of the Gen. 10:22 Arphaxad, as it would have been somewhere in the area now under the waters of the Persian Gulf.

Concerning “Lud” in Gen. 10:22, Josephus says, “Laud founded the Laudites, which are now called Lydians” (*Antiquities* 1:6:4). Simon Patrick says, “*Lud* ... seems to have given” his “name to the country of *Lydia*, which lay about *Maeander* ...<sup>223</sup>.” And Andrew Fausset says of the “Lud,” that “some say” they are the “Lydians of western Asia Minor ..., whose manners and ... names were Semitic.” But Fausset disagrees with such persons, and instead thinks the “Lud” are the “Ruten of Luden of the Egyptian monuments, dwelling N[orth] of Palestine, near Mesopotamia and Assyria. They warred with the Pharaohs ... (G. Rawlinson). The Luden may have migrated to western Asia at a later period. Thus Lud will be the original stock of the Lydians<sup>224</sup>.” On general rainbow arc principles, the possibility of Lydia in Asia Minor (Josephus & Patrick) is ruled out. Fausset’s suggestion of an ethnic group that started with the “Ruten of Luden,” and later migrated to form “the Lydians of western Asia Minor ..., whose manners and ... names were Semitic,” must also be ruled out. Far from regarding their manners as “Semitic,” the *Encyclopedia Britannica* (1999) records that, “The Lydians were a commercial people, who, according to Herodotus, had customs like the Greeks.” And the Lydian tongue was part of the great Japhetic Linguistic Family<sup>225</sup>. Thus the indications are that the Lydians were a white Caucasian Caucasoid people from Japheth, rather than a light brown Semitic people from Shem.

Furthermore, as previously discussed, on general rainbow arc principles, “Lud” can here be identified as Semitic “Lod” (I Chron. 8:12)<sup>226</sup>, as found on the rainbow arc

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<sup>222</sup> Fausset’s *Critical and Expository Bible Cyclopedia* (undated, c. 1910), *op. cit.*, p. 53, “Arphaxad.”

<sup>223</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 205.

<sup>224</sup> Fausset’s *Critical and Expository Bible Cyclopedia* (undated, c. 1910), *op. cit.*, p. 439, “Lud.”

<sup>225</sup> See e.g., *Encyclopaedia Britannica CD99*, *op. cit.*, “Lydia” & “Lydian language.”

<sup>226</sup> See Vol. 1, Part 2, Chapter 21.

map, *supra*. Thus in the same way that after the Israelite conquest the Children of Israel retained the name of the Canaanitish “Girgashite” (Gen. 10:16) in “the country of the Gergesenes” (Matt. 8:28), they also evidently preserved the name of the Semitic “Lud” (Gen. 10:22) in “Lod” (Ezra 2:33; Neh. 7:37; 11:35). Hence when in *The First Book of Chronicles* we read of Semitic “Lud” (I Chron. 1:17), and how the “son of Elpaal ... built (Hebrew, *banah*) ... Lod, with the towns thereof” (I Chron. 8:12), the meaning of “built (Hebrew, *banah*),” is the same as that previously discussed for “builded (Hebrew, *banah*)” in Gen. 10:11, namely, “rebuild” or “restore” or “repair” or “set (up)” i.e., in I Chron. 8:12 “Lod” was “built up” or beautified and increased in size or prestige<sup>227</sup>. Lod is thus to be located somewhere in the region of Benjamin, near Ono (I Chron. 8:1,12), in “the valley of the craftsmen” (Neh. 11:31,35). While the exact site of “the valley of the craftsmen” has not been located to the satisfaction of all persons, (though some think “the valley of the craftsmen” is “*Kefr Ana*” or “*Ania*”<sup>228</sup>), all are agreed that it was inside the general area of Benjamin<sup>229</sup>. And so “Lod” can be identified as the Biblical “Lydda,” for we read of Christian “saints which dwelt at Lydda” (Acts 9:32). It is in the Plain of Sharon (Saron), and so we read of “Lydda and Saron” (Acts 9:35; cf. “Sharon” in I Chron. 5:16; 27:29; Song of Sol. 2:1; Isa. 33:2; 35:2; 65:10), and of how “Lydda was nigh to Joppa” (Acts 9:38).

What was at Lydda or Lod before the Israelite Conquest is not stated in the Holy Bible. Archaeological work has found pottery at Lod from a time well before the Israelite Conquest Period at the end of the Middle Bronze Age, which was dated to the sixth millennium B.C.; and Lod is also mentioned in inscription at Karnak in Egypt from the time of Thutmoses III in the 18th Dynasty<sup>230</sup>. (I date the start of the Egyptian 18th Dynasty under Amenhotep I at c. 1320 B.C.<sup>231</sup>.) With pottery dating some millennia before the time of Holy Moses in the 15th century B.C., we cannot doubt that Lod was a known location when the *Table of Nations* was composed. But what exactly was its significance when under Divine Inspiration Moses wrote this in the 15th century B.C.? Was it simply an important Bedouin oasis camping area for camel-trains of Semitic Lodites? Or was there something more impressive there in terms of civilization?<sup>232</sup>

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<sup>227</sup> See Vol. 1, Part 2, Chapter 19, section a.

<sup>228</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 529, “Ono.”

<sup>229</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, pp. 11,25,34.

<sup>230</sup> “Lod,” *Wikipedia* (<http://en.wikipedia.org/wiki/Lod>); citing “Excursions in Terra Santa,” Franciscan Cyberspot ([http://www.christus.rex.org/www1/ofm/sbf/escurs/TS/02\\_TSen.html](http://www.christus.rex.org/www1/ofm/sbf/escurs/TS/02_TSen.html)).

<sup>231</sup> See Vol. 2, Part 6C, Chapter 3, section d, *infra*.

<sup>232</sup> Due to prioritizations within my time constraints, I have not researched this matter any further. Though I have not sought to check the exact dates given for the Lod

Lod or Lydda on the Plain of Sharon is south-east of Joppa (modern Jaffa bordering Tel-Aviv), and from the 5th century B.C. till the Roman Destruction of Jerusalem 70 A.D. and associated dispersion of Jews, it was a well recognized centre for both Jewish scholars and merchants. It also had a Christian population from New Testament times (Acts 9:32), and here at Lydda to the glory of God and conversion of souls to Christ, by the power of God, the holy Apostle, St. Peter, healed a man who had been “sick of the palsy” and confined to “bed” for “eight years” (Acts 9:32-35)<sup>233</sup>. After 200 A.D., Lydda became the Roman colony of Diospolis. St. George, the national saint of England who is symbolized by a red X on a white background in e.g., the Flag of England in the UK, or on the Coat of Arms of the State of New South Wales in Australia, and who is the national saint of England with a black letter day on 25 April in the Calendar of the Anglican 1662 *Book of Common Prayer*, was according to one tradition martyred at Nicomedia in Asia Minor (near Constantinople) under Diocletian in c. 303 A.D., and was according to a rival tradition martyred at Lydda in Palestine. The city was taken under the sword of Islam as part of the wider vicious and violent Mohammedan aggression, that like a locust plague (Rev. 9) swept over and captured the Middle East and elsewhere, though for about 90 years it was held by Crusaders from 1099 to 1191 who named it, “St. George of Lydda.” Lydda or Lod is now known as Lod, and since 1948 it is found in the modern State of Israel<sup>234</sup>.

Concerning “Aram” in Gen. 10:22, the Jewish historian, Josephus (1st century A.D.), says, “Aram had the Aramites, which the Greeks call Syrians” (*Antiquities* 1:6:4). The Protestant Christian and Anglican Bishop of Ely in England, Simon Patrick (d. 1707), says, “from” “*Aram ... sprung the Syrians, whose ancient name was Aramai; the Children of Aram. A name not unknown to the ancient Graecians; for Homer mentions the Arimoi in his second book of Illiads; and so doth Hesiod; and Strabo also saith, that many understood by the Arimi, the Syrians. And the Syrians at this day call themselves Aramaeans. But Syria being so large ..., ancient authors extend it to all those countries that lay between Tyre and Babylon; we must not take all the people of them to have been the posterity of Aram. For it is evident some of them descended from Canaan, others from Asshur, others from Arphaxad. Therefore those are to be thought to have come from him, to whom the name of Aram is prefixed or subjoined, as Aram-Naharjim, and Padan-Aram (i.e., the Mesopotamians), Aram-Soba (the people of Palmyra, and the neighboring cities), Aram-Damasek (situated between Labanus and Anti-Labanus, whose chief city was Damascus), and perhaps Aram-Maacha, and Aram-Bethrehob; which were places beyond Jordan, one of which fell to the share of Manasseh, the other of Asser*<sup>235</sup>.”

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pottery of “5600–5250 BC,” it is clearly evidence for occupation some millennia before the Conquest Period at the end of the Middle Bronze Age.

<sup>233</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, pp. 9 & 50.

<sup>234</sup> See e.g., *Encyclopaedia Britannica CD99*, *op. cit.*, “Lod.”

<sup>235</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 206.

And the Protestant Christian and Anglican Canon of York in England, Andrew Fausset (d. 1910), says of “Aram,” “The elevated region from the N[orth] E[ast] of Palestine to the Euphrates and Tigris. ... *Syria*, stretching from the Jordan and Lake Gennesareth to the Euphrates, rising 2000 feet [or c. 610 metres] above the level of the sea. In contrast to *Canaan*, the *lowland* bordering on the Mediterranean. In Gen. 24:10 (Heb[rew]) Aram Naharaim means ‘the highland between the two rivers,’ i.e., Mesopotamia. Padan Aram (from *paddah*, a plough), ‘the cultivated highland,’ is the same as Aram (Gen. 31:18) ... . A[ram] (Syrian) stands for Assyrian in II Kings 18:26 [“Then said Eliakim ..., Speak, I pray thee, to thy servants in the Syrian language ...”], Jer. 35:11 [“ ... for fear of the army of the Syrians: ... we dwell at Jerusalem”]<sup>236</sup>.” And in the Authorized King James Version of 1611, at Dan. 2:4, “Syriack” means Aramaic where we read, “Then spake the Chaldeans to the king in Syriack ...;” and so too the Aramaic tongue is meant by “the Syrian tongue” in Ezra 4:7, “and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.” Thus “Aram” in Gen. 10:22 can be broadly located in the area of Syria, as found on the rainbow arc map, *supra*.

In Gen. 10:23 we read, “And the children of Aram; Uz, and Hul, and Gether, and Mash.” Concerning “Uz” in Gen. 10:23, Josephus says, “Uz founded Trachonitis and Damascus; this country lies between Palestine and Celesyria [/ Coelosyria / Coele-Syria = ‘all of Syria’]” (*Antiquities* 1:6:4, emphasis mine). Simon Patrick says, “Uz ... or Utz, ... is generally said to have been the builder of Damascus: the valley belonging to which, is by the *Arabians* ... called *Gaut*, and *Gauta* [emphasis mine], which differs from *Utz* in the letters, but not in the pronunciation ... . Accordingly the *Arabick* paraphrase for *Utz* hath here *Algauta* ...<sup>237</sup>.” And Andrew Fausset says of “Uz” or “Huz (Gen. 22:21). A country and a people near the Sabeans and the Chaldees (Job 1:1,15,17); accessible to the Temanites, the Shuhites ([Job 2:11]), and the Buzites ([Job] 32:2). The Edomites once possessed it (Jer. 25:20; Lam. 4:21). Suited for sheep, oxen, asses, and camels (Job 1:3). From an inscription of Eserhaddon it appears they were in central Arabia, beyond the Jebel Shomer, about the modern countries of upper and lower Kasseem [/ Kasim], two regions, Bazu and Khazu, answering to Buz and Huz. Uz therefore was in the middle of northern Arabia, not far from the famous district of Nejd. Ptolemy mentions the *Aesitae* (akin to ‘Uz’) as in the northern part of Arabia Deserta, near Babylon and the Euphrates. The name occurs (1) in Gen. 10:23 as [the] son of Aram ...; (2) as [the] son of Nahor by Milcah (Gen. 22:21); (3) as [the] son of Dishan and grandson of Seir ([Gen.] 36:28). Evidently the more and northerly members of the Aramaic family coalesced with some of the later Abrahamids holding a central position in Mesopotamia, and subsequently with those still later, the Edomites of the S[outh]<sup>238</sup>.”

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<sup>236</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 47, “Aram.”

<sup>237</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 207 (emphasis mine).

<sup>238</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 709, “Uz” (emphasis mine).

Jebel Shomer is defined in the *American Cyclopaedia* (c. 1873) as being, “an inland division of Arabia, between lat[itude] 25° 40' and 32° N[orth], and Lon[gitude] 37° 20' and 47° 20' E[ast]. ... Jebel Shomer in its general aspect is a flat table land, a large part of which is desert, with occasional oases<sup>239</sup>.” The exact location of Huz / Uz as “Khazu” (Fausset) is unclear but broadly is “Central Arabia beyond the Jebel Shomer” (Fausset); with “Hazo” also “thought ... to be on the borders of northern Arabia” by George Morrish (d. 1911)<sup>240</sup>. Thus an area broadly in northern to central Arabia may be isolated for our immediate purposes. As for the reference in which “Ptolemy mentions the *Aesitae* (akin to ‘Uz’) as in the northern part of Arabia Deserta, near Babylon and the Euphrates” (Fausset), “Arabia Deserta” is Latin meaning, “Arabian Desert,” and this is the great desert which is c. 900,000 square miles or c. 2,330,000 square kilometres, and takes up most of Arabia or the Arabian Peninsula<sup>241</sup>. This with the description of it being “near Babylon and the Euphrates” (Fausset), place it near just west of Babylon.

Looking at this evidence for the Children of Uz in Gen. 10:23, it is like the Amorite in Gen. 10:16, *supra*, in that we have a number of ethnic population groups under the same name that need to be connected together with a rainbow arc. Thus the Gen. 10:23 Rainbow Arc 1 must start with Uz in the area of Syria that includes Damascus, and from Damascus curve down to central Mesopotamia near Babylon and the Euphrates, then curve down south into the middle of northern Arabia, and then around north to Edom. However, with the smallest extension of this arc from Damascus at the northern end or Edom at the southern end, the arc goes into the Mediterranean Sea at both ends, and so *the implication is that this Uzite group is one complete arc*, a fact confirmed

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<sup>239</sup> *American Cyclopaedia* at “Jebel Shomer” republished at <http://chestofbooks.com/reference/American-Cyclopaedia-6/Jebel-Shomer.html>. The *American Cyclopaedia* was first published in 1873 (D. Appleton & Company, New York, USA,) as a revision of the *New American Cyclopaedia* (1857-1866, D. Appleton & Company, New York, USA). Though this internet version does not state the original publication date, I give its date as “c. 1873” as this article uses statistics from “1862,” and so looks to be from the general era of the first edition of 1873, and possibly is a carry over article from the earlier 1857-1866 editions. It says, “Jebel Shomer” is “bounded N[orth] by the Syrian desert, N[orth] E[ast] by Irak Arabi, S[outh] E[ast] and S[outh] by the Wahabee sultanate, and W[est] by Turkish Arabia. It is divided into the provinces of Jebel Shomer, Jowf, Kheybar, Upper Kasim, and Teyma, with a total population estimated by Palgrave in 1862 at 440,000, including 106,000 nomadic Bedouins.”

<sup>240</sup> Morrish, G. (1814-1911), *A New & Concise Bible Dictionary*, (London, UK,) at “Hazo,” republished on line by *Bible Truth Publishers* (<http://bibletruthpublishers.com/hazo/george-morrish/concise-bible-dictionary-h/la81695>).

<sup>241</sup> See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Arabian Desert” (see map on CD 2)

by the absence of the next itemized son of “Hul” (Gen. 10:23) at a location between Damascus and the Mediterranean Sea on such an arc extension in the north, *infra*.

Concerning “Hul” in Gen. 10:23 at the start of the Gen. 10:23 Rainbow Arc 2, Josephus says of “Ul,” that he “founded Armenia” (*Antiquities* 1:6:4). Simon Patrick says of “Hull” “or *Chul*. Grotius observes out of *Ptolemy* that there was a city in Syria called *Chollae*, which he thinks may be founded by this ... son of *Aram*. But *Bochart* more probably conjectures ... *Cholebetene*, which was a part of *Armenia* ... . And there are divers[e] cities, which *Ptolemy* places in this country, that begin with *Hol* or *Chol*; as *Cholus*, *Choluata*, *Cholana*: and *Cholobetene* (the name of the country) which in their language is *Cholbeth*, [and] signifies ... the *House* or *Seat of Chol*<sup>242</sup>.” And Andrew Fausset says of “Hul,” “Aram’s ... son (Gen. 10:23), Coelosyria may have come from Chul of Hul. Else, *Arrd el Hhuleh* [/ Huleh] near the Jordan’s source. Else Golan, *Djaulan* east of the Sea of Galilee<sup>243</sup>.”

The proposition that “Hul” is in 1) Armenia (Josephus, & Bochart referred to by Patrick), can be safely ruled out since the Armenian language belongs to, and is a separate branch within, the Japhetic (or Aryan) Linguistic Family<sup>244</sup>, and though many Armenians are sadly now racially admixed, they were originally a white Caucasian (or Aryan) Japhetic people, and not a Shemitic people. Of the remaining alternatives, namely, 2) “Chollae” “a city in Syria” (Grotius out of Ptolemy, referred to by Patrick), or 3) “Coelosyria,” or 4) “*Arrd el Hhuleh* near the Jordan’s source,” or 5) “Golan, *Djaulan*” (Fausset), since all are Semitic and in the immediate area of Syria, all are *prima facie* possibilities.

The exact location of 2) “Chollae” (Grotius out of Ptolemy, referred to by Patrick) in Syria is not, as far as I know, presently known. 3) “Coelosyria” (or Coele-Syria) (Fausset, one possibility) was a Greek name for Syria, from Greek *Κοίλη Συρία* / *Koile Syria*, in which Greek “*Koile*” is thought to have come from the Aramaic *kol*, meaning “whole” (Dan. 2:35,48) or “all” (e.g., Ezra 7:13; Dan. 2:38). Thus the meaning is “all of Syria” or “the whole of Syria<sup>245</sup>.” While the Hebrew “Hul” or חֻל / *Chul* (Gen. 10:23) is not the same as the Aramaic ܟܠ / *kol*, if it is speculated that there was some kind of

<sup>242</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 207 (emphasis mine).

<sup>243</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 301, “Hul” (emphasis mine).

<sup>244</sup> See e.g., *Encyclopaedia Britannica CD99*, *op. cit.*, “Armenian Language.”

<sup>245</sup> Cf. “Coele-Syria,” *Wikipedia* (<http://en.wikipedia.org/wiki/Coele-Syria>).

<sup>246</sup> Hebrew reads from right to left. There should not be a gap between the two consonants (חל = *kl*), but my computer pallet will not allow me to vowel the “k (כ)” with a long “o” i.e., “o (the dot on top of the כ),” without creating a space.

phonetic similarity between them so that as some kind of word-play, “Hul” was regarded as “the father of *all* Syria,” then on this conjecture the Greek designation of *Koile Syria* loosely preserves something of the name of “Hul” or “Chul.” 4) “*Arrd el Hhuleh* [/Huleh] near the Jordan’s source” (Fausset, one possibility). The Huleh (Hula) Valley is in the northern region of the modern State of Israel<sup>247</sup>. And 5) “Golan, *Djaulan*” (Fausset, one possibility) is east of the Sea of Galilee<sup>248</sup>. On the one hand, we shall return to consider these multiple possibilities for “Hul” when we consider the Gen. 10:23 rainbow arcs, *infra*. But on the other hand, for our immediate purposes we can say that Hul was Semitic and somewhere in the immediate area of Syria.

Concerning “Gether, and Mash” in Gen. 10:23, Josephus says, “Gather” (Gether) “founded” “the Bactrians; and Mesa the Mesaneans; it is now called Charax” (*Antiquities* 1:6:4). Simon Patrick says of “*Gether*,” “it is hard to give any account of the country where his posterity settled, unless they gave the River *Getri* its name, which the Greeks calls *Kentrite*; which runs between *Carduchi*, and the *Armenians*, as *Xenophon* tells us. This is *Bochart*’s conjecture ... (*Annot. in L. 1 de U.R.C.*) who explains this by the city *Gindarus* in Ptolemy, and the people called by *Pliny*, *Gindareni*, in *Caelo-Syria*. But after all, it may seem as probable as *Gadara*, the chief city of *Peraea*, which *Ptolemy* places in the *Decapolis* of *Caelo-Syria*, had its name and original from this *Gether*. *Mash* ... who is called *Mesech*, in I Chron. 1:17, seated himself, as *Bochart* thinks, in *Mesopotamia*, about the Mountain *Masius*, (which is *Grotius*’s conjecture also) from whence there flowed a river which *Xenophon* calls *Masca*. The inhabitants of which mountain *Stephanus* calls *Masiaeni*; and perhaps the *Mosheni*, whom *Pliny* speaks of, between *Adiabene* and *Armenia* the greater, were descended from this *Mash* or *Mesech*<sup>249</sup>.” And Andrew Fausset is entirely non-committal on Gether, saying simply and fully of “Gether,” “Third of Aram’s sons (Gen. 10:23)<sup>250</sup>.” By contrast, with respect to “Mash” he has a particular view, saying, “Josephus (*Ant[iquities]* 1:6)) says, ‘Mash founded the Mesanaeans,’ i.e., the inhabitants of Mesene near Bassora [/ Basra] where the Tigris and Euphrates fall into the Persian Gulf; this however seems too far from other Aramaic settlements. Gesenius identifies the descendants of Mash with the inhabitants of mount Masius, a range N[orth] of Mesopotamia, above Nisibis. Knobel reconciles this with Josephus by supposing a migration from northern to southern Babylonia, which

<sup>247</sup> See map of Lake Huleh *c.* 10 miles or *c.* 16 kilometres north of the Sea of Galilee, in Dowley’s *Atlas of the Bible* (1997), *op. cit.*, pp. 9,12,25,59,61; & “Jordan River Wikipedia ([http://en.wikipedia.org/wiki/Jordan\\_River](http://en.wikipedia.org/wiki/Jordan_River)), & “Lake Hula” link to “Hula Valley,” Wikipedia ([http://en.wikipedia.org/wiki/Hula\\_Valley](http://en.wikipedia.org/wiki/Hula_Valley)).

<sup>248</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, pp. 22 (Golan) & 135 (Golan Heights).

<sup>249</sup> Simon Patrick’s *Commentary upon Genesis* (1695), pp. 207-208 (emphasis mine).

<sup>250</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, *c.* 1910), *op. cit.*, p. 252, “Gether.”

however is the reverse of the direction which the population usually took, viz., from [South] to N[orth]. In I Chron. 1:17 the reading is ‘Meshech’ ... . Meshech occurred in Gen. 10:2, among the sons of *Japheth*, but here ... among *Shem’s* descendants. Cappadocia was the original home of the Moschi (Meshech); its population was a mixed one, and a portion connected with Aram (Syria). Thus the name occurring in Japheth’s line and also in Shem’s line points to the mixture of Aramaic Moschi with Japhetic Moschi in Cappadocia (G. Rawlinson)<sup>251</sup>.”

While I would partially agree with Josephus that there is a link between Shemitic “Mash” in Gen. 10:23 and Mesene, further discussed at “Mesha” in Gen. 10:30, *infra*, for our immediate purposes, I note that it is sometimes best to dispel the darkness, simply by shining the light. And in this context, rather than individually discuss these speculations for the identity of “Mash” (Gen. 10:3) at the end of the Gen. 10:23 Rainbow Arc 2, other than for noting I find some qualified area of partial agreement in Josephus’s comments on Mesene that I shall return to at “Mesha” in Gen. 10:30, *infra*, let me simply say that I would reject the above conjectures since I have already determined that the reference is to the Chinese ethnic group known as something like “the silkoes” (Hebrew, *Mash*, Gen. 10:23; cf. Ezek. 16:10,13; Greek, *serikos*, Rev. 18:12, and the plural Greek, *Seres* silk merchants on the Silk Route in Strabo 11:11:1 & 15:1:34, from singular Greek, *Ser*, and hence the English “Seric” for the Chinese); and that there is a link between the Hebrew Shemitic progenitor of Gen. 10:23, *Mash* (מַשׁ), and the Hebrew word for “silk” in Ezek. 16:10,13, of *meshiy* (מְשִׁי)<sup>252</sup>. And indeed this Hebrew form in Ezek. 16:10,13 conforms with Bishop Patrick’s point with respect to Eber (Gen. 10:24) in the following two verses, namely, that it “is most agreeable to the grammar of the [Hebrew] language, in which all such names ending in *Jod* (as עֲבָרִי / עֲבָרִי / *Ibriy*, = Eberite / Heberite, descendants of Eber, Hebrew עֲבָר / *Eber* in Num. 26:45] doth) are noted to come either from a place, or country, or people, or author<sup>253</sup>,” so that Ezek. 16:10,13 points us to a place, country, and people of Mash (Hebrew *Mash* / מַשׁ), from which the name of “silk” (*meshiy* / מְשִׁי) takes its name. We find something similar in the nexus between our modern English word of “china” for a certain type of high quality porcelain originally imported from China, though now made in various parts of the world. Furthermore, on general rainbow arc principles, it is necessary for the Gen. 10:23 rainbow arc of Hul-Gether-Mash to intersect with the Plukt Olive Leaf Rainbow Gate of Peleg (Gen. 10:25), *infra*, and this requires a Far East location for Mash somewhere in northern East Asia, and thus this acts as a confirmation for this Chinese identification of Mash.

Let us now consider the issue of “Gether” in the Gen. 10:23 Rainbow Arc 2 of “Hul, and Gether, and Mash.” On the one hand, the identity of “Gether” has clearly

<sup>251</sup> *Ibid.*, pp. 457-458, “Mash.”

<sup>252</sup> See Vol. 1, Part 2, Chapter 15.

<sup>253</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 209.

baffled a number of those who have studied *The Table of Nations*. Thus though he thereafter puts forth an erroneous speculation for Gether's identity, Simon Patrick first qualifies his later conjecture by saying of "Gether," "it is hard to give any account of the country where his posterity settled," *supra*. And Andrew Fausset is entirely non-committal on Gether, giving no speculation on it, but instead confining himself to the words, "Gether. Third of Aram's sons (Gen. 10:23)," *supra*. But on the other hand, such persons have lacked the benefit of knowledge of the rainbow arc general principles, and also lacked an understanding of the "Mash" as "silkoes" i.e., the Chinamen, with the associated knowledge that an older silk route existed in Moses time by c. 1500 B.C., long before the later one so well known to history. For just as only the Bible kept the knowledge of the Hittites (Gen. 10:15 "Heth" & Gen. 10:18 "Hamathite") before their discovery in Biblical archaeology, so likewise, knowledge of an earlier silk route to China in existence by Moses' time in the 15th century is presently limited to just the Holy Bible.

Although in saying this, I note that some passing reference is made in *The Rainbow Racial Classification System* (Part 5, Chapter 5, section d,) *infra*, to the Monguor or Tu, a Mongolian speaking group in modern north-east China. *Wikipedia* (citing Cossins, 2014) says that, "Sequences in the DNA of the Tu people indicate that Europeans similar to modern Greeks mixed with an East Asian population around 1200 BC. The source of this European DNA might have been merchants traveling the Silk Road<sup>254</sup>."



The Monguor or Tu, a Mongolian speaking people of north-east China admixed with Caucasians.

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<sup>254</sup> "Monguor People," *Wikipedia* ([http://en.wikipedia.org/wiki/Monguor\\_people](http://en.wikipedia.org/wiki/Monguor_people)); citing Daniel Cossins' "Modern genes yield atlas of ancient inter-ethnic" miscegenation, *Nature*, International Weekly Journal of Science, 13 Feb. 2014, which also says, "sequences in the DNA of the Tu people from modern China indicate that Europeans similar to modern Greeks mixed with an East Asian population around 1200 BC. The source of this European DNA might have been merchants traveling the Silk Road" (<http://www.nature.com/news/modern-genes-yield-atlas-of-ancient-inter-ethnic-sex-1.14718>). Picture of Monguor also from *Wikipedia*.

The “modern Greeks,” other than the Greek aristocracy which is Caucasian, are a Caucasian-Mediterranean admixed group; and so this means that within the Caucasoid secondary race, at the level of tertiary race a Caucasian-Mediterranean admixed group then became further admixed in these Mongoloid-Caucasoid unions<sup>255</sup>. However, despite the presentation of such dates as “1200 BC” (Cossins, 2014), as “objective science,” such calculations in fact manifest circular presuppositions<sup>256</sup>. Due to the circularity of presuppositions and dates in the overall “calculation” of such genetics time projections as “1200 BC,” I would not be prepared to hold out such a genetics date calculation as “evidence” for my view of a much earlier Silk Route in place between China and the Mediterranean World by *c.* 1500 B.C., and thus long before the later known Silk Route which started around the late 3rd century B.C. and later. Thus I consider it is *possible* that the admixed Monguor or Tu peoples constitute a legacy of an earlier Silk Route, since if these Caucasoids were not going to Mongoloid China primarily for silk, what were they going there for? Hence I am prepared to say that this is *one possible genetics calculation*, and it must be said, *a very interesting possibility indeed* in relation to my understanding that a Silk Route was in place by *c.* 1500 B.C., as manifested in the name of “Mash” on *The Table of Nations* (Gen. 10:23).

Given the location of both “Hul” (Gen. 10:23) in West Asia at the start of the Gen. 10:23 Rainbow Arc 2, coupled with the location of “Mash” at the end of the Gen. 10:23 Rainbow Arc 2, in which Mash is at the start of the Silk Route in China in the Far East of East Asia, it is surely reasonable on general rainbow arc principles to look for “Gether” on the Gen. 10:23 Rainbow Arc 2 somewhere in between these two points i.e., somewhere in Central Asia, so that the rainbow arc goes from West Asia (Hul) to Central Asia (Gether) to East Asia (Mash).

In this context, it is notable that Josephus says that “Gather” (Gether) “founded” “the Bactrians” (*Antiquities* 1:6:4). Bactria was certainly in Central Asia. Bactria, or Bactriana, or Zariaspa, was an ancient country of Central Asia in between the Hindu Kush mountains and Oxus River (modern Amu Darya), in what is now part of Afghanistan, Uzbekistan (before 1991 in the Soviet Union), and Tajikistan (before 1991, Tadzihikskaya in the Soviet Union). Its capital was Bactra, which is modern Balkh in Afghanistan. It particularly flourished in East-West trade between *c.* 600 B.C. and *c.* 600 A.D. (and hence it is now a country with a number of archaeological artifacts from these ancient times, which are usually housed in the National Museum of Afghanistan in Kabul<sup>257</sup>).

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<sup>255</sup> For an explanation of primary race (the human race), secondary race (e.g., Caucasoids & Mongoloids), and tertiary race (e.g., Caucasians & Mediterraneans), see Vol. 2, Part 5, Chapter 5, section d, “The Rainbow Racial Classification System,” *infra*.

<sup>256</sup> Cf. Volume 1, Part 2, Chapter 6, section d, “The illusive search for Y chromosome Adam (or Noah) and Mitochondrial Eve: ‘I know that my genes have ancestors back to Adam: whereas paleontologists can only speculate that fossils they find had descendants’.”

<sup>257</sup> Down, D.K., “Afghanistan’s Dazzling National Treasures Hidden for 25 Years,” “Metropolitan Museum June 23 – September 20, 2009 ... Cantor Exhibition

This is about 900 years after Moses mentions them, and their first written records come from this time in connection with the Achaemian Dynasty (an Iranian dynasty). It is thought that Cyrus II the Great probably made the area of Bactria part of his Empire in the 6th century B.C., and it thereafter was an Achaemian Province for about 200 years<sup>258</sup>. A Bactrian satrap under Darius III of the Medo-Persia Empire, Bessus (d. c. 329 B.C.), responded to the defeat of Darius III by Alexander the Great of the Grecian Empire in 330 B.C., by murdering his lord, Darius III, and seizing the throne as Artaxerxes IV, and sought to continue resistance to the Grecian Empire in the empire's eastern parts. But Bessus or Artaxerxes IV was captured and killed. Then in c. 250 B.C., Bactria became independent under its ruler, but the next ruler of Bactria, Euthydemus, was defeated by the Seleucid king, Antiochus III the Great (223-187 B.C.), who is referred to in a different context (when he attacked Egypt) as the "one" who "shall certainly come" (Dan. 11:10; cf. Antiochus III in vs. 11-19). But Antiochus III also continued political recognition of Bactria's independence<sup>259</sup>. Then the successors of Euthydemus, expanded their political power into the Hindu Kush, north-west India, and at their height, ruled over most of what is now the area of modern Afghanistan, together with further parts of Central Asia, including what is now a large part of Pakistan on the north-west Indian sub-continent. The contact of Bactria with the west meant that it became strongly influenced by Greek culture. But also reflecting its position between China in the East and the Mediterranean World in the West, it is known to have been part of a later Silk Route; and before 128 B.C., a people the Chinese knew of and called the Yueh-chih, who are thought to have probably come from Iran, supplanted the culturally Greek rule in the north of Bactria, then took over all of Bactria, and later in the first century A.D. when Josephus was writing, these later rulers of Bactria extended their ruling power into north-west India<sup>260</sup>.

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Hall," *Archaeological Diggings*, Vol. 16, No. 4, Aug. / Sept. 2009, pp. 24-30. As seen in this display, these include both a record of the bad e.g., a gilded silver ceremonial plaque depicting the pagan god Cybele on a chariot from c. 300 B.C.; and associated moral debasement of heathenism in naked breasted women, one feeding a child (which is not a fit and proper scene for public display), in ivory from the 1st or 2nd century A.D.; or a woman rider in an unlady-like posture straddling a creature (rather than riding side-saddle) in ivory from the 1st or 2nd century A.D.; as well as a record of more refined and pleasing artworks such as e.g., a pair of gold with turquoise and carnelian bracelets in the shape of antelopes from the 1st century A.D.; gold with turquoise and carnelian boot buckles depicting a chariot drawn by dragons from the 1st century A.D.; or a golden folding crown from Tillya Tepe Tomb VI in the 1st century A.D. .

<sup>258</sup> See Dowley's *Atlas of the Bible* (1997), *op. cit.*, p. 49 (Bactria under the "Persian Empire" of the 6th century B.C.).

<sup>259</sup> See *Ibid.*, p. 52 (Bactria in relation to the Ptolemaic & Seleucid Empires in c. 240 B.C.).

<sup>260</sup> See e.g., *Encyclopaedia Britannica CD99*, *op. cit.*, "Bactria" & "Bessus."

Josephus generally links the names of the progenitors on *The Table of Nations* to the locations he identifies, and this raises the question, On what basis does Josephus say, “Gather” (Gether) “founded” “the Bactrians” (*Antiquities* 1:6:4)? Josephus was a first century A.D. Greek writing Jew who makes some limited reference to Hebrew<sup>261</sup>. Therefore, any connection in his mind between “Gether” and “Bactrians” is most likely to be found in the Greek, Hebrew, and Aramaic, and this likelihood is contextually further raised by the fact that he thinks it is so obvious that he does not find it necessary to give any explanation of the “Gether”-“Bactria” nexus he argues for, which he probably would if any other language were involved in this derivation. While the matter is speculative, I think the most likely reconstruction of Josephus’s view here would be something like the following. In the Septuagint, at Gen. 10:23 Gether is Greek, Γατερ (*/ Gater*). In Greek Josephus says, “καὶ (*/ kai*, ‘and’) Γεθηρης (*/ Getheres*, ‘Gether’) Βακτιανους (*/ Baktrianous*, ‘the Bactrians’)<sup>262</sup>” (*Antiquities* 1:6:4).

The Old Testament Hebrew word for son, בֶּן / *ben*, becomes in the Aramaic, ܒܪ / *bar*, and in the Greek transliterated Aramaic of the Greek New Testament, βαρ / *bar*, as found in e.g., the name “Barnabas” which is “βαρναβας” i.e., “son (*bar*) of Nabas (*nabas*)” (e.g., Acts 4:36); or “Simon Bar-Jona” which is “Σιμων Βαριωνα” i.e., “Simon (*Simon*) son (*Bar*) of Jonah (*Iona*)” (Matt. 16:17). In Hebrew, the long “a ( */ a* )” sounds like “are,” and so with the νους (*nous*) suffix of Βακτιανους (*/ Baktrianous*) understood as part of a Hellenization, Βακτια (*/ Baktia*) could be a sound-alike contraction of Βαρκτια (*/ Barktia*), and if this was Josephus’s thinking, then it would indicate that in at least one Greek dialect known to him, the Greek letter alpha (α / *a*), at least sometimes, had an “are” sound. However, it is also possible that he conceptualized the movement from “Βαρ (*Bar*)” to “Βα (*Ba*)” as just a simple syncopation of Βαρκτια (*/ Barktia*) i.e., “son (*Bar*) of Ktia (*Ktia*)” (singular); and if so, this is something like the fact that the Celtic “Mac” means “son of,” but is sometimes syncopated to “Mc,” e.g., in the Irish Celtic name I bear of, “McGrath,” meaning “son of Grace,” although my Father’s army derived nickname, (also later used of him by my mother,) is “Mac,” and so reflects the earlier origins of “Mc”<sup>263</sup>.

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<sup>261</sup> See Josephus’s usage of Hebrew in *Antiquities* 1:11:4, discussed in Vol. 2, Part 6B, Chapter 2, *infra*.

<sup>262</sup> *Flavius Josephus’s Works* (Latin, *Flavii Iosephi opera*), B. Niese, Weidmann, Berlin, Germany, 1892, reproduced in *Perseus Collection Greek and Roman Materials*, at Flavius Josephus, “Antiquitates Judaicae ... Greek ...” (<http://www.perseus.tufts.edu/hopper/collection?collection=Perseus%3Acollection%3AGreco-Roman>).

<sup>263</sup> This nickname dates from World War II. My father, N. Keith McGrath (b. 1921) joined the Second Australian AIF (Australian Imperial Forces) during World War Two (1939-1945), and he told me that at that time, “Mac” was sometimes used in the army as a nickname for persons with a “Mc” (or “Mac”) surname.

If so, “*Ktia*” could be a form of the Hebrew  $\text{קִתִּיָּא} / \text{Gether}$ , in which the Hebrew “*Gt*” was revoweled on the consonants “*Kt*.” In support of a Hebrew-Greek fluidity between a “*G*” sound and a “*K*” sound, we have the example of the Sea of Galilee. Here we find that the Old Testament Hebrew, “Chinnereth” e.g., the “Sea of Chinnereth” in Num. 34:11 (cf. Deut. 3:717; Josh. 11:2; 12:3; 13:27; 19:35; I Kgs 15:20), seems in all likelihood to have given rise to the New Testament Greek, “Gennesaret” e.g., the “Lake of Gennesaret” in Luke 5:1 (cf. Matt. 13:34; Mark 6:53). For the Hebrew *Kinnereth* (/  $\text{קִנְרֵת}$ ) to become the Greek *Gennesaret* (/  $\text{Γεννησαρετ}$ ), this clearly requires some kind of fluidity between the “*K*” and “*G*” sounds, which in this instance went from Hebrew “*K*” to Greek “*G*,” but on a related logic, could also have gone from the Hebrew “*G*” of “*Gether*” to the Greek “*K*” of “*Ktia* ...”. Thus when Josephus says, “καὶ (/ *kai*, ‘and’) Γεθηρης (/ *Getheres*, ‘Gether’) Βακτριανους (/ *Baktrianous*, ‘the Bactrians’),” *supra*, I consider that he indicates and implies that through reference to the Hebrew, Aramaic, and Greek, one can detect that the Greek *Baktrianous* means “sons of Gether,” and thus the Bactrians of Central Asia came from “*Gether*” (Gen. 10:23).

On the one hand, in broad terms I think Josephus (that is, what I take to be the most likely reconstruction of his thinking on the available data,) is *on the right track* in seeing the Bactrians as coming from Gether, and for this to be reflected in the Hebrew, Aramaic, and Greek, even if I would also allow for other languages to be involved in this process. Thus Josephus’s work is to be commended here for undertaking important ground-breaking work in the identification of the Getherites. But on the other hand, I would also make some refinements to the broadly sound perceptions of Josephus which he does not.

Firstly, if the name of the Bactrians means, “the son of Gether,” then the implication is that *the Bactrians were not founded by Gether (Ktria)*, but rather, *they were founded by a prominent “son of Gether (Ktria).”* Therefore since the Bactrians were a closely related group of Gether’s descendants founded by a “son of Gether,” as opposed to being founded by “*Gether*” himself, it follows, that while the Bactrians of Central Asia in what is now part of Afghanistan, Uzbekistan, and Tajikistan, with their capital of Bactra (modern Balkh) in what is now north-central Afghanistan, help us locate *the right broad general area of Central Asia*; nevertheless, we need to examine this same general area of Central Asia more closely to locate the originating group of Getherites founded by Gether, that this later group came from when they were founded by a prominent “son of Gether (Ktria).” Secondly, we thank God that in this search for a nearby Central Asian location for Gether, we are able to avail ourselves of improved historical knowledge since Josephus’s time in the first century A.D. . And thirdly, we thank God, that unlike Josephus, we are able to avail ourselves of general rainbow arc principles, which in terms of getting an intersection between the Gen. 10:23 Rainbow Arc 2 of “Hul, and Gether, and Mash” with the Gen. 10:23 Rainbow Arc 1 of “Uz,” as it goes over from West Asia (Syria) to East Asia (China) via Central Asia, requires *a slightly more southerly location* in Central Asia than the Bactrian capital city of Bactra in north-central Afghanistan. Such a more southerly location is also consistent with the fact that a later Silk Route to China was known to start from Sian (also spelt Xian or Hsian or Sianfu<sup>264</sup>, in Shensi Province), and so this earlier Silk Route for which at this

<sup>264</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, p. 88 (“Sianfu”).

time our only records are in the Bible, *presumably* started somewhere in, or around, this same broad general area. Thus Bactria which we know about from its earlier recorded time *c.* 600 B.C., was before its *later* expansion into most of what is now Afghanistan, and also into parts of Pakistan on the north-west Indian sub-continent, in fact a *little bit too far north* for these purposes. Bactria's capital city of Bactra (modern Balkh in Afghanistan) is *c.* 320 kilometres or *c.* 200 miles north-west of Kabul (the capital city of modern Afghanistan).

Significantly then, the capital city of Afghanistan since 1776 A.D., Kabul, is known to have existed from the time of Holy Moses *c.* 1500 B.C. . It appears in written records dating to *c.* 1500 B.C. in the heathen Indian Rigveda hymns, which form part of the religious texts of the later heathen religion of Hinduism; and Kabul is also mentioned 1700 years later in the 2nd century A.D. by Ptolemy of Alexandria (flourished 127-145 A.D.) in Egypt in the Pagan Roman Empire. Importantly, Kabul's historic pre-eminence is related to its geographical position in which it controls the mountain passes of the north that come through the Hindu Kush, as well as the passes from the south through the towns of Ghazni and Gardez (Gardeyz)<sup>265</sup>. This fact implies and requires the conclusion that these ancient northern and southern passes also date from at least *c.* 1500 B.C., since they are connected to the *raison d'être* for Kabul's existence and prominence.

Gardez in eastern Afghanistan, is on a high plain of *c.* 7,550 feet or *c.* 2,300 metres, and is near the fresh water supply of the Jolgey-ye Janubi River. Though it is presently a trade centre for lumber going to Kabul, it also has old trade routes from the town that lead to north-western Pakistan on the north-west Indian sub-continent<sup>266</sup>. Either the present town of Gardez, or else one in the same broad general area south of Kabul, impliedly existed from at least *c.* 1500 B.C. when Kabul was known to be an important city, in part because of its control of southern passes. The area of Gardez was certainly known in ancient times, for observation posts built under Alexander the Great (365-323 B.C.) of the Grecian Empire are still to be found on hilltops just outside the city limits of Gardez<sup>267</sup>. Furthermore, Gardez is *c.* 100 kilometres or *c.* 60 miles south of Kabul in Afghanistan, and given that for a later Silk Route of around the late 3rd century B.C. and later between China and the West<sup>268</sup>, Kabul was on one of the known alternative southern routes, (the route going south through what is now northern Pakistan, through the Hindu

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<sup>265</sup> See e.g., *Encyclopaedia Britannica CD99, op. cit.*, "Kabul" & "Hinduism: ... texts: Vedas: The Rigveda."

<sup>266</sup> *Ibid.*, "Gardeyz."

<sup>267</sup> "Gardez," *Wikipedia* (<http://en.wikipedia.org/wiki/Gardez>; citing <http://www.afcent.af.mil/news/story.asp?id=123209079>).

<sup>268</sup> "Route of Silk Road," *Travel China Guide* (dates a later silk route to the Chinese Han Dynasty of 206 B.C. to 220 A.D.) (<http://www.travelchinaguide.com/silk-road/route.htm>).

Kush into Afghanistan including the City of Kabul, and then later rejoining the northern Silk Route near Merv in Turkmenistan, from where it went into the mountains of northern Iran, Charax the capital of the Mesene District, Mesopotamia, Syrian Desert, and Levant on the Mediterranean Sea<sup>269</sup>.) it is reasonable to allow that the present Gardez, or somewhere nearby, would likewise have been on the earlier Silk Route in existence c. 1500 B.C. for which our only historical record is the Bible.

Significantly then, on general rainbow arc principles, the Gen. 10:23 Rainbow Arc 2 could pass southwards from Hul in West Asia where it intersects the Gen. 10:23 Rainbow Arc 1 of Uz, then eastwards through Gardez in Afghanistan or somewhere fairly close to it in Central Asia, and then over to Sian in China or somewhere fairly close to it in East Asia, before curving northwards to intersect the Plukt Olive Leaf Rainbow Gate of Peleg (Gen. 10:25). So is Gardez the “Gether” of Gen. 10:23? The evidence suggests that it is.

There are rival views on “the correct” pronunciation of Hebrew, as there are rival views for “the correct” pronunciation of other tongues e.g., Greek and Latin; all of which presume that there was only one ancient dialect, and also presume that one of the surviving modern forms preserves it. But having considered a diversity of dialects in these tongues, I think there is evidence that this type of dialect diversity also existed in ancient times in e.g., different Greek dialects. Looking at “Gether” (Gen. 10:23), it is well known that the “th” sound is difficult to pronounce for persons of a number of tongues who use “d” or possibly “v” (e.g., “that” could become “dat” or “vat,”) and so stereotypically the English word “the” may be pronounced by such persons as “de.” E.g., such a person might say, “Dat’s (That’s) right! I hate dat (that) pronunciation of ‘Geder (Gether)’ de (the) way you say it!” We also see this type of substitution of *phonetic sound* but *not written spelling* within different Hebrew dialects e.g., the Hebrew letter, known in the Western Christian dialect of Hebrew used in this work<sup>270</sup>, as “Daleth” (Authorized Version at Ps. 119:25), i.e., the Hebrew “D” / ד, is known in the Ashkenazi Jewish dialect as “Daled<sup>271</sup>.”

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<sup>269</sup> “Silk Road,” *Wikipedia* ([http://en.wikipedia.org/wiki/Silk\\_Road](http://en.wikipedia.org/wiki/Silk_Road)), at “Southern Route;” & “Cities along the Silk Road,” *Wikipedia* ([http://en.wikipedia.org/wiki/Cities\\_along\\_the\\_Silk\\_Road](http://en.wikipedia.org/wiki/Cities_along_the_Silk_Road)) at “Southern Routes and South Asia,” under “Afghanistan,” the Silk Route included “Kabul” and “Bactra (Balkh).”

<sup>270</sup> See Vol. 1, Preface, at “Transliterations of Hebrew letters into English letters.” (Although in oral form for pronouncing a Hebrew word, I have been known to use various Hebrew dialects at diverse times.)

<sup>271</sup> In contrast to the Ashkenazi Jewish dialect’s “Daled,” (known in the Sephardic Jewish dialect as “Dalet,”) more commonly the Ashkenazi Jewish dialect changes the letter Tau or “Th” / ת, when it is a final letter to an “S” sound e.g., the Hebrew letter, known in the Western Christian dialect of Hebrew used in this work as “Beth” (Authorized Version at Ps. 119:25), i.e., Hebrew “B” / ב, is pronounced in the

Thus the word pronounced as “Gather” in the Hebrew tongue, (or one dialect of it<sup>272</sup>), could certainly have been pronounced as “Geder” in a different tongue; and what is the Hebrew short “e” may have been replaced for what would equate a Hebrew long “a” sound in a different tongue, so that what when written with a long “a” (that sounds like “are”) in Hebrew would be “Gader” (pronounced “Garder”), could certainly be pronounced “Garder” in a non-Hebrew tongue. Of course, in saying this I am not thereby suggesting that the original pronunciation was necessarily in Hebrew, but rather, that there could be a common etymological origin to both the Hebrew “Gether” (Gen. 10:23) and Persian derived “Gardez.” Thus the Hebrew “Gether” (Gen. 10:23) may reasonably be conjectured to be etymologically related to the name of “Gardez” as found in the Pashto tongue, an eastern Iranian language with a number of archaic Persian features, which is spoken by the Pashtun of eastern Afghanistan and northern Pakistan. “Gardez” is also found in the Persian tongue, notable because of its close relationship to Old Persian, and as seen in the later trilingual Bisitun (/ Behistun) Inscription (in modern day Iran) of the 6th to 5th century B.C. Darius the First, which was in old Persian, Elamite, and Akkadian<sup>273</sup>, these linguistic groups were near each other in ancient times, just as “Elam” and “Aram” with Aram’s son “Gether” are

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Ashkenazi Jewish dialect as “Bes” (whereas in the Sephardic Jewish dialect, which pronounces this letter as “T,” it is pronounced as “Bet.”)

<sup>272</sup> That such a dialect existed in ancient times is, in my opinion, evident from contrasts and comparisons of the Hebrew words for “sabbath” and “Sabaoth.” The Hebrew word for “sabbath” is שַׁבָּת / *shabbath* (e.g., Exod. 20:8,10,11; Deut. 5:12,14,15), which in the Sephardic Jewish dialect would be pronounced “shabbat,” and in the Western Christian dialect would be pronounced “shabbath.” There is no “sh” letter in Greek, and so what in effect would from the Hebrew perspective be a repointing of the letter schin or “sh” (which has a dot on its right side) (שׁ), as the letter sin or “s” (which has a dot on its left side) (שׁ) regarded as a necessary in Hellenization, then occurred; but it is also clear that they pronounced the final letter tau as “t” (ט), as seen from the Greek form of σαββατον / *sabbaton* (e.g., Mark 2:23,24,27,28; Col. 2:16), since this was *not* made σαββαθον / *sabbathon*. By contrast, the Hebrew word for “hosts” or “armies” (e.g., Isa. 1:9; Jer. 9:7) is (without the gap between טו which occurs in my computer pallet when I vowel the vau) טַבָּאוֹת / *tz<sup>e</sup>ba’owth* (‘hosts,’ feminine plural noun, from *tzaba*). This is transliterated into Greek as σαβαωθ / *sabaowth* (Rom. 9:29; James 5:4), *not* σαβαωτ / *sabaot*, thus indicating that they pronounced the final letter tau as “th” (τ). The fact that both of these forms exist in the New Testament shows concurrent pronunciation diversity. Without now pursuing this matter further, this is sufficient to show that the Hebrew letter tau was sometimes pronounced as either “t” or “th” in ancient times.

<sup>273</sup> See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Pashto language” & “Persian language.”

here in close proximity in Gen. 10:22,23. Thus an etymological relationship between an old Persian derived tongue which uses “Gardez” for the Hebrew “Gether” is a reasonable possibility.

Of course, racially the Gether were originally Shemitic, and so originally Mediterranean Caucasoid. But there has also clearly been race mixing, initially from Caucasian Caucasoids in Aryan tribes from Iran, from whom they also seemingly got the Persian pronunciation of “Gether” as “Gardez” (the Afghans speak an Iranian language closely related to Persian, which is in the Japhetic Linguistic Family, and reflects the effects of the old Persian Empire<sup>274</sup>). The basic Afghan mixed race ethnic group, also known as the “Pashtun,” (and some relate this name to the 5th century B.C. Greek writer Herodotus when he refers to the “Pactyans” in the Arachosia satrap of the Achaemenids,) are sometimes called the “Irano-Afghan race” (or “Iranid race”). Within the human primary race, they are clearly of the Caucasoid secondary race; but have been classified variously by different persons at the level of tertiary race as being either of the white Caucasian race (e.g., Carlton Coon classifies them as of “Nordic,”) or the Mediterranean race (e.g., Bertil Lundman classifies them as of “Eastern Mediterranean” stock), or a third tertiary race (e.g., Ernest Hooton classifies them as “Iranian Plateau type”)<sup>275</sup>. This type of confusion in racial classification at the level of tertiary race comes about due a failure to recognize that in overview they are admixed *primarily* from both the light brown Mediterranean tertiary race via Gether from Shem, and also the white Caucasian race via the Iranians from Japheth in connection with the Persian Empire, and also an uncertain level of white Caucasian admixture probably came via Javan from Japheth in connection with the Grecian Empire; and beyond this, some lesser level of mixing may sometimes have occurred *in some instances* from other groups e.g., in parts of eastern Afghanistan from contact with Dravidians from Elam (who themselves by this time were Aryan-Dravidian admixed in the northern region of the Indian sub-continent). Almost the entire population of Afghanistan is now enslaved by Satan under the Mohammedan delusion; and Afghanistan is first referred to under its modern name in an Islamic source in 982 A.D.<sup>276</sup>.

It would appear that at some point the basic Gether stock in the region of Gardez and its environs in Afghanistan, spread out, with a prominent “son of Gether” giving rise to the “Bactrians.” This also helps explain how Bactra came to be on an established route north-west of Kabul e.g., like Kabul, it was on a later optional southern Silk Route. That is, some descendants of the Gether group traveled from the area around Gardez in Afghanistan, along the established 60 miles or 100 kilometres north route through Kabul in Afghanistan as per usual, and then headed out to the north-west to found a new colony of Getherites under a

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<sup>274</sup> *Ibid.*, “Indo-Aryan languages.”

<sup>275</sup> “Irano-Afghan race,” *Wikipedia* ([http://en.wikipedia.org/wiki/Irano-Afghan\\_race](http://en.wikipedia.org/wiki/Irano-Afghan_race)); & “Ethnic Groups in Afghanistan,” *Wikipedia* ([http://en.wikipedia.org/wiki/Ethnic\\_groups\\_in\\_Afghanistan](http://en.wikipedia.org/wiki/Ethnic_groups_in_Afghanistan)).

<sup>276</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Afghanistan.”

prominent “son of Gether,” to thus became known as “Bactrians.” And in the process of doing so, they established and maintained contact with Kabul which is *c.* 320 kilometres or *c.* 200 miles from Bactra in Afghanistan, so that all up, Bactra, the capital of Bactria is *c.* 420 kilometres or *c.* 260 miles from its originating area around Gardez or “Gether”<sup>277</sup>. However, this initial group of Bactrians established themselves in an area that also included parts of Tajikistan and parts of Uzbekistan. The Tajiks speak an Iranian language closely related to Persian, being an eastern Persian dialect called “Dari,” which is in the Japhetic Linguistic Family, and reflects the effects of the old Persian Empire), and most are held captive by the Mohammedan delusion (mainly in Sunnite Islam). Groups which identify as “Tajiks” are now found both as an ethnic minority in Afghanistan and also in Tajikistan to the north-east of Afghanistan. About 10% of Tajiks have blonde hair (especially around Zarafshan and Pamir), reflecting Aryan or white Caucasian Caucasoid bloodlines from Japheth, others show Mediterranean Caucasoid admixture from Shem; and yet others show admixture from the Mongoloid secondary race via Mash<sup>278</sup>. The Uzbeks speak a branch of the Turkic language subfamily, which is an Altaic language. Groups which identify as “Uzbeks” exist as both an ethnic minority in Afghanistan and also in Uzbekistan to the north-west of Afghanistan. Most of them are held captive by the Mohammedan delusion (mainly in Sunnite Islam). In the centre of Uzbekistan they show the Central Asian racial features of the Irano-Afghan admixed race, *supra*, in the east of Uzbekistan they show greater diversity seemingly with different underpinning racial combinations from the Irano-Afghan admixed race, and perhaps also with more Turkic admixture (under the sword of Islam, Turkic and Mongolic invaders captured the general area from the 13th century A.D.), thus giving the central and eastern parts some diversity of appearance, whereas the western part of Uzbekistan is mainly Mongoloid<sup>279</sup>.

But for our immediate purposes, it is clear that the evidence indicates that racially the Gether were originally Mediterranean Caucasoid Semites, and would have been this at the time Holy Moses composed *The Table of Nations* in the 15th century B.C. . But as a consequence of the Persian and Grecian Empires, there was race mixing with Caucasian Caucasoids, the combination of which produced the basic Irano-Afghan admixed race, even if in various parts later elements were also became part of the contemporary admixture. As a consequence of this, it is reasonable to take into account both Semitic and Japhetic

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<sup>277</sup> Figures I have seen for these distances vary slightly, e.g., one set of figures I saw gave the distance from Bactra to Gardez as *c.* 410 kilometres (rather than *c.* 420 kilometres) or *c.* 255 miles (rather than *c.* 260 miles). These discrepancies possibly reflect the isolation of different geographical points in Bactra and / or Gadez which are regarded as “the appropriate points” to measure such distances from, or may be rounded in different directions from a figure in between these rival figures.

<sup>278</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Indo-Aryan languages;” & “Tajik people,” *Wikipedia* ([http://en.wikipedia.org/wiki/Tajik\\_people](http://en.wikipedia.org/wiki/Tajik_people)).

<sup>279</sup> The Altaic languages include Turkic, Mongolian, & Manchu-Tungus; *Ibid.*, “Altaic languages;” & “Uzbeks,” *Wikipedia* ([http://en.wikipedia.org/wiki/Uzbek\\_people](http://en.wikipedia.org/wiki/Uzbek_people)).

languages when looking at the correlation between the “Gether” of Gen. 10:23 and either the etymological origins of the terms “Bactrian” (Josephus) or Gardez (myself), *supra*.

*Meditation* (following four paragraphs). The expansion of the Japhethites out to form the Persian and Grecian Empires in the area of e.g., modern Afghanistan, was one of multiple fulfillments of the prophecy, “God shall enlarge Japheth, and he shall dwell in the tents of Shem” (Gen. 9:27). But *with the privilege of being a master race, comes the responsibility of giving a good example with good morals among those whom one governs.* As with the white supremacist British Empire, these Japhethites should have practiced a suitable level of racial segregation, and looked with horror and disdain at the dirty thing they call, “miscegenation.” But instead, all too often they tragically became debased, and engaged in racially mixed marriages between Mediterranean Caucasoids from Shem via Gether, and Caucasian Caucasoids from Japheth. The modern admixed Irano-Afghan race is thus largely the fruit of their filthiness.

It might also be remarked that in the 6th century B.C., Holy Daniel foretold of how the Roman Empire would split into the two legs of the Eastern and Western Roman Empires, with both groups engaging in miscegenation (Dan. 2:41-44). Then with the collapse of the Western Roman Empire under the first four trumpets (Rev. 8:6-13) came the rise of the Papal Roman Antichrist and false “Christian” religion of Romanism under the Pope of Rome (Matt. 24:5,24; II Thess. 2:1-12; I Tim. 4:1-5; I John 2:18; 4:1-3); and with the collapse of the Eastern Roman Empire under the fifth and sixth trumpets foretold by St. John the Divine came the rise of the Mohammedan delusion (Rev. 9). Scripture forewarns us that both of these false religions will engage in the sin of racially mixed marriages (Gen. 6; Ezra 9 & 10; Neh. 13), and accordingly will be dealt with severely on the Day of Final Judgment (Dan. 2:43,44; Matt. 24:37-39). Thus while some of the horrors of miscegenation giving rise to the basic Irano-Afghan admixed race may have preceded this time, a broad historical sweep reminds us that the God who created racial markers for us to track down certain groups by, e.g., the Gether, also highlights by this device the sin of miscegenation, and announces upon it the judgment of his holy and just anger against sin.

Given that the basic Irano-Afghan race is at its heart Mediterranean-Caucasian admixed at the level of tertiary race, inside the secondary Caucasoid race of the primary human race, and giving that such mixing is varied and produces different results in different instances, these different classifications of the group we have discussed reflect the tunnel vision of the racial classifiers. Thus when one racial classifier has seen mainly or exclusively, more white Caucasian looking Afghans, possibly even some full-blooded white Caucasian Afghans from Japheth, he has then classified them as Caucasian race (e.g., Coon, *supra*). When another racial classifier has seen mainly or exclusively, more light brown Mediterranean looking Afghans from Shem, possibly even some full-blooded light brown Mediterranean Afghans from Gether, he has then classified them as Mediterranean race (e.g., Lundman, *supra*). And when yet another racial classifier has seen mainly or exclusively, more clearly Mediterranean-Caucasian admixed Afghans, and *possibly* also seen some smaller minority individual admixed with something else e.g., some from the east of Afghanistan admixed with the Aryan-Dravidian admixed racial region of the northern Indian sub-continent, he has then classified them as a distinctive “Iranian Plateau race (e.g.,

Hooton, *supra*). It is clear that none of these men have gotten an appropriate overview of what has happened in terms of the fundamental Afghan population group being principally Mediterranean-Caucasian admixed, and have each grabbed hold of some smaller element of the greater reality. God has designed man in such a way that he is meant to, and can only properly function, if he is subject to God's holy Word, as now found in the completed revelation of the Protestant's Holy Bible. Men must learn to "walk humbly with ... God" (Micah 6:8). But because these men adopted a secularist ideology in which they sought to sideline "religion as a private matter," and in which they did not clearly, definitely, and unashamedly uphold the absolute and unique truthfulness of religiously conservative Protestant Christianity, in contrast to, and to the exclusion of, all other religions, though they captured *some selected* elements of the greater reality, *they still went awry*.

*Let us here pause to consider in this last paragraph of this meditation:* How many men go awry in this life in all sorts of ways and in all sorts of areas, because they *stubbornly will not* humbly ask God in prayer to forgive their sins through Jesus Christ, and guide them as they read his holy Word, and then submit themselves to the Divine revelation of Almighty God as found in the 39 canonical books of the Old Testament and 27 canonical books of the New Testament, in the Holy Bible of religiously conservative Protestant Christianity? What saith the Lord of hosts? "... Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15). So when will men learn to "walk humbly with" their "God" (Micah 6:8)?

By the grace of God, we thus have now reconstructed the Gen. 10:23 Rainbow Arc 2 from Syria in West Asia (Hul), to Gardez in Central Asia (Gether), and to China around Sian in East Asia (Mash). But as already indicated, another element of the Gen. 10:23 Rainbow Arc 2 is its needs to intersect the Plukt Olive Leaf Rainbow Gate of Peleg (Gen. 10:25), which thus constitutes the Gen. 10:24,25 Rainbow Arc 3. This is a most unusual requirement, since this is a geographical features, to wit, on a southward pointing map, the arc shape of the Bering Strait's (or Bering Sea's) Aleutian Islands from Alaska, USA, to the Russian Federation where it ends on a leaf-shaped area (Kamchatka Peninsula). In pre-Holocene times, this rainbow gate formerly connected the Americas to East Asia. For an uncertain time during the Last Ice Age this created a land bridge, but with the ending of the last ice age and associated melting of ice, there was a closure of the Plukt Olive Leaf Rainbow Gate *c.* 9,000 B.C.<sup>280</sup>, referred to in Gen. 10:25, "And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided."

To the question of, Why must the "Arphaxad," "Salah," "Eber," and "Peleg" group of Semites in Gen. 10:24,25 be represented by a Rainbow Gate rather than a rainbow arc on *The Table of Nations*, the fundamental answer has already been given in Volume 2, Part 5, Chapter section a, "Key 1: Mind the Gap in a Hebrew Genealogy." That is, Holy Moses generally made selections on *The Table of Nations* of racial sons with a long time-gap from the time of Noah's and his three sons with Noah's Flood *c.* 35,000

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<sup>280</sup> See Volume 1, Part 2, Chapters 14 & 21.

B.C., down to Moses' time *c.* 1500 B.C., so that the selections have relevance to nations of his day in the 15th century B.C., and possibly also certain other Biblical matters. However, in the case of Shem's genealogy at *c.* 35,000 B.C., to Peleg in Gen. 10 & 11 (Gen. 10:21,24,25; 11:10-19) in *c.* 9,000 B.C., and Shem's genealogy from Peleg to Abraham in Gen. 11 (Gen. 11:19-26) in *c.* 2,200 B.C., the gradual incremental diminution of ages indicates that Shem's descendants are being selected over this time. Thus they are not locatable in the same way. E.g., the "Arphaxad," "Salah," "Eber," and "Peleg" group of Semites in Gen. 10:24,25 would have been somewhere in the area now under the waters of the Persian Gulf, and be dated at various points between Noah's Flood at *c.* 35,000 B.C. with Arphaxad being born "two years after the flood" (Gen. 11:10), down to "Peleg" some 26,000 years later in *c.* 9,000 B.C. when "the earth" "was" "divided" (Gen. 10:25) with the loss of the ice land bridge across the Bering Strait at the Plukt Olive Leaf Rainbow Gate. But in order to represent them, the Holy Ghost speaking through his penman, Moses, has here first grouped them together in Gen. 10:24,25, and then used the time of Peleg as the marker for the closure of the Plukt Olive Leaf Rainbow Gate between Asia and the Americas. This is clearly most appropriate since we read of "Peleg," that "in his days was the earth divided" (Gen. 10:25) with the closure in *c.* 9,000 B.C. of the Plukt Olive Leaf Rainbow Gate which had been an ice land bridge joining East Asia with the Americas, and the same events of the ending of the last ice age started the progressive flooding of the "Arphaxad," "Salah," "Eber," and "Peleg" homeland in an area now under the waters of the Persian Gulf. Furthermore, using the Plukt Olive Leaf Rainbow Gate through reference to "Arphaxad," "Salah," "Eber," and "Peleg," also acts to further highlight the fact that the Mongoloids derived from Mash in East Asia and the Americas are all inside the Shemitic group; and that Shem is the Great Patriarch of Asia and the Americas.

Concerning Gen. 10:24,25, Josephus says, "Sala was the son of Arphaxad; and his son was Heber, from whom they originally called the Jews 'Hebrews', Heber begat Joctan and Phaleg; he was called Phaleg, because he was born at the dispersion of the nations to their several countries, for 'Phaleg' among the Hebrews, signifies 'division'" (*Antiquities* 1:6:4). Simon Patrick says, "*And Arphaxax begat Salah ... . Salah ... in Hebrew Shelah ... . He is thought to have been the father of the Susiani: the chief city of their country, next to Susa, being called Sela, as we find in Ammian. Marcellius: either because he was the founder of it, or in memory of him. And Salah begat Eber ... The father of those from whom came the Hebrew nation ... and is most agreeable to the grammar of the language, in which all such names ending in Jod (as עִבְרִי / 'Ibriy, = Eberite / Heberite, descendants of Eber, Hebrew עִבְרִי / 'Eber in Num. 26:45) doth) are noted to come either from a place, or country, or people, or author: therefore since there is no country, or place from which the name of Hebrew can be derived, it is most reasonable to deduce it from the author of this people, Heber ... . Ver[se] 25. Peleg ... Either he, or some of his posterity in memory of him, it is not unlikely, gave name to a town upon Euphrates, called Phalga; not far from the place, where the river Chaboras runs into it: upon the Charrah flood, built by Charan the brother of Abraham. For in his days was*

*the earth divided ... [at] the ... Tower of Babel ...*<sup>281</sup>.” And Andrew Fausset says of “Salah” (Gen. 10:24; 11:13,14) that it means “extension; implying the spread of the Shemites from the original seat towards the Euphrates ...;” and of “Eber” (Gen. 10:24,25; 11:14,15), “Num. 24:24, where the ‘Eber’ whom ‘the ships of Chittim shall afflict’ represents not the Hebrews, but in general *the western descendants of Shem*, sprung from Arphaxad, Lud, and Aram; the posterity of Abraham who descended from E[ber] through Peleg, and also the descendants of E[ber] through Joktan. As ‘Asshur’ represented the Shemites who dwelt in the ... East, including Elam, so Eber represents the western Shemites<sup>282</sup>.”

Though Josephus makes no identification for “Salah,” Patrick thinks it is “Susa.” But Susa (Susiana) was the capital of Elam<sup>283</sup>, and so if this was meant there would be a conflict between Elam as a son of “Salah” via “Arphaxad” (Gen. 10:24), and Elam as a brother of “Arphaxad” (Gen. 10:22). And while the meaning of “Salah” is open to some level of interpretation that I shall not now consider in detail<sup>284</sup>, even if Fausset’s interpretation of “Salah” as meaning “extension” is accepted, he is clearly interpreting it relative to his view on other matters when he says it means he “spread” his “seat towards the Euphrates.” The reality is, that all these attempts to locate Salah in West Asia are premised on the invalid presupposition that because most of the sons of Japheth, Ham, and Shem, are placed in the time of Moses in the 15th century, *therefore* the “Arphaxad,” “Salah,” “Eber,” and “Peleg” group of Semites in Gen. 10:24,25 must be the same, when as previously discussed, this is simply not correct. Both Josephus and Patrick interpret “the earth divided” in the “days” of “Peleg” (Gen. 10:25) as a reference to the Tower of Babel (cf. Josephus’s *Antiquities* 1:4:1-3 & 1:5). While I consider this view is partially correct, I consider that in this form, it confuses the lesser type (Tower of Babel during c. 2397-2158 B.C., dividing those speaking the tongues of Hebrew, Aramaic, Babylonian, and possible some others,) with the greater reality (closure of the Plukt Olive Leaf Rainbow Gate dividing the Americas from Asia, c. 9,000 B.C., as seen in the different

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<sup>281</sup> Simon Patrick’s *Commentary upon Genesis* (1695), pp. 208-209 (emphasis mine).

<sup>282</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 619, “Salah,” & p. 181, “Eber.”

<sup>283</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, pp. 16 & 49.

<sup>284</sup> The same Hebrew word, *Shelach*, is also used with the sense of “a missile of an attack, i.e., *spear*,” and thus “weapon,” or figuratively of “a shoot of growth, i.e., a branch” (Strong’s Hebrew Dictionary), and so can have the meaning of a “missile, weapon,” or “sprout” (*Brown-Driver-Briggs Hebrew & English Lexicon*); and a different Hebrew word with the same consonants but different vovelling, *shalach*, means “to send away” (Strong’s Hebrew Dictionary) i.e., “send” (*Brown-Driver-Briggs Hebrew & English Lexicon*). Against this backdrop, Fausset interprets “Salah” to mean “extension.”

languages of the American Red Indians)<sup>285</sup>. Thus I consider that those in the Gen. 10:24,25 group cannot now be located and placed on a rainbow arc.

And while Fausset's understanding of "Eber" in Num. 24:24 is *one* possibility, it is also possible that the words rendered as "Eber ... he also shall perish forever" which are Hebrew, "'*adey* ('for,' or 'until,' preposition from "'*ad*) '*obed* ('destruction,' masculine singular noun, from '*obed*'; cf. verbal form can mean 'vanish,' and here the combination of these words can mean 'perish for ever')" (Authorized Version, 1611), they might also mean, "Eber ... shall come to destruction" as Hebrew, "'*adey* ('for,' or 'until' = 'to' preposition from "'*ad*) '*obed* ('destruction')" (Geneva Bible, 1560). Thus if the latter translation of the Geneva Bible (1560) is preferred over that of the King James Version (1611), then one can argue that "Eber," means "probably Israel herself ... will be afflicted by Cyprus or Kittim ... until Cyprus comes to ruin" (MacArthur)<sup>286</sup>. But the greater details of this diversity of opinion on Num. 24:24 I shall not now discuss.

However, with respect to "Eber" in Gen. 10:24,25, I would concur with Josephus that, "Sala was the son of Arphaxad; and his son was Heber, from whom they originally called the Jews 'Hebrews'" (*Antiquities* 1:6:4); and also with Simon Patrick that, "Eber" is "the father of those from whom came the *Hebrew* nation" etc., *supra*. This is found also in a Gen. 10:21 sidenote in the Geneva Bible (1560), which says "of Eber," "Of whom came the [H]Ebrews or Jews." For we cannot doubt that "Eber" gave his name to the "Hebrews" e.g., "Abram the Hebrew" (Gen. 14:13), "the Hebrews" of the Exodus (e.g., Exod. 7:16), "the Hebrew tongue" (Rev. 9:11), or the Apostle Paul who said, "Are they Hebrews? So am I" (II Cor. 11:22). And let us never forget, that in the context of the Messianic Promise (Gen. 3:15) that was to come through "blessed" "Shem" (Gen. 9:26), that this was to be in line of "Eber" (Gen. 11:14,15), found ultimately in our Lord and Saviour, Jesus Christ, whose earthly genealogy via his human mother, Mary, includes the words, "the son of Heber" (Luke 3:35).

Thus we have found that the "Arphaxad," "Salah," "Eber," and "Peleg" group of Semites in Gen. 10:24,25 is properly represented by the Plukt Olive Leaf Rainbow Gate; and that "the earth" being "divided" refers to its closure in c. 9,000 B.C. in connection with the melting from the ending of the last Ice Age which closed the ice-bridge between Asia and the Americas, that formerly went in a rainbow arc shape over the Bering Strait's Aleutian Islands from Alaska, USA, to the Russian Federation where it ends on a leaf-shaped area (Kamchatka Peninsula). And it might also be remarked that we here have an unusual and very interesting art-style of Divine art, since the rainbow arcs are pictorial shapes created by the selected locations of certain descendants of Holy Noah, and yet the Gen. 10:23 Rainbow Arc 2 from Syria in West Asia (Hul), to Gardez in Central Asia (Gether), and to China around Sian in East Asia (Mash), here joins at the point of

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<sup>285</sup> See Volume 2, Part 6A, Chapter 7, section a.

<sup>286</sup> *The MacArthur Study Bible* (2006), *op. cit.*, at Num. 24:24.

intersection with a major geographical feature in the Plukt Olive Leaf Rainbow Gate of Peleg (Gen. 10:25), which forms the Gen. 10:24,25 Rainbow Arc 3.

However, the more normative form of rainbow arcs again pick up with Joktan from Gen. 10:25-30. Although even here, we find an interesting qualification. Specifically, we read that “unto Eber were born two sons, the name of one was Peleg; ... and his brother’s name was Joktan” (Gen. 10:25). Whereas the Gen. 11 genealogy follows Eber on the Jewish line through “Peleg” to Abraham (Gen. 11:14-26), by contrast, the Gen. 10 genealogy follows Eber on a Gentile line through Joktan. This means that the line of Joktan (Gen. 10:26-30) are the normative *Table of Nations* selections of relevance to nations of Moses day in the 15th century B.C., and possibly also certain other Biblical matters. Therefore, given that both “Peleg” and “Joktan” are racial “brothers” through Eber, and given that Peleg can be dated to *c.* 9,000 B.C., *supra*, this indicates that Joktan also dates to *c.* 9,000 B.C., in the land of Eden in the Persian Gulf, at the very start of the glacial melt that ended the last ice age. There is then a gap of *c.* 7,500 years to Joktan’s Eberite tribes (Gen. 10:26-30) of the Holocene which were in existence in the 15th century B.C. . But because these Eberite tribes are presented as coming from the brother of Peleg whose Gen. 10:24,25 Rainbow Arc 3 is relevant to the intersection of the Gen. 10:23 Rainbow Arc 2, it follows, that the rainbow arcs of Gen. 10:26-30 must also at some point relate to the first cluster of rainbow arcs with the Gen. 10:23 Rainbow Arcs 1 & 2, and Gen. 10:24,25 Rainbow Arc 3. Therefore, we cannot draw the first three rainbow arcs until we have discovered the Joktan rainbow arcs of Gen. 10:26-30.

Concerning Gen. 10:26-30, Josephus says, “Now Joctan, one of the sons of Heber, had these sons, Elmodad [/ Almodad], Saleph [/ Sheleph], Asermoth [/ Hazarmaveth], Jera [/ Jerah], Adoram [/ Hadoram], Aizel [/ Uzal], Decla [/ Diklah], Ebal [/ Obal], Abimael, Sabeus [/ Sheba], Ophir, Euilat [/ Havilah], and Jobab. These inhabited from Cophen, an Indian river, and in part of Asia adjoining to it. And this shall suffice concerning the sons of Shem” (*Antiquities* 1:6:4). The only specific name identification Josephus here makes is that of “Cophen, an Indian river.” This is Greek Κωφηνος / *Kophenos*<sup>287</sup>, and Kabul in Afghanistan is sometimes ascribed the Sanskrit name of *Kamboja* / *Kamboj*, and in some classical writings Kabul is called *Kophes* or *Kophene* (or *Koa* in Ptolemy’s *Geography*). And so too, the Chinese heathen Buddhist monk who visited India, Hsuan Tsang (602-664 A.D.), refers in the 7th century to the *Kaofu*, being one of give tribes of the Yuezhi who came across the Hindu Kush into the Kabul Valley around the first century A.D.<sup>288</sup>. The

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<sup>287</sup> *Flavius Josephus’s Works*, B. Niese (1892), reproduced in *Perseus Collection Greek and Roman Materials*, at Flavius Josephus, *op. cit.* .

<sup>288</sup> Horace H. Wilson & Charles Masson, *Ariana Antiqua*, Published by the East India Company, Printed by W. Hughes, London, UK, 1841, p. 184 (Kophen in Strabo & Kophes Pliny); Lewis V. Cummings, *Alexander the Great*, 1940 & 2004, Grove Press, New York, USA, p. 316 (*Koa* in Ptolemy); *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Hsuan Tsang;” & “Kabul,” *Wikipedia* (<http://en.wikipedia.org/wiki/Kabul>); citing Bloch, J., & Przulskim *Pre-Aryan & pre-Dravidian India*, Asian Educational Services, 1993, (ISBN 81-206-0772-4,) p. 87; Watson, J.F., & Kaye, J.W., *The people of India: a series of photographuc illustrations ...of the races and tribes of Hindustan*, Pagoda Tree Press, 2007

*Encyclopedia Britannica* (1999) says the “Kabul River” is the “Ancient Greek, Cophes, river in eastern Afghanistan and northwestern Pakistan.” It is *c.* 435 miles or *c.* 700 kilometres long, of which *c.* 350 miles or *c.* 560 kilometres are in Afghanistan, and the remaining *c.* 85 miles or 140 kilometres are in Pakistan. It rises *c.* 45 miles or *c.* 70 kilometres west of Kabul, and then flows east of Kabul, and north of the Khyber Pass into Pakistan, going past Peshawar, and joins up with the Indus River north-west of the Mohammedan capital of Pakistan, Islamabad, on the north-west of the Indian sub-continent. The Kabul River has four tributaries: the Lowgar, Panjsher, Konar / Kunar, and Alingar. The Kabul River or ancient Cophen River was well known when Josephus wrote in the first century A.D., because it is a natural water route to travel on from Kabul to the Indus River on the Indian sub-continent, and indeed, the Grecian Empire’s Alexander the Great (365-323 B.C.) used the Cophen River as the route by which he invaded India (and it is still used today by flat-bottomed vessels)<sup>289</sup>.

However, Josephus gives no justification for his view that Joktan’s descendants in Gen. 10:26-29 were located in the Central Asian region on the “Cophen, an Indian river, and in part of Asia adjoining to it” (*Antiquities* 1:6:4). Rather, this is simply an assertion on his part, and unlike some of his better researched identifications, this one on the “Cophen, an Indian river” is like his earlier claims on most of the Canaanites itemized in Gen. 10:15-18 in which he says, “we have nothing ... but their names,” *supra*. Thus this claim of Josephus about the Joktanites itemized in Gen. 10:26-29 being around “Cophen, an Indian river, and in part of Asia adjoining to it,” appear to be very poorly researched by him. Therefore while on the one hand, the claims of the Jewish historian, Josephus (1st century A.D.), here remind us that in the ancient world of Josephus’s time, the area of Central Asia up to the area around the Indus River on the north-west Indian sub-continent was “*on the map*,” in the sense that they were in the consciousness of the ancients in the Mediterranean and civilized European World who had some reliable knowledge on them from visitation of these parts; on the other hand, Josephus here fails to give any good contextual reason for his claims on Joktan’s descendants being in Central Asia; and as we shall see, the evidence in fact indicates that these Joktanites were in Arabia, *infra*.

Concerning the immediate progenitor of this Gen. 10:26-29 group, “Joktan” (Gen. 10:25,26), the Anglican Bishop of Ely in England, Simon Patrick (d. 1707), says, “*Joktan* or *Jektan* ... had ... numerous offspring, of thirteen sons; all seated in the inmost parts of *Arabia Faelix*. So the *Arabians* ... derive their own original ... as the *Europaeans* who derive themselves from *Japetus*, or *Japhet*, and the *Africans* from *Cham* or *Hammon*. They call him *Cahtan* [*/ Kahtan*], (as our Mr. *Pocock*, as well as others, observes,) by which name the *Arabick* paraphrase upon this place, explains that of *Jektan*. And this *Cahtan* they say expressly was the son of *Eber*, the son of *Salah*, &c. . From whence the

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(ISBN 1-904-289-44-4); Radhakumu, M., *Chandragputa Maurya & his time*, 4th edition, Motilal Banarsidass Publication, 1966, (ISBN 81-208-0405-8), p. 183; Elliot, H.M., “The Hindu Kings of Kabul,” Packard Humanities Institute, London, UK, 1867-1877, p. 2.

<sup>289</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Kabul River.”

name of *Catanitae*, a people in *Arabia Faelix* mentioned by *Ptolemy*; and a city, in the territory of *Meccha*, still retains the very name of *Jektan*, in the *Arabian Geographer*. See Mr. *Pocock*'s Notes upon *Abul-Farajus* concerning the original of the *Arabians*, p. 38,39 ...<sup>290</sup>." And the Anglican Canon of York in England, Andrew Fausset (d. 1910), says of "Joktan," that he was the "head of the Joktanite Arabs. His settlements were in S[outh] Arabia ... . The Arab Kahtan whose sons peopled Yemen or Arabia Felix ... . Arab tradition makes J[oktan] or Kahtan [/ Cahtan] progenitor of the purest tribes of central and southern Arabia. The Scripture list of his descendants confirms this; all the names are certainly connected with this locality ...<sup>291</sup>."

Simon Patrick here limits Joktanites not simply to Arabia, but specifically to *Arabia Felix (Faelix)*; although Andrew Fausset allows that they expanded out beyond this to "central and southern Arabia." *Arabia Felix (Faelix)* is Latin for, "Fertile Arabia," and refers to the relatively fertile region of southern and south-west Arabia, found in modern day Asir in south-west Saudi Arabia on the west coast of Arabia, and Yemen on the south-west and southern coast of Arabia, in which the highlands found in the western part of Yemen are very fertile<sup>292</sup>. As we shall see in due course, on the one hand, unlike Patrick and Fausset, I also see the presence of Joktanite tribes going up into the area of north-west Arabia and north-western Arabia in the area from Shur to the area of southern Canaan in reference to the penultimate tribe of "Havilah" (see my comments on Gen. 10:29, *infra*); and I also see Joktanites in the north-east of Arabia with "Mesha" (Gen. 10:30, *infra*), and in connection with the Gen. 10:26-30 Rainbow Arc 3 a broad sweep from "Jobab" (Gen. 10:29) in south-east Arabia going up to "Mesha" in north-east Arabia (Gen. 10:26-30 Rainbow Arc 3, *infra*). Thus in the final analysis, I consider the Joktanite tribes of Gen. 10:26-30 are isolated in a way impressionistically covering "all four corners" of Arabia in key broad coastal regions and thus indicating all of Arabia.

But on the other hand, I agree with both Patrick and Fausset that *the general focus area* for the Joktanite tribes of Gen. 10:26-30 is the central to southern western strip of Arabia and the southern strip of Arabia. (Although Patrick locates "Obal" in Gen. 10:28 outside of Arabia, and though Fausset regards it as a "conjecture" to place them in "eastern Africa," he gives no alternative speculation placing them in Arabia, *infra*.) Furthermore, in fairness to them, in broad-brush terms, both Bishop Patrick and Canon Fausset are in general *much better researched* on this issue of *locating Joktan's descendants of Gen. 10:26-29 in Arabia*, than is Josephus with his claim of a location for Joktanites centred around the Kabul (Cophen) River of Central Asia which flows through Afghanistan and Pakistan on the north-west Indian subcontinent, *supra*. Although as we shall see when we consider "Mesha" (Gen. 10:30), with qualification in that he is only

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<sup>290</sup> Simon Patrick's *Commentary upon Genesis* (1695), p. 210 (emphasis mine).

<sup>291</sup> Fausset's *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 389, "Joktan."

<sup>292</sup> *Encyclopaedia Britannica CD99, op. cit.*, "Arabia Felix" & "Yemen."

partially correct, Josephus, nevertheless makes a valuable contribution in connection with “Mash” (Gen. 10:23).

I shall just for this Joktanite group only, also refer to the work of the Anglican clergyman, the Reverend Mr. Arthur Bedford. Mr. Arthur Bedford was sometime Rector of Newton St. Loe in the County of Somerset in south-west England, and also sometime Chaplain to the Haberdashers Hospital at Hoxton near London. His views are similar to those of Simon Patrick, but Bedford also makes some useful comments in helping to pin down the locations of certain Arabian tribes in, *The Scripture Chronology Demonstrated by Astronomical Calculations* (1730)<sup>293</sup>. Hence I shall place his comments immediately after those of Simon Patrick. I shall also use the same numbering system as he does, since with thirteen itemized descendants of Joktan this is a large group.

Concerning (1) “Almodad” in Gen. 10:26, Simon Patrick says, “*Almodad* ... seems to have given” his “name to the people whom *Ptolemy* calls [Greek,] *Allamaios*, in the middle of *Arabia Faelix* near the original of the River *Lar*, which runs into the Persian Gulf. The *Greeks* who knew little of this people ... might easily mispronounce their name ... *Allumaeote*, instead of *Almodaei*<sup>294</sup>.” Arthur Bedford says, “The eldest son of *Joktan* was *Almodad*, who was situate near the head of the River, *Lar*, which empties it self into the Persian Gulf on the South Side<sup>295</sup>.” And Andrew Fausset says of “Almodad,” “his name is preserved in El-Mudad, famous in Arab history, reputed father of Ishmael’s Arab wife, *Mirat-ez-Zeman*, and chief of Jurhum, a Jokanite tribe that passed from Yemen to the vicinity of Mekkeh [/ Mecca]. The Al is the Arabic article<sup>296</sup>.” On Patrick & Bedford’s identification, “in the middle of *Arabia Faelix*” puts it in the middle of the fertile region of Yemen in southern Arabia, and also on the eastern side near Omar, for “the River *Lar*, is near the Omanitae [modern day Oman]<sup>297</sup>.” By contrast, on Fausset’s identification of Almodad this Joktanite tribe was in the region of the central to west far south of Arabia (Yemen) and up to about half way on west coast Arabia to Mecca. There is thus an area of intersecting agreement between Patrick and Fausset on the east of the fertile area of Yemen,

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<sup>293</sup> Bedford, A., *The Scripture Chronology Demonstrated by Astronomical Calculations*, Printed for J. & J. Knapton *et al*, London, England, Great Britain, 1730, (The Scripture Chronology, Book 3), p. 198 (google books) (with some minor spelling changes).

<sup>294</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 210.

<sup>295</sup> Bedford’s *The Scripture Chronology Demonstrated by Astronomical Calculations* (1730), *op. cit.*, p. 198.

<sup>296</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 29, “Almodad.”

<sup>297</sup> *The Ancient History of the Jews*, Printed by Mayhew, Isaac, & Company, London, England, UK, 1834, p. 66 (google books).

but unlike Patrick who limits it to this area, Fausset sees it continuing in an arc shape following the coast of Arabia westwards and then northwards up to the area of Mecca.

Concerning (2) “Sheleph” in Gen. 10:26, Simon Patrick says, “*Sheleph*, or *Saleph* ... was it is likely, the father of the *Salapeni*. For such a people there were, mentioned by *Ptolemy*, who calls them [Greek,] *Salapēnoi*: who were remote from the rest, about the neck of *Arabia*, not far from the spring of the river, *Betius*<sup>298</sup>.” Arthur Bedford says, “The second was *Sheleph*, who was remote from the rest about the middle of *Arabia*, not far from the spring of the River *Betius*, which empties itself into the middle of the *Red Sea*<sup>299</sup>.” And Andrew Fausset says of “*Sheleph*,” “*Ptolemy* (6:7) mentions the *Salapeni* among the ancient inhabitants of *Arabia Felix*. The geographer *Yacut* mentions the *Es Sulaf* or *Beni es Silfan* as inhabiting the *Yemen*. The traveler *C. Niebuhr* found them still in the *Yemen*, under the name *Sälfie*, 60 miles [or *c.* 100 kilometres] S[outh] W[est] of *Senaa*<sup>300</sup>,” and so “*Sheleph*” is “*Sulaf* or *Silfan*<sup>301</sup>.” Concerning Patrick & Bedford’s identification (1695), *Green* says in 1736, “the River *Betius*” is “at present called *Eda*<sup>302</sup>,” and *The Scots Magazine* (1758), refers to “*Mecca*, a city in *Arabia Felix*, on the river *Eda*, two or three days journey from the *Red Sea* ...<sup>303</sup>.” Thus “*Eda*” is the modern river of “*Jeddah*” (also a port city) i.e., around *Mecca* and *Jedda*, about midway up the west coast of *Arabia*. By contrast, on Fausset’s identification of “*Senaa*,” from Arabic *Sana* (like the plant of the same name<sup>304</sup>), this is *Sana*, the capital of modern *Yemen*, and the “*Sälfie*, 60 miles [or *c.* 100 kilometres] S[outh] W[est] of” *Sana* are broadly between *Sana* and *Salif Port*, *Al Hudaydah*, in *Yemen*, *c.* 90 miles or *c.* 150 kilometres south-west of *Sana*. *Al Hudaydah* (*Hodeidah*) is in south-west *Arabia*, on the west coast; and *Sana* (*Senaa*) is also on the west side of south-west *Arabia*.

Concerning (3) “*Hazarmaveth*” in Gen. 10:26, Simon Patrick says of, “*Hatzermaveth* ... . Though the *Arabians* write this name with the very same letters, yet is sounds among them thus, *Hadramuth* [ / *Hadramawt*] or *Chadramuth*. Which the

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<sup>298</sup> Simon Patrick’s *Commentary upon Genesis* (1695), pp. 210-211.

<sup>299</sup> Bedford’s *The Scripture Chronology Demonstrated by Astronomical Calculations* (1730), *op. cit.*, p. 198.

<sup>300</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, *c.* 1910), *op. cit.*, p. 642, “*Sheleph*.”

<sup>301</sup> *Ibid.*, p. 389, “*Joktan*.”

<sup>302</sup> John Green’s, *A Journey from Aleppo to Damascus*, Printed for W. Mears at the Lamb on Ludgate Hill, London, Great Britain, 1736, p. 73 (google books).

<sup>303</sup> *The Scots Magazine*, Vol. 20, June 1758, “An Account of the pilgrimage to *Mecca*,” p. 291 (google books).

<sup>304</sup> “*Senna* (plant),” *Wikipedia* ([http://en.wikipedia.org/wiki/Senna\\_\(plant\)\)](http://en.wikipedia.org/wiki/Senna_(plant))).

*Greeks* pronounce divers[e] ways, because of the ambiguous sound of the two [Hebrew] letters *Tzadi* [/ tzaddi / tsaddi, this is the letter transliterated “tz” in Patrick’s “Hatzermaveth,” or “z” in the AV’s “Hazarmaveth,”] and *Cheth* [/ Heth, this is the first letter of “H” or first two letters of “Ch” in this name]: for sometimes he is called *Asarmoth* [with a silent “H” as in “hour,” *Hasarmoth*, cf. Latin Vulgate, *Asarmoth* & Greek Septuagint, *Sarmoth*], and *Atermoth*, as *Bochartus* hath observed. Who thinks the country called *Chatramitis* or *Atramitis*, *Chatramotis* or *Atramotis*, to have been peopled by the Children of *Hadramuth*, as the *Arabians* pronounce this name ... . [Greek,] *’Adramuta*, *Salmasius* shows is the name of a city or place ... and the same people ... whose country was that part of *Arabia* which abounded with frankincense, myrrh, cassia, and cinnamon, as *Theophrastus* tells us ... <sup>305</sup>.”

Arthur Bedford says, “The third was *Hazarmaveth*, who was seated not far from the straits of *Babelmandel*, on the southern coasts of the *Arabian Sea*<sup>306</sup>.” And Andrew Fausset says of one “of Joktan’s sons (Gen. 10:26),” “*Hazarmaveth*,” that it is now found in “*Hadramaut* [/ *Hadramawt*], a province in S[outh] E[ast] Arabia, abounding in myrrh and frankincense ... . Called *Atramitae* by the Romans and Greeks. The most powerful of the Arab tribes. Between the modern Yemen which lies on the W[est] and the Mahra country. *Shibam* is its capital<sup>307</sup>.” Thus “*Hazarmaveth*” can be identified as the region of “*Hadramuth*” (Simon) / “*Hadramaut*” (Fausset) / *Hadramawt*, inside Yemen in the south-central to south-west part of Arabia.

The fact that “*Hazarmaveth*” in *Hadramawt* has brought us back to broad area of *Almodad*, tells us on general rainbow arc principles that “*Hazarmaveth*” either starts a second Gen. 10:26-30 rainbow arc, or is part of an already started second arc, that intersects the first rainbow of *Almodad* and *Sheleph* (Gen. 10:26-30 Rainbow Arc 1). If one limits *Almodad* to the east of the fertile area of Yemen (Patrick & Bedford), then an arc following the coast of Arabia west and then north-west could reach *Sheleph* in the area of *Mecca* (Patrick) (Gen. 10:26-30 Rainbow Arc 1a); or it could follow broadly the south coast and go simply to the area of *Sana* (Fausset) (Gen. 10:26-30 Rainbow Arc 1b). Alternatively, if one has a broader view of *Almodad* as extending from the fertile area of Yemen continuing in an arc shape following the coast of Arabia westwards and then northwards up to the area of *Mecca* (Fausset), then the fact that one must then go south for *Sheleph* means that this spread of *Almodad* is the first arc (Gen. 10:26-30 Rainbow Arc 1c). (A further complicating factor is that depending on interpreter, Gen. 10:26-30 Rainbow Arc 1a & 1c might cover the same territory.)

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<sup>305</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 211.

<sup>306</sup> Bedford’s *The Scripture Chronology Demonstrated by Astronomical Calculations* (1730), *op. cit.*, p. 198.

<sup>307</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 275, “*Hazarmaveth*.”

Thus if one follows the Gen. 10:26-30 Rainbow Arc 1c, one must start the Gen. 10:26-30 Rainbow Arc 2 with Sheleph either in the area of Mecca and Jeddah (Patrick & Bedford), with it then curving south in following the coast of west Arabia and then south Arabia to Hazarmaveth (at Hadramawt, Gen. 10:26-30 Rainbow Arc 2a); or start Sheleph in the area of Sana (Fausset), with it then broadly following the south coast of Arabia east to Hazarmaveth (Gen. 10:26-30 Rainbow Arc 2b). By contrast, if one has followed the Gen. 10:26-30 Rainbow Arc 1b, then the Gen. 10:26-30 Rainbow Arc 2 does not start till Harawmaveth (Gen. 10:26-30 Rainbow Arc 2c). A complicating factor when dealing with these Arabians is graphically highlighted in the difference between Simon Patrick and Andrew Fausset's identifications of Almodod, namely, that we may here be witnessing the legacy of Arabians in transition from being Bedouins to being urban dwellers in cities or towns. Thus Fausset may have isolated the old Bedouin range of camel train living Almodadites (Gen. 10:26-30 Rainbow Arc 1c), who as they became increasingly urbanized, left evidence of themselves at various parts of their old Bedouin traveling range, of which the area located by Simon and held in common with Fausset (the start of Gen. 10:26-30 Rainbow Arc 1a & 1b), is simply *one* later example.

Concerning (4) "Jerah" in Gen. 10:26, Simon Patrick says of, "*Jerah, or Jerach . . . .* From whence come the people called *Jerachaei*, who lived near the Red Sea; called by *Agartharcides* and others '*Alilaioi, Alilaei*: which is the very same in Arabick, with the other in *Hebrew*. For *Hilal* is the moon in that language, as *Jerach* is in *Hebrew*. And the *Nubiensian* geographer mentions a people about *Mecha* [*Mecca*], who at this day [in 1695] are called *Bene-hilal*, the Children of Jerach, as the *Hebrews* would have expressed it. It seems they are come more towards the east, when anciently they dwelt in the south. *Ptolemy* mentions also an island, upon the coast of *Alilaei*, which he calls [Greek,] '*Ierakon* . . . it doth . . . signify . . . *Jerachaei*'<sup>308</sup>." Arthur Bedford says, "The fourth is *Jerah*, who was seated near the *Red Sea*, and joined to the south side of the River *Betius*'<sup>309</sup>." And Andrew Fausset says of "Jerah," "Koktan's . . . son, forefather of a southern Arab tribe. The fortress *Yerakh* in the *Mahra country* [*Al Mahrah*], to the E[ast] of Hadramaut, seems akin in name'<sup>310</sup>." Fausset's general location is in the same broad area as one of two locations of "Bochart" who "discovers the name of Jerah in the island Hieracon (or of hawks) in the Arabian Gulf, and a town . . . on the River Lar, near the Omanitae [*Omanite* / modern day Oman] . . .'<sup>311</sup>." Patrick's comments on the Jerah which he locates *west* of "Hadramaut" (Hadramawt), and whom he sees as having migrated from the south to the east around Mecca, (and thus the same general location as Bedford,) may again indicate we are here

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<sup>308</sup> Simon Patrick's *Commentary upon Genesis* (1695), p. 212 (emphasis mine).

<sup>309</sup> Bedford's *The Scripture Chronology Demonstrated by Astronomical Calculations* (1730), *op. cit.*, p. 198.

<sup>310</sup> Fausset's *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 342, "Jerah" (emphasis mine).

<sup>311</sup> *The Ancient History of the Jews* (1834), *op. cit.*, p. 66.

witnessing Arabians in transition from being Bedouins to being urban dwellers in cities or towns. By contrast, Fausset locates the Jerah east of “Hadramaut” (Hadramawt), in “Mahra” which is in the border regions of modern day eastern Yemen and Oman<sup>312</sup>. In “the Mahra country” (Fausset) or Al Mahrah, Jamieson locates “Jerach” or Jerah in the region around Haswayl, Kishn (/ Qishn), and Sayhut<sup>313</sup>.

Concerning (5) “Hadoram” in Gen. 10:27, Simon Patrick says, “*Hadoram* ... seems to have fixed his seat in the utmost corner of *Arabia* towards the east, where there was a people, whom *Pliny* calls *Drimati*: a name easily made from *Hadoramus*. And the extreme promontory of that country is called by the Greeks *Corodamon*, by transposing the letters D and R from *Hadoramus*. I can find nothing more likely, than this conjecture of that great man *Bochartus*, who hath out-done all that went before him in this argument. L.II. *Phaleg*, c. 20<sup>314</sup>.” Arthur Bedford says, “The fifth was *Hadoram*, who took possession of the most eastern parts of *Arabia*, having the river *Nar* on the west, and the *Persick* [/ Persian] Gulf on the north side<sup>315</sup>.” And Andrew Fausset says absolutely nothing on this Hadoram, although he comments on two others in his section on this name (I Chron. 18:10, also called “Joram,” II Sam. 8:10; & as a contraction of “Adoniram,” II Sam. 20:24; I Kgs 4:6; 12:18)<sup>316</sup>. Thus Hadoram was on the far east of Arabia, bordering the Persian Gulf to its north.

Having arrived at the east of Arabia, given that the next name of Uzal take us back in the westward direction, we appear to have come to the end of another rainbow arc. Therefore for the Gen. 10:26-30 Rainbow Arc 2, which has three possible starting points, but which goes through “Hazarmaveth” (Gen. 10:26) in “Hadramuth” (Simon) / “Hadramaut” (Fausset) / Hadramawt, it must then go to “Jerah” (Gen. 10:26), and then to “Hadoram” (Gen. 10:27). The location of “Hadoram” in the far south east of Arabia, tells us that on general rainbow arc principles, “Jerah” must be between these two locations, broadly following an arc shape. Therefore, we can safely rule out the possibility that “Jerah” is on west coast Arabia “near the Red Sea” (Patrick & Bedford) with “a people about *Mecha* [*Mecca*]” (Patrick). Nor could they have been so far east as to

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<sup>312</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Arabia: The region: Physical & Human Geography: The People,” & “Mahra Sultanate.”

<sup>313</sup> Jamieson’s *Critical & Explanatory Pocket Bible* [undated, 1871], *op. cit.*, map “Showing the probable settlements of the descendants of Noah,” between pp. 8A & 8B.

<sup>314</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 212.

<sup>315</sup> Bedford’s *The Scripture Chronology Demonstrated by Astronomical Calculations* (1730), *op. cit.*, p. 198.

<sup>316</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, pp. 266-267, “Hadoram.”

be in “the Arabian Gulf” or Persian Gulf (Bochart, one of two possibilities). Rather, they must have been “in the Mahra country [/ Al Mahrah], to the E[ast] of Hadramaut” (Fausset), “near the Omanitae [modern day Oman]” (Bochart, one of two possibilities). Therefore the three possibilities left for Rainbow Arc 2 are: *Possibility 1*, in connection with the Gen. 10:26-30 Rainbow Arc 1c, the Gen. 10:26-30 Rainbow Arc 2a is from Sheleph understood as the area of Mecca and Jeddah (Patrick & Bedford), with it then curving south in following the coast of west Arabia and then south Arabia to Hazarmaveth at Hadramawt, and then to Jerah around Al Mahrah and Oman (Gen. 10:26-30 Rainbow Arc 2a). *Possibility 2*, If one starts “Sheleph” (Gen. 10:26) in the area of Sana (Fausset), it then broadly follows the south coast of Arabia east to Hazarmaveth at Hadramawt, and then to Jerah around Al Mahrah and Oman (Gen. 10:26-30 Rainbow Arc 2b). *Possibility 3*, if one follows the Gen. 10:26-30 Rainbow Arc 1b, then the Gen. 10:26-30 Rainbow Arc 2 does not start till Harawmaveth at Hadramawt, and then to Jerah around Al Mahrah and Oman (Gen. 10:26-30 Rainbow Arc 2c).

Thus a third rainbow arc will now start with Uzal. Concerning (6) “Uzal” in Gen. 10:27, Simon Patrick says of “Uzal,” “*Abraham Zachut*, as he [Bochart] also observes, says the *Jews* (who in his time dwelt there) called the chief city of *Aljeman*, by the name of *Uzal*. Now the Kingdom of *Aljeman* or *Jeman*, is the south part of *Arabia Faelix*: as the very name of *Jeman* imports, which signifies both the *right-hand* and the *south*<sup>317</sup>.” Arthur Bedford says, “The sixth was *Uzal*, who took possession of the south part of *Arabia* near the straits of *Babelmandel*, between the *Arabian* and the *Red Sea*;” and he also locates them as being “at some distance on the” south “side” of “*Diklah*<sup>318</sup>.” And Andrew Fausset says of “Uzal,” “Joktan’s ... son ... . The capital of Yemen (*Arabia Felix*) was originally Awzal (now San’a [/ Sana]), anciently the most flourishing of Arab communities ... . The Greek and Roman writers (Pliny, N[atural] H[istory] 12:16) call it Auzara, a city of the Gebanite. U[zal] is situated on an elevation, with a stream running through it from mount Sawafee; it has a citadel ...<sup>319</sup>.”

All of these locations for “Uzal” are in the south-west corner area of Arabia, and this diversity of exact location within these confines most probably reflects the issue of isolating the old Bedouin range of camel train living Uzalites, who as they became increasingly urbanized left evidence of themselves at various parts of their old Bedouin traveling range. Thus the Uzalites probably left their name in “the capital of Yemen,” Sana, which “was originally Awzal” (Fausset). But they could also be found more generally in the “the south part of *Arabia* near the straits of *Babelmandel*” (Bedford) i.e., Bab-el-Mandeb, also known as the “Mandab Strait,” this is a strait that connects Yemen in Arabia on the east, with Djibouti and Eritrea in Africa on the west; and connects the

<sup>317</sup> Simon Patrick’s *Commentary upon Genesis* (1695), pp. 212-213.

<sup>318</sup> Bedford’s *The Scripture Chronology Demonstrated by Astronomical Calculations* (1730), *op. cit.*, p. 198.

<sup>319</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 709, “Uzal.”

Red Sea with the Gulf of Adeb<sup>320</sup>. Commenting on it in *A New Nautical Directory For the East India & China Navigation* (1804), Gabriel Wright & William Herbert say in their section entitled, “Of Cape Babel-Mandel,” “From the low point Cape St. Anthony to Cape Babel-Mandel, in latitude 12° 38' N[orth] longitude 43° 47' E[ast] the course is W[est] by N[orth] northerly 15 or 16 leagues [or c. 72 to c. 77 kilometres] ... . In foggy weather, or otherwise, care must be taken to avoid entering this bay, as several ships have been lost there, thinking to sail into the Straits, and mistaking (for want of experience) Cape Babel-Mandel for the island of the same name. ...” And at the next section entitled, “Of Babel-Mandel Strait,” they says, “Between the island and the cape is the little strait ... . This strait is four miles [or c. 6.4 kilometres] broad. ... Having passed this strait, if there is not enough time to get to Moccha [/ Mecca] by daylight, it is better to anchor the ship than run the hazard of overshooting it ...<sup>321</sup>.” This south-western area was part of the wider *region of Sheba* which appears to have been named after a more northerly location of Sheba on west-coast Arabia (see Sheba at Gen. 10:28, *infra*) i.e., depending on context, “Sheba” could be a city or tribe around the central part of west coast Arabia, or a region extending for about the southern half of a western Hamite-Semite strip on Arabia. Thus Herman Wits (1763) says “*Sheba*, or *Arabia Felix* ... is also in Arabic called אַלְיַמֶן *Aljeman*, that is, the *Southward*, as *Drusius*, *ad* [Latin, ‘at’] Mat. 12:42 has observed from *Judaeus Salmanticensis* and *Aben Ezra*. And *Benjamin*, in his *Itinerary*, p. 73, says ... *Sheba*” / “שְׁבָא” “is *Aljeman*” / “אַלְיַמֶן<sup>322</sup>.” Thus the start of the Gen. 10:26-30 Rainbow Arc 3 at Uzal is in the corner of south-west Arabia.

Concerning (7) “Diklah” in Gen. 10:27, Simon Patrick says that, “both in the *Chaldee* and *Syriack* language *Dicla* signifies a *Palm*, or a *Grove of Palms*: which led *Bochartus* to conclude that the *Minaei*, a people of *Arabia Faelix*, whose country abounds with such trees, were the posterity of this *Diklah*. Both *Pliny* and *Strabo* mention them. And this is far more probable than the conjecture of *Ludovicus Capellus*, That the country of *Dangala* in *Aethiopia*, near *Egypt*, might have its name from this man: .... and so is [Greek] *Dikelleion* mentioned, as he observes, by *Herodotus*, *Chronolog. Sacra*, p. 108<sup>323</sup>. Arthur Bedford says, “The seventh is *Diklah* who inhabited the country, the people whereof were

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<sup>320</sup> “Bab-el-Mandeb,” *Wikipedia* (<http://en.wikipedia.org/wiki/Bab-el-Mandeb>).

<sup>321</sup> Gabriel Wright & William Herbert, *A New Nautical Directory For the East India & China Navigation*, Printed by S. Couchman for William Gilbert, London, UK, 7th edition, 1804, pp. 68-69 (google books); rendering an anchor symbol they use with the words, “anchor the ship.”

<sup>322</sup> Herman Witsius [= Wits], Professor of Divinity in the Universities of Franeker, Utrecht, & Leyden; & also Regent of the Divinity College of the States of Holland and West Friesland, *The Oeconomy [/ Economy] of the Covenants Between God and Man*, Vol. 3, Translated into English from the Latin by William Crookshank, D.D., Printed for Edward Dilly in the Poultry, London, Great Britain, 1763, p. 967.

<sup>323</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 213.

since called *Minaei*, and are seated at some distance on the north side of their brother *Uzal*<sup>324</sup>.” And Andrew Fausset says, “Arab tradition” agrees with Scripture at “Gen. 10:26-29 in making Joktan (= Kahtan) [Gen. 10:26] the great progenitor of ... the ... tribes of central and southern Arabia. Thus Almodad = the Arabic *Elmudad* [Gen. 10:26]; Sheleph = *Es-Salef* [Gen. 10:26] in the Yemen; Hazarmaveth = *Hadramaut* [Gen. 10:26] on the S[outh] E[ast] coast of Arabia; Diklah = *Dakalah*, an important city in the Yemen; it means *a fruit abounding palm tree*<sup>325</sup>.”

With regard to “Diklah,” William Kelly (d. 1906) says in *Bible Treasury*, “From signifying ‘palm-trees’ some have looked to the city of [Greek,] *Φοινίκων* [/ *Phoinikon*] in the northwest of Arabia Felix; but Gesenius after Bochart for a similar reason inclines to find his descendants in the widely spread people classically called Minaei. But Mr. Forster strenuously contends that they were of the stock of Jerah, and that the great region of Kerje or Karje is none other than an anagrammatic inversion (so common in Arab names) of the patriarch Jerah himself. Into this discussion we do not enter; but any one can discern in the *Dulkelaitae*, of whom Golius speaks in his Lexicon, a name that answers to the son of Joktan we are now tracing, from whom descended a people of Yemen between Sant and Mareb. Pococke also refers to them as Dhu l’Chalaah. Yet Mr. Poole [Matthew Poole, a noted Puritan writer, d. 1679<sup>326</sup>,] is unaware of any trace of Diklah in Arabic works, except the mention of a place called *Dakalah* in El-Yemameh [/ Yemen], mentioned by Kamoos, where grew many palm-trees<sup>327</sup>.”

Commenting on the “Minaei” (Patrick, Bedford, & in Kelly: Gesenius & Bochart), the *Dictionary of Greek and Roman Geography* (1854) says this group known in the Ethiopian language (with Greek letters) as the “Μειναιοί [/ *Meinaioi*],” are, “a celebrated people of Yemen, in the S[outh] W[est] of Arabia. Strabo names them first of four great nations situated in this extremity of the peninsula, and bordering on the Red Sea: their principal town was Carna or Carana; next to these were the Sabaei, whose capital was Mariaba. The Catabanes were the third, extending to the straits and the passage of the Arabian Gulf - the Straits of Bab-el Mandeb. Their royal city was Tamna. To the east were the Chatramotitae, whose capital was named Cabatanum. From Elana to the country

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<sup>324</sup> Bedford’s *The Scripture Chronology Demonstrated by Astronomical Calculations* (1730), *op. cit.*, p. 198.

<sup>325</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 172, “Diklah” (emphasis mine).

<sup>326</sup> Cf. Poole in Vol. 2, Part 3, Chapter 7, section b, *supra*.

<sup>327</sup> William Kelly (1821-1906), was a Plymouth Brethren writer and Editor of *Bible Treasury* (1857-1906); see “William Kelly (Bible scholar),” *Wikipedia* ([http://en.wikipedia.org/wiki/William\\_Kelly\\_\(Bible\\_scholar\)](http://en.wikipedia.org/wiki/William_Kelly_(Bible_scholar))). His work on “The Early Chapters of Genesis: Chapter 10:27, found in *Bible Treasury*, Vol. N1, is reproduced by *Bible Truth Publishers* (<http://bibletruthpublishers.com/the-early-chapters-of-genesis-chapter-10-27/william-kelly-wk/bible-treasury-volume-n1/page-share/lxps-la-70049>).

of the Minaei was 70 days' journey. Thus far Strabo (xvi. pp. 768, 776); consistently with whose account, Ptolemy (6:7:23) mentions the Minaei as a mighty people (Μινναῖοι [/ *Minaioi* Greek, Minaei], μέγα [/ *mega*, 'great' or 'mighty'] ἔθνος [/ *ethnos*, 'nation'], bordering on the inner frankincense country, not far from the Sabaei, and places Carna Metropolis in long[itude] 73° 30', lat[itude] 23° 15', which would be on the coast of the Gulf of Arabia, distinct from the Carnus or Carna above named, and identical with the Cornon of Pliny, a town of the Charmaei, who were contiguous to the Minaei. Pliny represents the Minaei as contiguous to the Atramitae in the interior; which Atramitae - identical no doubt with the Chatramotitae of Strabo - he represents as a branch of the Sabaei, which last tribe extended along both seas, i.e. the Indian Ocean and the Arabian Gulf; and as the Carnus, which he names as a city of the Sabaei, is doubtless the Carna which Strabo makes the capital of the Minaei, he would seem to imply that these last were also another division of the same principal tribe of the Sabaei. Their country was reported by Aelius Gallus to be exceedingly rich ... (Plin[y] Nat[ural History] 6:32). They are mentioned by Diodorus (as [Greek] Μινναῖοι [/ *Minnaoi*]), in connection with the Gerrhaei, as transporting frankincense and other scented wares from Upper Arabia ... i.e. the interior (3.42). All these notices would serve to fix the seat of this tribe at the S[outh] W[est] part of the peninsula, in the modern Yemen."

On the one hand, reference is then made in the *Dictionary of Greek and Roman Geography* (1854) to the fact that, "there is a wide difference of opinion among geographers" as "to the position of this important tribe in the modern map of Arabia." E.g., "D'Anville finds their capital Carana in the modern Almakarana, which is, he says, a strong place (*Geograph. Anc.* tome ii. p. 221; comp[are] Forster, *Arabia* vol. i. p. liii). Gosselin contends that Almakarana is too far south for the Carna of the Minaei, and is disposed to find this capital in Carn-al-Manazil, as Bochart had suggested (*Phaleg*, lib. ii. cap. 22. p. 121); which Edrisi places two days' journey from Mekka [/ Mecca], on the road [south] to Sanaa (Gosselin, *Récherches sur la Géographie des Anciens*, tome ii. p. 116)<sup>328</sup>." But on the other hand, the fact that "Diklah ..., the people ... since called *Minaei*, are seated at some distance on the north side of their brother *Uzal*" (Bedford), gives us an immediate location for them on the western coast of Arabia northwards of the southern most portion of the region of Sheba in the south-west corner of Arabia where Uzal is. These with the general rainbow arc principles, *infra*, are enough when taken with the subsequent names, to give us a southerly location for Diklan's descendants, the Minaei, on south-west coast Arabia in modern day Yemen above Uzal; and thus we can rule out e.g., the conjecture of Jamieson who places them on the far north-west coast of Arabia<sup>329</sup>. And as seen by the

<sup>328</sup> *Dictionary of Greek and Roman Geography*, by William Smith, LL.D. (Editor), Walton and Maberly, Paternoster Row, & John Murray, Albemarle Street, London, UK, 1854, article by GW (emphasis mine), (<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.04.0064%3Aalphanumeric+letter%3DM%3Aentry+group%3D12%3Aentry%3Dminaei-geo>).

<sup>329</sup> Jamieson's *Critical & Explanatory Pocket Bible* [undated, 1871], *op. cit.*, map "Showing the probable settlements of the descendants of Noah," between pp. 8A & 8B.

following names, on general rainbow arc principles, conjectures even further a field than Jamieson, e.g., the suggestion that “Diklah” might be “*Dangala in Aethiopia, near Egypt*” are also to be rejected (Capellus’s suggestion, rejected by Patrick).

Concerning (8) “Obal” in Gen. 10:28, Simon Patrick, says, “*Obal ... in the Arabick pronunciation is Aubal, as Cocab, a star in Hebrew, is in Arabick, Caucab, &c. .* The posterity of this *Aubal* or *Obal*, Bochart thinks, passed over the straits of the *Sinus Arabicus* [Latin, here meaning ‘Arabian Gulf’], out of *Arabia Faelix*, into *Arabia Troglodytica*; where we meet with his name, in the *Sinus Abalites* [Latin, here meaning ‘Abalite Bay’], (which others call *Analites*,) ... and in a people who lived in that *Sinus*, called by *Ptolemy* ... [Greek] *Adoulitai*; I believe it should be [Greek] *Aboulitai* from this *Obal*<sup>330</sup>.” And in here translating Ptolemy’s (flourished 127-145 A.D.) Greek, *Adoulitai*, and also the Anglican Bishop Patrick’s (d. 1707) conjectured amendment of Greek, *Aboulitai*, the noted Puritan writer, John Gill (d. 1771), sometime Reformed Baptist Minister of the Metropolitan Tabernacle Church in London, England<sup>331</sup>, says in his *Exposition of the Old and New Testaments*, that “Obal, or Aubal, as the Arabs pronounce” it, are a people called *Avalites* and also *Adulites*, which Bishop Patrick believes should be read ‘*Abulites*’<sup>332</sup>.” Arthur Bedford says, “The eighth is *Obal*, who is supposed to have passed the straits at *Babelmandel* [Bab-el-Mandeb, *supra*], which were not above four or five miles [or c. 6 to 8 kilometres] broad, and to have taken possession of the other part of the country upon the confines of *Africa*<sup>333</sup>.” And Andrew Fausset says of, “Obal,” “Joktan’s son (Gen. 10:28). Ebal in I Chron. 1:22. Bochart conjectures that the troglodyte *Avalitae* of eastern Africa represent Obal<sup>334</sup>.”

It is clear from general rainbow arc principles that “Obal” (Gen. 10:28) or “Ebal” (I Chron. 1:22) is part of a rainbow arc that includes going up west coast Arabia, and which starts with Uzal and ends with Havilah i.e., Uzal-Diklah-Obal-Abimael-Sheba-Ophir-Havilah (Gen. 10:27-29) (Gen. 10:26-30 Rainbow Arc 3). The following name of “Abimael” is found in Al Mali in south-west Saudi Arabia, *infra*, and this requires a location for “Obal” about south of the south-west border of modern day Saudi Arabia in the north-west of modern day Yemen. Therefore the proposition that Obalites or Ebalites were in east Africa (Patrick, Bedford, & Bochart referred to by non-committal Fausset), can be safely ruled out on general rainbow arc principles. Does this mean the

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<sup>330</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 213.

<sup>331</sup> See reference to John Gill in Volume 1, Part 1, Chapter 3, section h.

<sup>332</sup> “Gill’s Exposition of the Entire Bible” at Gen. 10, republished by *Bible Hub* (<http://biblehub.com/genesis/10-28.htm>).

<sup>333</sup> Bedford’s *The Scripture Chronology Demonstrated by Astronomical Calculations* (1730), *op. cit.*, p. 198.

<sup>334</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 522, “Obal.”

Obalites or Ebalites left no specific trace of their name because e.g., they remained Bedouins for a longer period of time, and when they finally urbanized in established towns or cities such locales already bore a name? Possibly. But it is also possible that the name of Obal or Ebal is reflected in the name of Abs and the modern Abs District of north-west Yemen<sup>335</sup>, which may have been in part of their old geographical range.

At this point, some reference may be profitably made to *The Romance of Antar*, since even though it is a work of fiction, it uses as its backdrop setting actual historical names of places and tribes in Arabia. The *Romance of Antar* in the pre-Islamic *Al-Mu'allaqat* collection, are tales centred around the pre-Mohammedan era figure of, Antarah. It is thought to be composed between the 8th and 12th centuries A.D., though it is said to be written in the 9th century A.D. by Al-Asamai. Antar is said to be the illegitimate son of an Arab king and negro slave girl, and so he is rightly regarded by Arabs of his father's kingdom as being of bastard birth. This dirty tale of miscegenation and glorification of a half-caste, was greatly liked following the rise of the false religion of Mohammedanism. This filthy religion whose pro-miscegenationist views are connected with their glorification of the half-caste, Ishmael (a Hamite-Semite, Gen.16) and are also a fulfillment of Biblical prophecy (Dan. 2:42-44, Mohammedans brought miscegenation to the old Eastern Roman Empire, as Romanists did to the old Western Roman Empire, found in the two legs and two feet; cf. Rev. 8 & 9), found the picture of a glorified half-caste negro of bastard birth much to their liking, and so Antar was reinterpreted as a precursor to the coming of the Mohammedan religion<sup>336</sup>.

Writing in *The New Monthly Magazine* of 1820, Joseph von Hammer discusses "Arabian poetry, especially the Romance of Antar." Though a work of fiction, because it involves some actual historical place names and tribal names, it thus has some historical value for our immediate purposes. Von Hammer says that since it is "extremely necessary to every reader who wishes to acquaint himself with Arabian history, which is much interwoven with the [fictional] romance: we mean the historical detail of the original division and splitting of the Arabian tribes into true and collateral Arabs ... the history of the four sons of Nesar, ... their settlement ... on the river Abrima, ...; the contests of the tribes under Rebia, the son of Madar, the grandson of Nesar, ...; the sons of Kolaib and Hassass, the settlement of the sons of Abs, on the frontier between Yemen and Hedschaf, on the Happy Mountain (Alems-saadi,) and the well watered valley (Wadiosch-schorbe). Beside these historical and geographical details, which would be one of the most useful results of a judicious abstract of this romance, many other remarkable ... traits are wanting ... . Thus at the beginning ..., we miss ... the explanation of the ... name ... of Antara, i.e., Little Lion ... . Farther on, there wants entirely the adventure with Fatek, the son of Mahbub, who, at the head of the party of the sons of Khatan, makes an incursion into the territory of the sons of Adnan; and on which

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<sup>335</sup> "Abs District," *Wikipedia* ([http://en.wikipedia.org/wiki/Abs\\_District](http://en.wikipedia.org/wiki/Abs_District)).

<sup>336</sup> See *Encyclopaedia Britannica CD99, op. cit.*, "Antar, Romance of."

occasion Antar received the honorary title of Hamie Abs, i.e., Defender of the sons of Abs ...<sup>337</sup>.”

It is thus clear that when this work was composed sometime between the 8th and 12th centuries A.D., that “the sons of Abs” were known to be in “the territory of the sons of Adnan” “on the frontier” of “Yemen.” Importantly then, those in the north of Yemen say they are descendants of Ishmael via Adnan, whereas those in the south of Yemen say they are descendants of Cahtan i.e., the Biblical “Joktan” (Gen. 10:26)<sup>338</sup>. This gives rise to two possibilities, both of which are conjectures. *Speculation 1*: Given that the modern Arab race is admixed, there is no necessary conflict in the proposition that those from Adnan are not only descendants of the half-caste Ishmael, but also of Joktan on the basis that the Adnanites intermarried with the former Joktanite tribe of Obelites. *Speculation 2*: The Ishmaelite Adnanites did not intermarry with the Joktanite tribe of Obelites, but rather, they killed and / or drove out, all the old Joktanite Obelites. Given that those in the north and south of Yemen historically see their ancestry exclusively in terms of its diversity, I would say that *Speculation 2* is far more probable than *Speculation 1*. But either way, it is possible that the name of “Abs” is some kind of continuation of the older name of “Obal” (Gen. 10:28) / “Ebal” (I Chron. 1:22), retained on the basis that “the sons of Adnan” lived in this old area of “Obal” / “Ebal” (cf. the retention of the name of “Gergesenes” in the old area of the “Girgasites” at Gen. 10:16, *supra*). Nevertheless, we have no specific proof for either of these speculations, both of which rest solely on the fact that we have first located this area on general rainbow principles, and only then found what *might be* a preservation of the Joktanite name of “Obal” / “Ebal” in “Abs.”

Concerning (9) “Abimael” in Gen. 10:28, Simon Patrick says of “*Abimael* ... which the *Arabians* pronounce *Abimâl*, i.e., the father of *Mali*, or the *Malitae*; a people in *Arabia* next to the *Minaei* before mentioned. *Theophrastus* saith, *Mali* is the metropolis of a country in *Arabia* the Spicy. From whence the people called *Malitae*, whom *Ptolemy* calls *Manitae*, by an unusual change of the letter L into N, as *Nabonidus* is the same with *Labonidus*, &c. . . And it is probable that *Mali* is the contraction of *Abimali*: nothing being more common than in compound names to omit the first part, as *Sittim*, Numb. 25:1 for *Abel-Sittim*, [Numb.] 30:49. *Hermon* [e.g., Deut. 3:8,9] very often for *Baal-Hermon*, Judg. 3:3, ... and *Salem* [Gen. 18:18; Ps. 76:2; Heb. 7:1,2] for *Jerusalem* [e.g., Ps. 51:18]<sup>339</sup>.” Arthur Bedford says, “The ninth is *Abimael*, whose posterity lived

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<sup>337</sup> *The New Monthly Magazine*, Part 1, Jan. to June 1820, Printed by S. & R. Bentley, Dorset Street, Fleet Street, for Henry Colburn & Company, Conduit Street, London, (Sold also by Bell & Bradfute, Edinburgh, Scotland, UK, & John Cumming, Dublin, Ireland, UK), Vol. 13, 1 Feb. 1820, “Mr. Mathias on the Life & Writings of Gray,” at p. 161 (emphasis mine) (google books).

<sup>338</sup> See *Encyclopaedia Britannica CD99, op. cit.*, “Arabia: The Countries of Arabia: Yemen: Physical and Human Geography: The People” (spelling Cahtan / Kahtan, as “Qahtan”).

<sup>339</sup> Simon Patrick’s *Commentary upon Genesis* (1695), pp. 213-214.

in the main continent on the north side of their brethren the sons of *Diklah*<sup>340</sup>.” And Andrew Fausset says of “Abimael,” a “descendant of Joktan (Gen. 10:28; I Chron. 1:22). The name is preserved in *Mali* in Arabia Aromatifera (Theophrastus)<sup>341</sup>.”

Thus the Abimaelites are found in the “*Mali ... in Arabia*” (Patrick & Fausset), “on the north side of their brethren the sons of *Diklah*” (Bedford). Their name appears to be preserved in part of their old geographical range with Al Mali at the very south of modern day south-west Saudi Arabia in its Jizan Province, just north of the border with modern day Yemen<sup>342</sup>. It is clear from general rainbow arc principles that “Abimael” (Gen. 10:28) or “Mali,” is part of a rainbow arc that includes in its orbit going up west coast Arabia, and which starts with Uzal and ends with Havilah i.e., Uzal-Diklah-Obal-Abimael-Sheba-Ophir-Havilah (Gen. 10:27-29) (Gen. 10:26-30 Rainbow Arc 3). Given that the name of “Abimael” appears to be found as part of the Abimaelites old geographical range in Al Mali in south-west Saudi Arabia, and their territory ended before following more northerly Joktanite tribes of Sheba, Ophir, and Havilah, it follows that on general rainbow arc principles we can rule out e.g., the more northerly location conjecture for the Abimaelites of Jamieson who places them a bit north of central north-west coast of Arabia<sup>343</sup>.

Concerning (10) “Sheba” in Gen. 10:28, Simon Patrick says, “*Sheba ...* From whom came the *Sabaeans*, who sometimes comprehend a great many people, but here are ... those, upon the Red Sea; between the *Minaei* and the *Catabanes*: whose metropolis, which stood upon an high mountain full of trees, is called by the ancient authors *Saba* and *Sabai*, *Sabo* and *Sabas*, and *Salmas* ... . In later times this name was changed into *Mariaba* ... Which *Pliny* saith signifies ... the Lords of all: for from *Rabba*, to rule, comes *Marab*, which signifies in their language (as *Bochart* observes) the *Seat of those that Rule*: That is, the Royal City, where their kings lived. The *Nubiensian* geographer saith, the Queen of *Sheba* came from hence to hear the wisdom of *Solomon*<sup>344</sup>.” Arthur Bedford says, “The tenth is *Sheba* who took possession of the southern parts *Arabia* upon the *Red Sea*, not far from the *Minaei* or family of *Diklah*, and northward from the

<sup>340</sup> Bedford’s *The Scripture Chronology Demonstrated by Astronomical Calculations* (1730), *op. cit.*, p. 198.

<sup>341</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 6, “Abimael.”

<sup>342</sup> “Al Mali,” *Wikipedia* ([http://en.wikipedia.org/wiki/Al\\_Mali](http://en.wikipedia.org/wiki/Al_Mali)); Al Mali is at coordinates 16° 47' 43" North & 42° 57' 13" East, 16.79528° North & 42.95361° East.

<sup>343</sup> Jamieson’s *Critical & Explanatory Pocket Bible* [undated, 1871], *op. cit.*, map “Showing the probable settlements of the descendants of Noah,” between pp. 8A & 8B.

<sup>344</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 214.

posterity of *Uzal*<sup>345</sup>.” And Andrew Fausset makes three listings, saying, “1. ... of Cush and son of Raamah (Gen. 10:7). 2. Son of Joktan (Gen. 10:28). 3. ... of Abraham by Keturah; son of Jokshan (Gen. 25:3). This is an instance of the intermingling of the ... descendants of Shem and Ham<sup>346</sup>.”

As previously discussed, Sheba was part of a mixed races western strip on the Peninsula of Arabia, and so to some extent the location of Semitic “Sheba” (Gen. 10:28) has already been discussed at Hamitic “Sheba” (Gen. 10:7), *supra*. The region of Sheba was identified on the Gen. 10:7 Raamah-Sabtecha-Sheba-Dedan Arc 2, as in the far south-west corner of Arabia. However, it is clear from this wider study, that a city or tribe north of Abimael and south of Havilah gold identified in this arc, which was somewhere around the central part of west coast Arabia, was called “Sheba,” and this evidently gave its name to the Sheba region which extended over about the southern half of a western Hamite-Semite strip on Arabia

Concerning (11) “Ophir” in Gen. 10:29, Simon Patrick says of “*Ophir* ... which the *Arabians* pronounce *Auphir*, signifying abundance: gold being found there in ... abundance ... . *Bochart* thinks he gave the name of [Greek,] *'Ourre* to an island in the *Red Sea*, mentioned by *Eupolemus* in *Eusebius*. And observes that there were *two Ophirs*, one belonging to *India*, whither *Solomon's* ships went once in three years (which he takes for *Traprobana*, now *Zeilan*) and the other belonging to *Arabia*, where the posterity of this *Ophir*, here mentioned, settled. Whose country he takes to have been near to the *Sabaeans* their brethren; which *Stephanus* and *Ptolemy* call *Cassanitis*. The same in sense with *Ophir*; for *Chosan* is a treasure, which the *Arabians* write [as] *Chazan*, from which comes the word *Gaza*, for abundance of riches<sup>347</sup>.” Arthur Bedford says, “The eleventh is *Ophir*, whose country lay near to the *Sabaeans*, and is called by *Ptolemy* and others *Cassanitis*<sup>348</sup>.” And Andrew Fausset says of “*Ophir*,” that “placed between Sheba and Havilah, O[phir] must be in Arabia. Arrian in the *Periplus* calls *Aphar* metropolis of the *Sabaeans*. *Ptolemy* calls it *Sapphara*, now *Zaphar* [/ *Zafar*] ... . In I Kings 9:26-28, 10:11, *Solomon's* navy on the *Red Sea* fetched from O[phir] gold and almug trees ...<sup>349</sup>.”

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<sup>345</sup> Bedford's *The Scripture Chronology Demonstrated by Astronomical Calculations* (1730), *op. cit.*, p. 198.

<sup>346</sup> Fausset's *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 640, “*Sheba*.”

<sup>347</sup> Simon Patrick's *Commentary upon Genesis* (1695), pp. 214-215.

<sup>348</sup> Bedford's *The Scripture Chronology Demonstrated by Astronomical Calculations* (1730), *op. cit.*, p. 198.

<sup>349</sup> Fausset's *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 530, “*Ophir*.”

The conjecture of Bochart as followed by Patrick, “that there were *two Ophirs*, one belonging to *India*, whither *Solomon’s* ships went once in three years,” has some level of overlap with the speculation of Josephus that the “sons” of “Joctan” in Gen. 10:26-29 “inhabited from Cophen, an Indian river, and in part of Asia adjoining to it” (*Antiquities* 1:6:4). Since the Persian and Greco-Roman ancients detailed geographical knowledge of the east ended with the north-west Indian sub-continent (which since the partition of India in 1947 would now be in the area of Pakistan), this would mean that Josephus considered “Ophir” (Gen. 10:29) was somewhere in the region of the north-west Indian sub-continent. However, the fact that “Almodad” in the region of Sheba is mentioned at the start of this Uzal-Diklah-Obal-Abimael-Sheba-Ophir-Havilah Gen. 10:26-30 Rainbow Arc 3, and then after a number of names the tribe or city of “Sheba” that names the region of Sheba is mentioned as a rainbow arc marker (Gen. 10:28), and then “Ophir” is itemized, seems to carry with it the connotation that “Ophir” belongs to the northern region of “Havilah” in Arabia (Gen. 10:10:29). Thus on general rainbow arc principles we can rule out any possibility of “Ophir” being in India or its environs (Josephus, Bochart, & Patrick). Fausset locates “Ophir” in “Zaphar [/ Zafar].” Zaphar / Zafar is south-west of Yarim. In the corner of south-west Arabia, Yarim is about due south of Sana in Yemen, and about halfway between Sana and south coast Arabia<sup>350</sup>. Therefore Fausset’s conjecture of Ophir being “Sapphara, now Zaphar,” would place Ophir south-west of Yarim i.e., in the south-west corner of Arabia. Thus on general rainbow arc principles we can also rule out this possibility as being a far too southerly conjecture for “Ophir.” Fausset also places the city of Sheba in the south-west corner of Arabia, south-west of Sana (which is, in fairness to him, still in the wider region of Sheba).

However, Fausset is correct to refer to the fact that the “navy” of “King Solomon” “came to Ophir, and fetched from thence gold” (I Kgs 9:26,28). The famous “gold of Ophir” (Ps. 45:9), must on general rainbow arc principles, be before the next name of “Havilah,” and since we have already determined from general rainbow arc principles that the Gen. 10:7 rainbow Arc 1 (i.e., either Gen. 10:7 Arc 1a or Ac 1b) must go through Havilah around the central western part of Arabia, *supra*, this must be around central-western Arabia. However, to this must be made the qualification that Havilah appears to be the northern compliment of Sheba i.e., the south-western part of Arabia was the region of Sheba named after the tribe or city of Sheba slightly south of the central western part of Arabia, and Havilah seems to have then included a corresponding north western part of Arabia named after a tribe or city of Havilah. This therefore points to the conclusion that the “gold from Ophir” (I Kgs 10:11) or the “gold of Ophir” (Ps. 45:9) is synonymous with the “gold” “of Havilah” (Gen. 2:11), and thus Ophir was in the central northern region of Havilah, which was named after the tribe or city of Havilah to its north. This once again means we have good reason to rule out the speculation of Bochart that “there were *two Ophirs*, one belonging to *India*, whither *Solomon’s* ships went once in three years ... and the other belonging to *Arabia*, where the posterity of this *Ophir*, here mentioned, settled” (Bochart cited in agreement by Patrick who considers Bochart here “observes” a fact). And with respect to the gold of Ophir, the good Christian reader (and anyone else reading this

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<sup>350</sup> See *Encyclopaedia Britannica CD99, op. cit.*, “Zafar.”

work,) is here reminded that in 1897, the old earth creationist Local Earth Gap Schoolman and Anglican clergyman, Henry Jones Alcock (1837-1915), who is one of six old earth creationist Gap Schoolman especially honoured in this work, journeyed from the United Kingdom to Australia where he spent several years, on a sea-route that took him on board the steam ship “Ophir” via the Suez Canal down the Red Sea, and about half-way down the Arabian Peninsula he would have gone past an area that inland is Mahad Al-Dhahad, which we have seen is Ophir (Gen. 10:29) and King Solomon’s Mines (I Kgs 9:26,28) in this region of Havilah<sup>351</sup>.

Concerning (12) “Havilah” in Gen. 10:29, Simon Patrick says of “*Havilah*, or *Chavilah* ... See vers. 7 where we had this name before, among the sons of *Cush*; from whom the *Havilah* here spoken is very different: giving [his] name, it is very probable to the country which the *Nubiensian* geographer calls *Chaulan*: and says it was part of *Arabia Faelix*, nigh also to the *Sabaeans*; which he accurately describes. See *Phaleg*, L. II. cap. 28<sup>352</sup>.” Arthur Bedford says, “The twelfth is *Havilah*, who was seated on the *Red Sea*, on the north side of *Sheba*, and southward of *Jerah*<sup>353</sup>.” And Andrew Fausset says, “Descendants of H[avilah] son of Cush [Gen. 10:7], probably intermingled with the descendants of H[avilah] the Joktanite H[avilah] [Gen. 10:26,29]. So one people was formed, occupying Khawlan, the fertile region on the N[orth] W[est] portion of Yemen or Arabia Felix. The Joktanite settlement was probably the earliest, the Arabs tracing the name Khawlan (which is another form of H[avilah] or Chavilah, with the ending ‘n’) to a descendant of Kahtan or Joktan. The H[avilah] bordering on the Ishmaelites ‘as thou goest to Assyria (Gen. 25:18), also on Amalek (I Sam. 15:7), seems distinct. This H[avilah] is not the former H[avilah] in the heart of Yemen, but on the border of Arabia Petrea towards Yemen, between the Nabathaeans and the Hagarites; the country of the Chauloteans<sup>354</sup>.”

I agree with Fausset on Hamite-Semite admixture in Havilah; although unlike him, as a consequence of considering that Havilah is double-counted on *The Table of Nations* as both Hamitic “Havilah” (Gen. 10:7) and Shemitic Havilah (Gen. 10:29). I do not agree with Fausset that Havilah extended as far south into Arabia as he speculates. My understanding of the meaning of the terminology, “from Havilah unto Shur, that is before Egypt” (Gen. 25:18; cf. I Sam. 15:7) is different to how Fausset understands it, and we correspondingly disagree on elements of our identification of Shemitic “Havilah” in Gen. 10:29. This matter has to some extent already been discussed at Hamitic “Havilah” (Gen. 10:7), *supra*, and I also disagree with Patrick, who is like Fausset when

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<sup>351</sup> See Volume 2, Part 4, Chapter 6, section d, *supra*.

<sup>352</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 215.

<sup>353</sup> Bedford’s *The Scripture Chronology Demonstrated by Astronomical Calculations* (1730), *op. cit.*, p. 198.

<sup>354</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 274, “Havilah.”

he says at Gen. 10:29, “See vers. 7 where we had this name before, among the sons of *Cush*; from whom the *Havilah* here spoken is very different.”

As previously discussed, in the first place, I consider *The Table of Nations* sometimes interconnects an ethnic group over its territory in range shape of an arc (like Hul in Gen. 10:23), or part of an arc (like the Amorite in Gen. 10:16), and so I do not see a location for Havilah at different points as necessarily requiring the conclusion that they are “distinct” (Fausset). And in the second place, I consider Hamitic “Havilah” (Gen. 10:7) to overlap Shemitic “Havilah” (Gen. 10:29); and I understand it to include a joint Hamite-Semite western strip on the Arabian Peninsula from “Sheba” (Gen. 10:7b,21,28) in the “south” (1 Kgs 10:1; Matt. 12:42), to Havilah east of Egypt (Gen. 10:7a,21,29; 25:18), which thus went to the north-west region area of Arabia as far as Shur in the very north-west. And in the third place, we also read in I Sam. 15:7, “And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.” Therefore, I consider the terminology of “Havilah until ... Shur” (I Sam. 15:7) or “Havilah unto Shur” (Gen. 25:18), to be a *two-way directional indicator* i.e., referring on the one hand to both Havilah on a western Hamite-Semite strip which was “before Egypt” (Gen. 25:18) or “over against Egypt” (I Sam. 15:7), because it went along a western strip of Arabia to Shur i.e., “Havilah unto Shur” from central-western Arabia up to Shur at north-western Arabia; and also to a northern strip of Arabia to Shur i.e., “Havilah unto Shur” from the area of southern Canaan west over to Shur at north-western Arabia.

Therefore I would agree with Fausset that “The H[avilah] bordering on the Ishmaelites ‘as thou goest to Assyria (Gen. 25:18), also on Amalek (I Sam. 15:7)’” refers to a northern strip of Arabia from around the location of the Amalekites starting in southern Canaan, and from there going westwards over to Shur (Num. 13:29; I Sam. 15:7; 27:8)<sup>355</sup>. But I would not agree with Fausset that this therefore means that Havilah in the area of southern Canaan and Havilah in the west coastal regions of Arabia are therefore “distinct.” Rather, I maintain that while Havilah was *east of Egypt*, it was simultaneously *part of a western Hamite-Semite strip along Arabia* (Gen. 10:7a,21,29; 25:18).

Thus I also partially agree and partially disagree with Bedford’s view that, “*Havilah* ... was seated on the *Red Sea*, on the north side of *Sheba*, and southward of *Jerah*,” which he locates “near the *Red Sea*, and joined to the south side of the River *Betius*<sup>356</sup>,” i.e., Bedford places Havilah around Mecca and Jedda, about midway up the west coast of Arabia. But this still suffers from the same defect as found in Patrick and Fausset, i.e., it is still too simplistic in that it fails to recognize “*Havilah unto Shur*” (Gen. 25:18), *was a*

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<sup>355</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, pp. 17,20,28; & cf. Fausset’s *Critical and Expository Bible Cyclopedia* (undated, c. 1910), *op. cit.*, p. 32, “Amalekites.”

<sup>356</sup> Bedford’s *The Scripture Chronology Demonstrated by Astronomical Calculations* (1730), *op. cit.*, p. 198.

*two-way directional indicator*, and that there was both a wider region of Havilah named after a tribe or city of Havilah that was north of Ophir, going north from around central-west Arabia on a western strip of Arabia to Shur in north-west Arabia, and also going from the area of southern Canaan on a northern strip of Arabia to Shur in north-west Arabia. Hence contrary to Bedford's view which places Havilah simply around the central area of west-coast Arabia, I maintain that there was a joint Hamite-Semite western strip on the Arabian Peninsula from "Sheba" (Gen. 10:7b,21,28) in the "south" (1 Kgs 10:1; Matt. 12:42), to Havilah east of Egypt (Gen. 10:7a,21,29; 25:18), which thus went to the north-west region area of Arabia as far as Shur in the very north-west of Arabia.

Thus on the one hand, I consider both Patrick and Fausset are correct in generally limiting Joktan's descendants of Gen. 10:26-29 to Arabia (although like Bedford, Patrick locates "Obal" in Gen. 10:28 outside of Arabia, and though Fausset regards it as a "conjecture" to place them in "eastern Africa," he provides no alternative speculation that would place them in Arabia, *supra*). But on the other hand, I consider their general limitation of Joktan's descendants to "the inmost parts of *Arabia Faelix*" (Patrick<sup>357</sup>), or to just "S[outh] Arabia" with "Yemen or Arabia Felix" in "tribes of central and southern Arabia" (Fausset)<sup>358</sup>, is an error partially connected with their faulty views on Hamitic "Havilah" (Gen. 10:7) and Shemitic "Havilah" (Gen. 10:29). Thus while I maintain in agreement with Patrick and Fausset that in general the Joktanite tribes are located along the central to southern western strip of Arabia and southern strip of Arabia, nevertheless, whereas both Patrick and Fausset allow for an exception to this with "Obal" (Gen. 10:28); by contrast, I allow for an exception to this with "Havilah" (Gen. 10:29). With "Havilah" I consider the Joktanites extended beyond these limits north on a north-west strip of Arabia up to north-west Arabia; and I also allow for a further exception with "Mesha" (Gen. 10:30) in north-east Arabia, so that as further discussed at Gen. 10:29,30 (in regard to Gen. 10:26-30 Rainbow Arc 3), *infra*, I consider that the Joktanites are isolated in the broad coastal regions impressionistically covering "all four corners" of Arabia and thus indicating all of Arabia. Hence I would say that while there is an *emphasis* in the Joktanite tribes along the central to southern western strip of Arabia and southern strip of Arabia, that Patrick and Fausset have then erred in making a *general* geographical area an *absolute* geographical area constituting the "the full story," when in fact with reference to "Havilah" (Gen. 10:29) and "Mesha" (Gen. 10:30) and the rainbow arcs, we find that all of Arabia is broadly covered through reference to the "the four corners" of the broad coastal regions of the Arabian Peninsula.

On general rainbow arc principles, an arc constituting the Gen. 10:26-30 Rainbow Arc 4 might broadly start with "Jobab" (Gen. 10:29) around Kamar Bay in modern day south-east Yemen, and broadly following the Arabian Peninsula then curve up northwards along the eastern coast of Arabia up to the north-east of Arabia around modern day Kuwait, and thus the Arabian part of the Mesene region, *infra*. It is to be

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<sup>357</sup> Simon Patrick's *Commentary upon Genesis* (1695), p. 210.

<sup>358</sup> Fausset's *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, p. 389, "Joktan."

noted that with the Gen. 10:26-30 Rainbow Arc 4 we have now covered the entire perimeter of Arabia in the sense that we have reached “the four corners” of Arabia, as opposed to the view of Patrick and Fausset that the Joktanite tribes cover only part of Arabia, *supra*.

On general rainbow arc principles, we can now see that the Uzal-Diklah-Obal-Abimael-Sheba-Ophir-Havilah Gen. 10:26-30 Rainbow Arc 3, extends from “Almodad” in the region of Sheba in the south-west corner of Arabia, north broadly along the west coastlands of Arabia, curving as an arc westwards at north-west Arabia so as to follow in an arc shape broadly to Shur. This therefore constitutes the completion of an arc, and so on general rainbow arc principles, a new rainbow arc must commence with the next name of “Jobab” (Gen. 10:26-30 Rainbow Arc 4).

Concerning (13) “Jobab” in Gen. 10:29, Simon Patrick says, “*Jobab*,” is “the father of the *Jobabites* near to the *Sachalites*, as *Ptolemy* expressly says; if instead of *Jobarite* in him, we read *Jobabite*, as *Bochartus* corrects the passage, with good reason. And thinks also the reason of this name to be plain: for *Jebab* in *Arabick* signifies a *desert*: and there are many such in the country of the *Jobabites* above the *Sinus* [Latin, ‘Bay’] of *Sachalites*<sup>359</sup>.” Arthur Bedford says, “The last” of the thirteen sons of Joktan “was *Jobab*, who was seated on the *Arabian* Sea, on the south side of *Hadoram*, and the north of *Hazarmaveth*<sup>360</sup>.” And Andrew Fausset says of “*Jobab*,” the “last of Joktan’s sons (Gen. 10:29; I Chron. 1:23). *Ptolemy* mentions the *Jobaritae* (perhaps *Jobabiteae* ought to be read) among the Arabs<sup>361</sup>.” Though Fausset is non-committal on this identification, it is the only possibility he mentions; and I concur with Bochart, Patrick, and Bedford that this is the correction identification. But in doing so, I would not consider one needs to specifically “correct” *Ptolemy*’s reading so as to procure an alleged monolithic linguistic tradition between “*Jobab*” (Gen. 10:29) and “*Jobar*” (*Ptolemy*), as I allow that such diversity in the letter “r” or “d” may have come about for a variety of reasons, especially in different tongues. E.g., (though this is not the only possibility,) in Hebrew, “*Jobab*” is *Jṓwbāb*, in which the final vowel is a long “a” pronounced as in “father,” with an “are” sound. Therefore, it is possible that there was an abbreviation of “*Jobab*” to “*Joba*” (in Greek), and then to ensure that the final “a” had a long “a” sound, this became “*Jobar*” (in its Greek form).

Bishop Patrick refers to “the country of the *Jobabites* above the *Sinus* [Latin, ‘Bay’] of *Sachalites*.” William Smith’s *Dictionary of Greek and Roman Geography* (1854) refers to a harbour on south coast Arabia at “*Syagros*,” saying it “is mentioned by the author of the *Periplus*, on the east of the *Syagros Promontorium* [Latin, ‘Cape *Syagros*’], in the large bay

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<sup>359</sup> Simon Patrick’s *Commentary upon Genesis* (1695), p. 215.

<sup>360</sup> Bedford’s *The Scripture Chronology Demonstrated by Astronomical Calculations* (1730), *op. cit.*, p. 198.

<sup>361</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 382, “*Jobab*.”

named by Ptolemy ‘Sachalites Sinus’ ([Greek], *Cachalites kolpos*), and east of the smaller one, named Omana ([Greek,] ‘*Omana*), by the author of the Periplus ...<sup>362</sup>.” And in *Ptolemy’s Geography* (2000), Berggren says that Ptolemy’s *Bay of Sachalites* is the modern Kamar Bay, and that the description of it being on the east of Cape Sygros means the east (or more precisely, north-east,) of the modern locale of Ras Fardac, known in the Arabic of the Mohammedans as *Ra’s Fartak*<sup>363</sup>. Berggren says of an alternative identification argued by Marinus that claims Kamar Bay is Ptolemy’s Omana, and that the *Bay of Sachalites* is west of Ras Fardac, that while this view has some support in *Periplus* 29-32, it suffers from the problem that there is “no clearly defined bay” in these parts, “but only a gentle curvature” on the coastline<sup>364</sup>. Therefore, the location of the Jobabites on Ptolemy’s information near the Sachalites, places them near the modern Kamar Bay in southern Yemen, known in Arabic as “*Ghubbat al Kamar / Qamar*,” which is near the south-eastern border of Yemen and south-western border of Oman<sup>365</sup>.

This raises the question of where the Gen. 10:26-30 Rainbow Arc 4 goes to after Jobab? The answer can only possibly be found in the statement of Gen. 10:30, “And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.” In Volume 1<sup>366</sup>, reference was made to the fact that some of the Mongoloid “Mash” (Gen. 10:23) appear to have left their name of “Mesha” at an eastern Arabian site on the west of the Persian Gulf before they migrated to East Asia. Thus I concur with William Gesenius (d. 1842) of Germany, that “Mesha” (Gen 10:30) is the “district *Mesene*, on Pers[ian] Gulf<sup>367</sup>.”

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<sup>362</sup> William Smith’s *Dictionary of Greek and Roman Geography* (1854), *op. cit.*, at “Moscha Portus.”

<sup>363</sup> The Arabian, Ras Fardac in Saudi Arabia, (in degrees, minutes, and seconds) is 28° 05' 19" North & 34° 34' 39" East; or (in decimal degrees) Latitude 28.088611 & Longitude 34.5775, “Geographical Names,” “Ra’s Fartak: Saudi Arabia,” National Geospatial-Intelligence Agency, Bethesda, Maryland, USA, 15 Feb. 2007 ([http://www.geographic.org/geographic\\_names/name.php?uni=-4365549&fid=5592&c=saudi\\_arabia](http://www.geographic.org/geographic_names/name.php?uni=-4365549&fid=5592&c=saudi_arabia)).

<sup>364</sup> Berggren, J.L., *Ptolemy’s Geography: An annotated translation of the theoretical chapters*, Princeton University Press, New Jersey, USA, 2000, p. 177 (google books).

<sup>365</sup> The Arabian, Kamar Bay in Yemen (in degrees, minutes, and seconds) is 15° 55' 55.92" North & 52° 12' 43.92" East; or Latitude 15.93222 & Longitude 52.21222, “Ghubbat al Qamar latitude and longitude” (<http://www.allaboutcountries.com/latlng/qyfd/ghubbat-al-qamar-latitude-longitude-al-mahrah-yemen>).

<sup>366</sup> Vol. 1, Part 2, Chapter 15.

<sup>367</sup> *Brown-Driver-Briggs Hebrew & English Lexicon* at *Mesha*’; citing Gesenius’s *Thesaurus Linguae Hebraeae* 823, and saying “cf.” (Latin, *confer*, ‘compare’) A. Dillmann.

Concerning Shemitic “Mash” in Gen. 10:23, Josephus says, “Mesa” “founded” “the Mesaneans; it is now called Charax” (*Antiquities* 1:6:4). “Charax” or “Characene,” or in Persian “Meshan,” is in the south of Babylonia, modern day southern Iraq. In 129 B.C. a local prince, Hyspaosines founded the Mesene Kingdom and refortified a town founded by Alexander the Great which he named, “Spasinou Charax<sup>368</sup>.” And Andrew Fausset says with respect to Shemitic “Mash,” that he disagrees with “Josephus (Ant[iquities] 1:6),” who “says, ‘Mash founded the Mesanaeans,’ i.e., the inhabitants of Mesene near Bassora [/ Basra] where the Tigris and Euphrates fall into the Persian Gulf<sup>369</sup>.” While I concur with Fausset’s conclusion that Josephus is wrong to isolate the contemporary inhabitants of Mesene as descendants of Mash, and thus I disagree with this element of Josephus’s view, I nevertheless would agree with Josephus that “Mesa” “founded” “the Mesaneans; it is now called Charax.” Thus I partially agree with Josephus that there is a link between Shemitic “Mash” in Gen. 10:23 and Mesene. But unlike Josephus, I consider that after founding Mesene, the Mongoloid Mashites of this area later migrated to East Asia, as from probably c. 3,000 B.C., these Chinamen left due to local movements of the Persian Gulf, and went to join their racial brethren in China who had earlier migrated out to China in North East Asia from the Persian Gulf<sup>370</sup>.

Thus it would appear that a name for the area of “Mesha” (Hebrew, 15th century B.C., Holy Moses in Gen. 10:30), or “Meshan” (Persian, 2nd century B.C.), survived over time in the oral traditions of this area, and then in time came to be the recognized name of the area as “Mesene.” Thus this originally Shemitic area came under Japhetic Persian influence as reflected in the Persian form of its name as “Meshan.” But if this was a Shemitic and then Persian influenced area, in what sense can one say that Arabians from Joktan had “their dwelling from Mesha, as thou goest unto Sephar?”

The area that is best known in historical records more than a thousand years after Moses as the District of Mesene or Persian, *Meshan*, as a Parthian vassal state, and which evidently reflected an earlier name for the area found in Moses’ writings in Gen. 10:30, as to some extent testified to by Josephus (*Antiquities* 1:6:4), was a kingdom inside the Parthian Empire (247 B.C. to 224 A.D.). In broad-brush terms, Mesene included most of the area of modern Kuwait in north-east Arabia at the north-west corner of the Persian Gulf, and then also part of south-eastern Iraq going up from the area of the north-central and north-west Persian Gulf to its capital of “Charax” or “Characene,” which was founded by Alexander the Great (365-323 B.C.) of the Grecian Empire, and Charax was both near the junction of the Karun (Eulaeus) River and Tigris River, and near modern Basra (Bassora) in south-east Iraq. In this later period more than a thousand years after Moses time in the 15th century, Charax was an important port city on trade routes north up the Tigris River into

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<sup>368</sup> See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Mesene.”

<sup>369</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, pp. 457-458, “Mash.”

<sup>370</sup> Volume 1, Part 2, Chapter 15.

Mesopotamia, east along the Karun River to Susa the capital of Elam, and south into the north-central to north-western Persian Gulf region, and then south down the Persian Gulf and thereafter east to India<sup>371</sup>. And the later Silk Route that dates from around the late 3rd century B.C. and later, had multiple routes at certain points, and this included a southern route that came though the north-west Indian sub-continent in modern day Pakistan, Kabul in Afghanistan, with it then later rejoining the northern Silk Route near Merv in Turkmenistan, from where it went into the mountains of northern Iran, *Charax the capital of the Mesene District*, Mesopotamia, Syrian Desert, and Levant on the Mediterranean Sea<sup>372</sup>.

Therefore it seems to me that this later trade route from the area of the Mesene District under its capital of Charax founded in the late 4th century B.C., *to some extent* is reflective of an earlier silk route to China that was in place in Moses' day in the 15th century B.C. . In this reconstruction for which there are no historical records outside the Holy Bible, to which must also be made the qualification that this is my understanding of the Bible on this issue of "Mash" (Gen. 10:23) and "Mesha" (Gen. 10:30) which is not shared by various other persons, i.e., this involves *an interpretation of Scripture* that others may not, and historically have not, agreed with. Nevertheless, in this reconstruction, the fact that in the 1st century A.D., Josephus says that Shemitic Mash in Gen. 10:23 is connected with the founding of "the Mesaneans" which "is now called Charax" (*Antiquities* 1:6:4), may also reflect the fact that he had access to some older written historical records of this area which are now lost to us, shewing that the Mesene region bore its name from a much earlier time. Therefore, I consider we can fairly locate an area on north-east Arabia, in broad-brush terms covering much of the area of modern day Kuwait, and broadly going up into the area of Basra in modern day south-east Iraq, as the "Mesha" of Moses day and thus "Mesha" of Gen. 10:30, in connection with an ancient Silk Route to China that was in place in Holy Moses time in the 15th century B.C. .

We are now in a position to return to the question of where the Gen. 10:26-30 Rainbow Arc 4 goes to after the Arabian "Jobab" (Gen. 10:29)? It is clear that the answer can only be found in the statement of Gen. 10:30, "And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east." The Hebrew word used here for "dwelling" (Gen. 10:30) is a masculine singular noun "*mowshab*," which can mean either a permanent "dwelling" (Num. 31:10, "dwelt"), or a temporary "sitting" (II Chron. 9:4) or temporary "assembly" (Ps. 1:1, "seat"). E.g., on the one hand, when we read in I Chron. 6:54, "Now these are their dwelling places throughout their castles in the coasts," it is clear that these are permanent dwelling places. But on the other hand, we read in Ps. 107:32, "Let them exalt him also in the congregation of the people, and praise him in the

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<sup>371</sup> "Characene," *Wikipedia* (<http://en.wikipedia.org/wiki/Characene>); & *Encyclopaedia Britannica CD99, op. cit.*, "Mesene," & "Parthia."

<sup>372</sup> "Silk Road," *Wikipedia* ([http://en.wikipedia.org/wiki/Silk\\_Road](http://en.wikipedia.org/wiki/Silk_Road)), at "Southern Route;" & "Cities along the Silk Road," *Wikipedia* ([http://en.wikipedia.org/wiki/Cities\\_along\\_the\\_Silk\\_Road](http://en.wikipedia.org/wiki/Cities_along_the_Silk_Road)) at "Southern Routes and South Asia," under "Afghanistan," the Silk Route included "Kabul" and "Bactra (Balkh)."

assembly of the elders<sup>373</sup>.” Here no-one would suggest that “the assembly of elders” are always gathered together, but rather, that they come together from various locations to “dwell” as an “assembly” for a set time and function before dispersing till next time. The flexibility of this Hebrew word is significant because it means that when we read, “their dwelling was from Mesha, as thou goest unto Sephar a mount of the east” (Gen. 10:30), this could refer to either permanent dwellings, such as occurs with some of the Joktanite Arabians of Gen. 10:26-30; or to non-permanent dwellers, such as occurs with some the Bedouin Joktanite Arabians of Gen. 10:26-30; or to non-permanent dwellers in a trade city or region, which I think occurred with Joktanite Arabians when they went “unto Sephar” (Gen. 10:30) on the Silk Route and so met in an “assembly” from time to time at “Sephar,” though did not dwell there permanently.

On general rainbow arc principles, an arc constituting the Gen. 10:26-30 Rainbow Arc 4 might broadly start with “Jobab” (Gen. 10:29) at Kamar Bay in modern day south-east Yemen, and broadly then follow the Arabian coast northwards as it curves up along the eastern coast of Arabia to the north-east of Arabia around modern day Kuwait, and thus the clearly Arabian part of the Mesene region. Notably, this disallows the rainbow arc from then going into the non-Arabian part of the Mesene region further north in the south-east of modern day Iraq. And it is also to be noted, that we are therefore required to look for a further rainbow arc joining “from Mesha, as thou goest unto Sephar” (Gen. 10:30). It is also to be observed that with the Gen. 10:26-30 Rainbow Arc 4 *we have now impressionistically covered the entire perimeter of Arabia through reference to “the four corners” of Arabia*. Therefore, *the Joktanite tribes of Gen. 10:26-30 are isolated in the broad coastal regions covering all of Arabia*. This means that on the one hand, I disagree with the view of Patrick and Fausset that the Joktanite tribes basically cover the southern parts (Patrick), or central and southern parts (Fausset), of Arabia, although they both allow for an exception to this with “Obal” (Gen. 10:28). But on the other hand, I would with qualification agree with them to the extent that *the focus emphasis* for the Joktanite tribes of Gen. 10:26-30 which is *in general* on a central to southern western strip of Arabia and the southern strip of Arabia.

We have already deduced that on general rainbow arc principles, we must look for a further rainbow arc joining “from Mesha, as thou goest unto Sephar” (Gen. 10:30), *supra*. Moreover, we have already observed that the Hebrew word *mowshab*, used for “dwelling” in the words of Gen. 10:30, “And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east,” can depending on context refer to a permanent dwelling, or a non-permanent dwelling, such as with Bedouins or transitory dwellers in a trade city, and that all three of these meanings appear to be relevant in the context of the Joktanite Arabians of Gen. 10:26-30, and that the meaning of transitory dwellers in a trade city is the correct interpretation for those described in the words, “from Mesha, as thou goest unto Sephar a mount of the east” (Gen. 10:30) on the Silk Route to China.

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<sup>373</sup> *Brown-Driver-Briggs Hebrew & English Lexicon* at “*mowshab*.”

We have already observed in Volume 1, that the description of the Chinese as the “Sinim” in Isa. 49:12, seems to refer to “Shan” (now known as “Sanmenxi” / “San-Men-Hsia”), and is the name from ancient times for the narrow mountain pass, located where the Yellow River flows down to the North China Plain from the Loess Plateau. In broad terms, this locates or us north-east China; and the Chinese have references in their records to silk production to a time earlier than the middle third millennia B.C., i.e., before *c.* 2,500 B.C. . In this context, in Volume 1 we have also already seen that contemporary with the time of Holy Moses was the Chinese Shang Dynasty in the North China Plain (traditional dates 1766-1122 B.C.; but dated variously from *c.* 1760-1520 B.C., to *c.* 1122-1030 B.C.; the latter part of this Dynasty from Pankang’s reign also sometimes called Yin Dynasty), which was the successor to the Xia (or Hsia) Dynasty. And that in the preceding Xia (or Hsia) Dynasty there was a heathen devotion to mountains and former emperors, so that it is within reason to speculate that a mountain in north-east China may have been named in the Xia (or Hsia) Dynasty as Xia-Fa in reference to Emperor Fa who was the penultimate ruler of the Xia Dynasty, and who ruled from 1747-1728 B.C. . And if so, this name for the mountain was then retained in the successor Shang Dynasty, so that Xia-Fa mountain may then be “Sephar a mount of the east” (Gen. 10:30). Alternatively, as further discussed in Volume 1<sup>374</sup>, the Chinese emperor, Fu-Hsi (or Xi), ruled according to one Chinese source for 115 years from 2,852-2,737 B.C., and according to another Chinese source from 2,952-2,836 B.C. . He was married to his sister called, Nuwa, both of whom are said to have been the only survivors of a great flood (cf. Gen. 6-8). Given the importance of Fu-Hsi (or Xi) to China, once again it is possible that in reference to him as “Xi” + “Fu,” there was a naming of “Sephar a mount of the east” (Gen. 10:30). While both of these two possibilities are speculative, within a religiously conservative Protestant Christian paradigm they are also clearly plausible, and would be contextually appropriate for *The Table of Nations* with respect to Gen. 10:23,30.



The area of the Shang Dynasty in north-east China<sup>375</sup>.  
 (Traditional dates 1766-1122 B.C.; but dated variously from a start date sometime between *c.* 1760-1520 B.C., through to sometime between *c.* 1122-1030 B.C. . On either dating ranges, contemporary with Moses.)

<sup>374</sup> Vol. 1, Part 2, Chapter 15 & Chapter 16, section b.

<sup>375</sup> “Shang Dynasty,” *Wikipedia* ([http://en.wikipedia.org/wiki/Shang\\_Dynasty](http://en.wikipedia.org/wiki/Shang_Dynasty)).

Thus I state in Volume 1, that the words, “Mesha, as thou goest unto Sephar a mount of the east” (Gen. 10:30), indicates contact with China in Holy Moses’ day, and given the Chinese are being named in the Hebrew tongue in Gen. 10:23 as “Mash” after their commodity of silk, i.e., they are being called by the name of their progenitor as something like “the silkoes,” the description in Gen. 10:30 once again appears to be to an ancient Silk Route to China. Without now further repeating the fuller details to be found in Volume 1<sup>376</sup>, we are now in a position to better understand some relevant matters of this in connection with the words of Gen. 10:30, “And” the Joktanites’ “dwelling was from Mesha, as thou goest unto Sephar a mount of the east.”

But when we look at drawing a rainbow arc from Mesha over to the Land of Mash in China, we find that there are two quite different possibilities which both fit with general rainbow arc principles. One rainbow arc indicates a land route in which the arc starts with Arabian traders in Mesene in north-east Arabia, curves east through Mesene in south-east Iraq, and then over through Central Asia into the area of silk production in north-east China, and also towards Shang-hai (which was known in the 5th to 7th centuries A.D. as a small fishing village called “Shen” or “Hu Tu,” but which first became a more important city during the Sung Dynasty of 960-1126 A.D.<sup>377</sup>), and then curves south down the Chinese east coast (Gen. 10:26-30 Arc 5). The other rainbow arc indicates a land route in which the arc starts with Arabian traders in Mesene in north-east Arabia, and following the general shape of east coast Arabia as its starting point, then goes south, to south of the Noachic Lookout Rainbow Gate<sup>378</sup>, and then curves around northward and intersects the Noachic Lookout Rainbow Gate, and goes northwards up to north-east coast China (Gen. 10:26-30 Arc 6). Since unlike the northern land route where one can get bearings from both the north-east Arabian Mesene region and south-east Iraq Mesene region over to China; given that there is no location specifically given between the starting point of “Mehsa” in Mesene and “Sephar” in China by sea (Gen. 10:30), it is most natural on rainbow arc principles to look for an intersecting arc in the form of the Noachic Lookout Rainbow Gate. The port city that this would terminate at in north-east China is uncertain, but *possibilities* would include the port of Tsingtao (or Ching-tao or Quingdao), a port city in eastern Shantung province<sup>379</sup>, which is known to have been settled by man from c. 4,000 B.C., and was just outside the orbit of the Shang Dynasty’s borders, but *might* still have possibly been used by them<sup>380</sup>. Another *possibility*, would be a port in the Gulf of Chihli (also known as Po Hai or Bo Hai), in the north-western arm of the Yellow Sea, since as shown on the above map, the Shang Dynasty’s borders reached to a relatively small

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<sup>376</sup> Vol. 1, Part 2, Chapter 15.

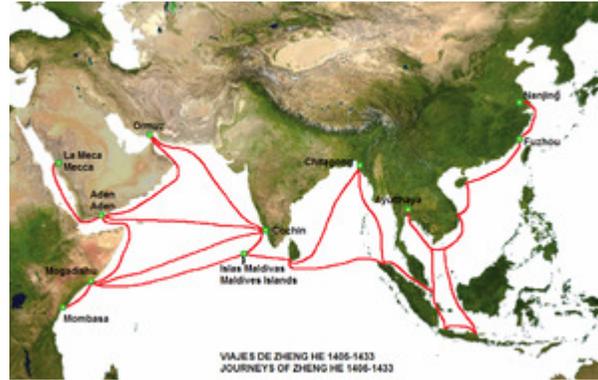
<sup>377</sup> See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Shanghai.”

<sup>378</sup> See Vol. 1, Part 2, Chapter 21.

<sup>379</sup> See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Tsingtao.”

<sup>380</sup> “Quingdao,” *Wikipedia* (<http://en.wikipedia.org/wiki/Qingdao>)

section of the Gulf of Chihli, and so this was possibly the relevant area used for a sea Silk Route. Such a Silk Route by sea would have some similarities with the much later sea Silk Route of some 3,000 years later in the 15th century A.D., as seen in the voyages of the Chinaman, Cheng Ho (or Zheng He) which included e.g., the Maldives Islands of the Arabian Sea, west of Ceylon or Sri Lanka, a location that might also have been on this earlier Silk Route.



The seven voyages of the Chinaman, Cheng Ho, 1405-1433 A.D, included visiting Hormuz on the Persian Gulf (3rd trip), Hormuz & south Arabia to Aden, west Arabia to Mecca, & Egypt (4th trip), the Persian Gulf & east Africa (5th trip), Arabia (6th trip), & the Persian Gulf, Red Sea, & East Africa (7th trip)<sup>381</sup>.

Given that “from Havilah to Shur” (Gen. 25:18; I Sam. 15:7), is a two-way directional indicator, *supra*; it is also possible that “from Mesha, as thou goest unto Sephar a mount of the east,” is likewise a two-way directional indicator to the Mongoloid silk producing Shemitic “Mash” (Gen. 10:23) of East Asia, pointing to both a northern silk route by land from Mesene in north-east Arabia (roughly approximating the area of modern day Kuwait), and a southern silk route by sea from Mesene in north-east Arabia. Therefore, though we do not now know the exact route taken either by land or by sea, I shall show both a Gen. 10:26-30 Rainbow Arc 5 (indicating a northern land silk route), and a Gen. 10:26-30 Rainbow Arc 6 (indicating a southern sea silk route).

*Explanation of Rainbow Arcs in Gen. 10:26-30 maps, infra, as already determined, supra.* Due to the intricacies in the multiple possibilities of the Gen. 10:26-30 Rainbow Arcs 1 & 2, I shall first show a larger map of Arabia with these details on a southward facing map, *infra*, and then show a second map with a much smaller Arabian Peninsula, in which I shall summarize Gen. 10:26-30 Rainbow Arcs 1a, 1b, and 1c, as “1a,” “1b,” & “1c,” Rainbow Arcs 2a, 2b & 2c as “2a,” “2b” & “2c,” Gen. 10:26-30 Rainbow Arc 3 as “3,” and Gen. 10:26-30 Rainbow Arc 4 as “4,” in all instances leaving off the same level of detail of place names as found in the larger first map of Arabia, so as to get “the big picture” of the Shemitic group, *infra*. Furthermore, due to the large number of

<sup>381</sup> See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Cheng Ho;” & “Silk Road,” *Wikipedia* ([http://en.wikipedia.org/wiki/Silk\\_Road](http://en.wikipedia.org/wiki/Silk_Road)).

possibilities in these arcs of Arabia, for the sake of Arc clarity I shall not shew them intersecting, although if one selected e.g., a given Arc 1 and matching Arc 2 from these possibilities in Arabia, one would then curve the arcs so that they would intersect. The Shemitic group is unusual, in that other for its first Gen. 10:22 arc, *supra*, its rainbow arc configurations require one look at all the subsequent arcs together for the purposes of seeing all relevant intersecting arcs. Furthermore, we here see the importance to the Shemitic group rainbow arcs of both the Plukt Olive Leaf Rainbow Gate (relevant to the Gen. 10:23 Rainbow Arc 2 from “Hul” / Syria in West Asia, to “Gether” / Gardez in Central Asia, and to “Mash” / China around Sian in East Asia), and Noachic Lookout Rainbow Gate (relevant to Gen. 10:26-30 Rainbow Arc 6 from Arabian Mesene on the north-east of Arabia and north-west of the Persian Gulf, south and then north through the Noachic Lookout Rainbow Gate, and north up to “Sephar” on north-east coast China)<sup>382</sup>.

The Gen. 10:23 Arc 1 for “Uz” is like the Amorite in Gen. 10:16, *supra*, in that there are a number of ethnic population groups under the same name that need to be connected together with a rainbow arc. Thus the Gen. 10:23 Rainbow Arc 1, starts with Uz in the area of Syria that includes Damascus, and from Damascus curves down to central Mesopotamia near Babylon and the Euphrates (just west of Babylon), then curves down south into the middle of northern Arabia, and then around north to Edom.

We have already ruled out Hul being 1) Armenia (Josephus, & Bochart referred to by Patrick) as it is Japhetic, not Shemitic. Damascus is on the Uz / Huz rainbow arc, and on general rainbow arc principles, Hul must be north of Damascus so that on its extensions we get an arc that will intersect with the Plukt Olive Leaf Rainbow Gate<sup>383</sup> (Gen. 10:25), i.e., on a northward pointing map, a broad U-shape rather than a broad  $\cap$ -shape is required (or put the other way around, on a southward pointing map, a broad  $\cap$ -shape rather than a broad U-shape is required). If this is not done, we would get a wave shape; and since they are south of Damascus, this acts to rule out both 4) Huleh (Fausset, one possibility) and 5) Golan (Fausset, one possibility). As for 2) “Chollae” (Grotius out of Ptolemy, referred to by Patrick) in Syria, its exact location is not, as far as I know, presently known. But if it were north of Damascus it would remain a possibility. And as for 3) “Coelosyria” (or Coele-Syria) (Fausset, one possibility) as a Greek name for Syria, understood as derived from Aramaic and meaning “all Syria,” it has in its favour three contextual factors. Firstly, it comes immediately after Hul which has followed a long rainbow arc route through its ethnic areas from Arabia in the south up to Damascus in Syria to the north, and so a name forming an arc (like Hul in Gen. 10:23), or part of an arc (like the Amorite in Gen. 10:16), is contextually quite reasonable. Secondly, such an arc could represent “all Syria” by going from north to south by using the west coast on the Mediterranean Sea and then curving around the south as the start of the relevant arc<sup>384</sup>. And thirdly, since Uz skirts largely around territorial Syria with its Syrian ethnic

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<sup>382</sup> See Volume 1, Part 2, Chapter 21.

<sup>383</sup> See Volume 1, Part 2, Chapter 21.

<sup>384</sup> Dowley’s *Atlas of the Bible* (1997), *op. cit.*, pp. 33,47.

groups derived from Aram, if “Hul” then compliments this as meaning “all Syria,” logically, the next two sons of Aram, “Gether, and Mash” (Gen. 10:23) would have to be outside of Syria, which indeed they are. Nevertheless, we cannot be sure of this matter. But we can say that whether one uses “Chollae” (Grotius out of Ptolemy, referred to by Patrick) in Syria *if* it is a city north of Damascus, or whether one so uses “Coelosyria” (Fausset, one possibility), the broad shape of the rainbow arc’s start will have to be the same to fit in with the other considerations of “Gether, and Mash” (Gen. 10:23) and “Peleg; for in his days was the earth divided” (Gen. 10:25) at the Plukt Olive Leaf Rainbow Gate. Therefore the Gen. 10:23 Rainbow Arc 2 passes southwards from “Hul” in West Asia where it intersects the Gen. 10:23 Rainbow Arc 1 of “Uz,” then eastwards to “Gether” with the present Gardez in Afghanistan or somewhere fairly close to it in Central Asia, and then over to “Mash” at or near Sian in China in East Asia, before curving northwards to intersect the Plukt Olive Leaf Rainbow Gate of Peleg (Gen. 10:25).

On the one hand, the Gen. 10:24,25 Shemitic group of “Arphaxad,” “Salah,” “Eber,” and “Peleg” can no longer be located since they were in an area now under the waters of the Persian Gulf. But on the other hand, contextually the “Arphaxad,” “Salah,” “Eber,” and “Peleg” group of Semites in Gen. 10:24,25 are here to some extent represented by the Plukt Olive Leaf Rainbow Gate; for we read of “Peleg,” that “in his days was the earth divided” (Gen. 10:25) with the closure in *c.* 9,000 B.C. of the Plukt Olive Leaf Rainbow Gate which had been an ice land bridge joining East Asia with the Americas, and given that the same events of the ending of the last ice age started the progressive flooding of the “Arphaxad,” “Salah,” “Eber,” and “Peleg” homeland in an area now under the waters of the Persian Gulf, this is clearly an appropriate Rainbow Gate to isolate.

On the one hand, there is some level of disagreement on some of the names and locations for the Gen. 10:26-30 Rainbow Arc 3 with “Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah,” (Gen. 10:27-28), e.g., diversity of views over “Havilah,” and as far as I know, there is no clear and definite evidence from any extra-Biblical historical records for the identification of “Obal.” But on the other hand, we have seen that by using general rainbow arc principles, *supra*, it is possible to select credible locations for a number of the names from historical sources, and then “fill in the blanks” with e.g., “Obal;” or with more accurate locations for “Diklah” and “Abimael” than Jamieson gives, in that he rightly isolates the western coast of Arabia on the information he has, but then seemingly “takes a bit of a guess” in placing “Diklah” and “Abimael” too far north on the west coast of the Arabian Peninsula<sup>385</sup>; though in fairness to him, it was “an educated guess,” and he got the correct broad location of west Arabia.

Robert Jamieson (d. 1880) in historically modern times, is not the first to “take a bit of guess,” since in ancient times when Josephus said at Gen. 10:26-30 that the

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<sup>385</sup> Jamieson’s *Critical & Explanatory Pocket Bible* [undated, 1871], *op. cit.*, map “Showing the probable settlements of the descendants of Noah,” between pp. 8A & 8B.

descendants of “Jochan ... inhabited from Copen, an Indian river, and in part of Asia adjoining to it” (*Antiquities* 1:6:4), he too, was “taking a bit of a guess.” Among other things, Josephus was probably “taking a stab” at locating the Chinaman’s patriarch, since on general *Table of Nations* principles of Shem being the Great Patriarch of Asia, he could have determined that the Chinamen of East Asia must be Shemitic. For while the ancients of Josephus’s day knew China was on the Silk Route somewhere further east than the Indus River on the north-west of the Indian sub-continent, their more detailed geographical knowledge ended around these parts of Central Asia. And indeed, such views continued into mediaeval times as seen by the following map which thought of the world as a circular flat disc. On the outside of the flat disc is “MARE [Latin, ‘of sea water’] · OCEANVM [Latin, ‘Ocean’];” “Europa” or Europe is in the top left or north-west; “Africa” is in the bottom left or south-west; the Mediterranean Sea divides Europe, Africa, and Asia; and Asia is thought of as extending east from the Mediterranean about the same distance as Europe does westwards to Spain. Thus while we cannot be sure how closely this 7th or 8th century A.D. later mediaeval map represents the earlier thinking of those from Josephus’s time, nevertheless, there seems to be some similarities of thought in that an area the distance to around Central Asia would probably be conceptualized as where China was thought to be. Of course, such a map also lends itself to a simple division of Japheth in Europe, Ham in Africa, and Shem in Asia; and though the actual picture is more complex than this since both some Japhethites e.g., the Medes (“Madai,” Gen. 10:2) and Hamitic Canaanites (Gen. 10:6) were also in parts of west Asia, nevertheless, in very broad-brush terms this simple tripartite division is correct.



The mediaeval “three continents” concept, broadly one for each of Noah’s three sons, Shem (Asia), Ham (Africa), & Japheth (Europe), divided by the Mediterranean Sea, and encircled on a flat disc shaped earth by a great salt sea<sup>386</sup>.

Thus while Josephus was certainly wrong to make these claims about the Jochtanites being located in the area of Central Asia, if he was “taking a bit of a guess” with China; in fairness to him, it was “an educated guess,” so that “there is” some “method” in his

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<sup>386</sup> “Shape of the World,” Special Broadcasting Service (SBS) Television, Australia, 1991, six part map making documentary.

“madness” (in the contextually different words of Shakespeare’s *Hamlet*, Act 2, Scene 2), since he was still methodologically sound in recognizing that on general *Table of Nations* principles the Chinamen had to be Shemitic. And though he was evidently unaware of this fact, these Joktanite Arabians had formerly sometimes gone “unto Sephar” in China from the area of “Mesha” (Gen. 10:30), which had been originally named after the Mongoloid “Mash” (Gen. 10:23) before they exited the area to join their fellow Mashites in China; and Josephus rightly recognized that the Gen. 10:23 “Mash” “founded” “the Mesaneans” (*Antiquities* 1:6:4) i.e., the area of Mesene which extends from modern day south-east Iraq near Basra down to north-east Arabia approximating modern day Kuwait. Thus in fairness to Josephus, on the model endorsed in this work, I would say that he got some elements of this complex and intricate matter correct.

For the Gen. 10:26-30 Rainbow Arcs, Gen. 10:26-30 Rainbow Arc 1a shows “Almodad” (Gen. 10:26) as a spread of Almodadites from Almodad up to the area of Mecca; Gen. 10:26-30 Rainbow Arc 1b shows “Almodad” to “Sheleph” (Gen. 10:26) terminating at Sana; Gen. 10:26-30 Rainbow Arc 1c shows “Almodad” to “Sheleph” (Gen. 10:26) terminating at Mecca (and so depending on interpreter, covering the same area as Rainbow Arc 1a, but for different reasons as “Sheleph” is also included). In conjunction with following Gen. 10:26-30 Rainbow Arc 1c, Gen. 10:26-30 Rainbow Arc 2 with Sheleph understood either as the area of Mecca and Jeddah with it then curving south in following the coast of west Arabia and then south Arabia to Hazarmaveth (Hadramawt), then to “Jerah” and “Hadoram” (Gen. 10:26,27) (Mahrah) east of Hadramaut near Oman (Gen. 10:26-30 Rainbow Arc 2a); or starting with Sheleph understood as being in the area of Sana with it then broadly following the south coast of Arabia east to Hazarmaveth (Gen. 10:26-30 Rainbow Arc 2b), then to “Jerah” and “Hadoram” (Gen. 10:26,27) (Mahrah) east of Hadramaut near Oman. Or if one follows the Gen. 10:26-30 Rainbow Arc 1b, then the Gen. 10:26-30 Rainbow Arc 2 does not start till Harawmaveth at Hadramawt, and then to Jerah around Al Mahrah and Oman (Gen. 10:26-30 Rainbow Arc 2c).

The Gen. 10:26-30 Rainbow Arc 3 is part of an arc that includes going up west coast Arabia and which starts with Uzal and ends with Havilah, and then goes over with Havilah to north-west Arabia i.e., Uzal-Diklah-Obal-Abimael-Sheba-Ophir-Havilah (Gen. 10:27-29). Amidst diversity of opinion on exactly where “Uzal” (Gen. 10:27) was, there is a general agreement that it was in the area of the south-west corner of Arabia around Bab-al-Mandab (/ Bab-el-Mandeb) (Bedford) or Sana (Fausset); but for our immediate purposes we can start a Gen. 10:26-30 Rainbow Arc 3 in the south-west corner of Arabia. The descendants of “Diklah” (Gen. 10:27) are then further north of Uzal on south-west coast Arabia as found in the Minaei, in modern day Yemen. “Obal” (Gen. 10:28) or “Ebal” (I Chron. 1:22) is then further north again, but south of “Abimael” (Gen. 10:28) found in Al Mali of modern day south-west Saudi Arabia (although Al Mali appears to be simply a part of the area of the old Bedouin range of the Abimaelites). The city or town “Sheba” (Gen. 10:28) is located on the rainbow arc between “Ophir” (Gen. 10:29) in the Havilah region, and “Abimael” (Gen. 10:28) around Al Mali. The city or town of Sheba evidently gave its name to the southern portion of the western Arabian Hamite-Semite strip as the region of Sheba. It is unclear exactly where the south Sheba

region ended and northern Havilah region started, and given the concept of shared borders seen in the every concept of a Hamite-Semite western strip along Arabia, it is possible there was an unclear region where both applied. But given that a number of possible rainbow arcs end around Mecca, I shall stipulate for my immediate purposes that Sheba the city or town, and Sheba the region, end a bit north of Mecca, being the area coloured in yellow on the below maps, but it should be stressed that *this is a broad approximation only*. So too, Havilah the city or town north of Ophir and south of Shur, gave its name to the Havilah region, which was both a city or town, and a region going up to the north-west region of Arabia and over to Shur from the area of southern Canaan. The region of Havilah is coloured in pink on the below maps, and I do not know exactly where the city or town of Havilah was in this area. The Gen. 10:26-30 Rainbow Arc 4 goes from “Jobab” (Gen. 10:29) around Kamar Bay in modern day south-east Yemen, then to “Mesha” (Gen 10:30) i.e., the district of Mesene on the Persian Gulf, as found in north-east Arabia (but excluding for this Arc 4 on rainbow arc principles, that part of Mesene in south-east Iraq).

The Gen. 10:26-30 Arc 5 is the land trade route broadly represented by a rainbow arc of Arabian traders starting in “Mesha” (Gen 10:30) or Mesene in north-east Arabia, then curving east through Mesene in south-east Iraq, and then over through Central Asia into the area of silk production in north-east China, and it then curves down south to the Chinese east coast. Then the complimentary Gen. 10:26-30 Arc 5 is the land trade route broadly represented by a rainbow arc of Arabian traders starting in “Mesha” (Gen 10:30) or Mesene in north-east Arabia, then broadly following the general shape of east coast Arabia as its starting point, and going south, to south of the Noachic Lookout Rainbow Gate, and then curving around northward and intersecting the Noachic Lookout Rainbow Gate, and going northwards up to north-east coast China (Gen. 10:26-30 Arc 6). This is also near the north-eastern Manchuria region of China, whose tribes are mentioned in Chinese sources from c. 1000 B.C., although Chinese urbanization settlement of Manchuria did not occur till about the third century B.C., and was intensified during later centuries e.g., under the Han Dynasty (206 B.C. to 220 A.D.). The Mohe are referred to in ancient Korean historical war records of the 1st and 2nd centuries A.D. from the south Korean Kingdoms of Baekje and Silla, in which there were various military battles between the Mohe and the Koreans. During the Japanese Nara Period (710-784 A.D.), the Mohe are referred to in a Japanese musical as the “Maka,” and they are known in the modern Japanese tongue as the “Makkatsu.” The ancient Mohe subdivided into various tribes, including e.g., the “Sumo Mohe” tribe<sup>387</sup>. Is the Chinese “Sumo” reflective of the Mongoloid Chinese origins from “Shem” (Gen. 10:22, from Hebrew *Shem*), or “Sem” (Luke 3:36, from Greek *Sem*; cf. Latin *Sem* in Gen. 10:22 & Luke 3:36, Vulgate)?

On my sixth trip to London (Oct. 2012-March 2013), I thank God I was privileged to stop in East Asia (Hong Kong, China, airport stop), Central Asia (India), Asia Minor

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<sup>387</sup> See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Manchuria” & “East Asian Arts: Visual Arts: Japanese Visual Arts: Stylistic and Historical Development: Nara Period;” & “Mohe People,” *Wikipedia* ([http://en.wikipedia.org/wiki/Mohe\\_people](http://en.wikipedia.org/wiki/Mohe_people)).

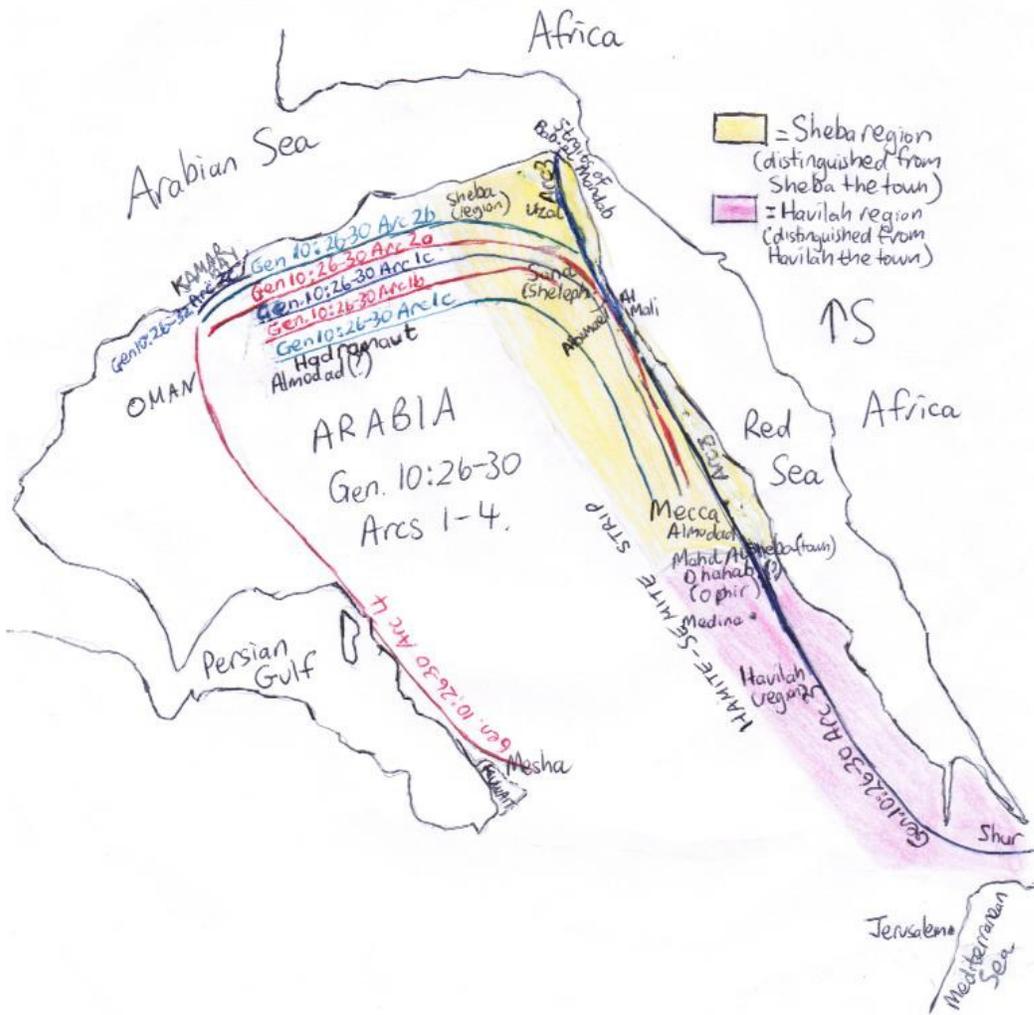
(Turkey), and eastern Europe (Bulgaria) en route to London, UK. Though I was only able to stop briefly at Hong Kong Airport, I was fortunate to there see a very interesting cultural display of some selected elements of Chinese culture, the greater details of which I shall leave for future discussion. But I here include one element of it, namely, the performance whip of a Cantonese Opera Actor (Kwan Tak Hing).

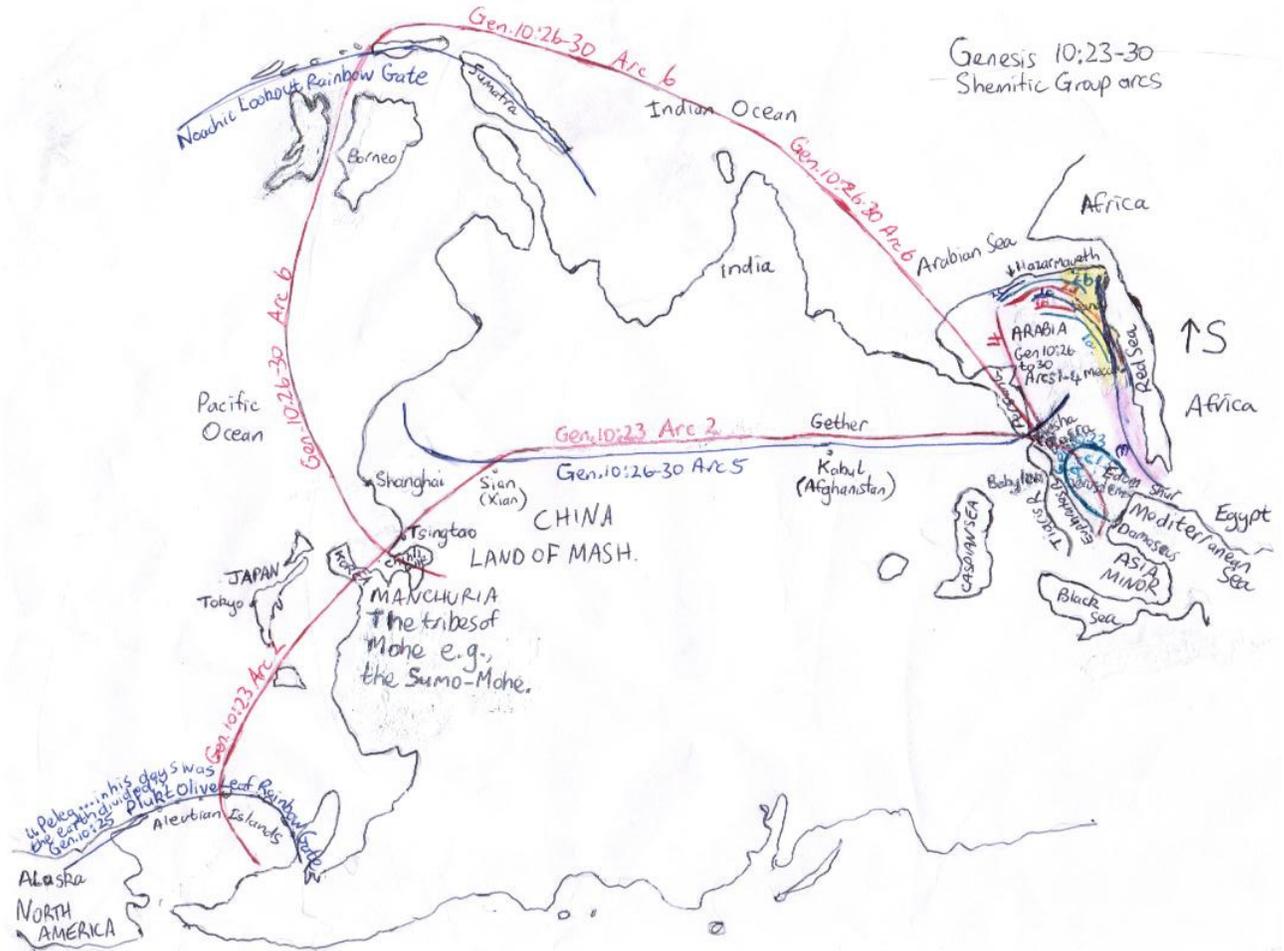


Gavin at Hong Kong in China (East Asia) next to a Cantonese Opera Actor's horse-whip. This was part of a much wider interesting and informative display of Chinese culture at Hong Kong Airport in Oct. 2012.



Gavin in the Land of Mash, meaning “the silkoes,” with a silk handkerchief in his right hand, and in his left hand a Chinese porcelain or china tea cup, and a canister of Chinese tea. Gavin left Sydney, Australia, that morning, and is on a tight time schedule to get to India (Central Asia) that same day, just before midnight (Indian time). So to the question, “Can you stay long in Hong Kong?;” his answer must be, “Not for all the tea in China!” October 2012.





gates that these three arcs intersect, that there is *an intensity of emphasis* in *The Table of Nations* that the straight and black haired, brown skinned, and generally brown eyed, with medium prognathism, Mongoloids, are a Shemitic group descended from Adam and Noah via the Great Patriarch of Shem.

But we are also told in Romans 11:20 & 21, “thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee.” Notably then, Bernard Ramm (d. 1992) started out as a religious conservative, but he progressively became more and more of a religious liberal, ultimately denying original sin and a historical fall by a historic Adam<sup>388</sup>. He wrote one generally good and useful book in *Protestant Christian Evidences* (1953), although even this book must be used with care and caution since it contains within it the seed of his ultimate demise, with his embrace of the ecumenical compromise with those who were something other than religiously conservative Protestants. Ramm’s ecumenical compromise with Roman Catholics and Eastern Orthodox was in antithesis to God’s warnings in e.g., *The Epistle of Paul the Apostle to the Galatians* against idolatry (Gal. 5:20,21), and a false gospel of justification by works (Gal. 2:16; 3:11-13), which thus attacks the true gospel of “grace” (Gal. 5:4) or God’s unmerited favour, as found in justification by faith. For “The just shall live by faith” (Gal. 3:11) in the Trinitarian “Son” of “God” the “Father,” whose “Spirit” is sent forth in a double procession from the “God” the “Father” and the “Son” (Gal. 4:6). For what saith the Word of God concerning this Trinitarian Gospel of justification by faith alone in the atoning merits of “Christ” who “hath redeemed us” when he hung “on a tree” at Calvary (Gal. 3:13), before being “raised from the dead” (Gal. 1:1)? “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal. 1:8,9); for any such man is a religious “pervert” (Gal. 1:7).

And as Bernard Ramm spiritually “spun out of control” and into greater and greater degradations of the ecumenical compromise and religious liberalism, being spiritually “blinded” by “the god of this world” (II Cor. 4:4); a point came where on a matter, that it must be said, is not intrinsically a fundamental of the faith, Ramm found he could not discern that e.g., the Negroids come from Ham via “Cush” (Gen. 10:6,7; Jer. 13:23); nor on general *The Table of Nations* principles, that if one has gone far enough back to have the common ancestor to Caucasian Caucasoids in Japheth, Mediterranean Caucasoids from Shem and Ham, and Negroids from Ham via Cush, that one clearly has an anthropologically universal Noachic Flood that therefore also includes all other racial groups. Rather, Bernard Ramm then alleged, “The Table of Nations” “gives no hint of any Negroid” or “Mongoloid” “peoples<sup>389</sup>.” (He also came to deny the colour codes of Noah’s three sons, see Key 4, *infra*.) While orthodox Protestants have sometimes disagreed with each other on some of the finer details of those identified on *The Table of Nations*, and so it

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<sup>388</sup> Cf. my comments on Ramm in e.g., Vol. 1, Part 1, Chapter 4, section c; & Part 2, Chapter 4, section c, subsection vi.

<sup>389</sup> Ramm, B., *The Christian View of Science & Scripture* (1955), *op. cit.*, p. 234.

might be possible for an orthodox Protestant to come to such a highly erroneous conclusion denying that Noah's Flood was anthropologically universal, and like Ramm, claim in this connection that "The Table of Nations" "gives no hint of any Negroid" or "Mongoloid" "peoples" due to his lack of more detailed and careful study of Holy Scripture; nevertheless, in the case of Ramm, this was contextually all part of his wider attack on the Bible which he had sought to defend just two years earlier in *Protestant Christian Evidences* (1953). For now in *The Christian View of Science & Scripture* (1955), with the spiteful hate of a covert to religious liberalism, these allegations were part of his wider attack on those Protestants upholding an authoritative Bible, *a matter that is a fundamental of the faith*, as he most wickedly attacked what he most blasphemously called, "narrow bibliolatry"<sup>390</sup>, i.e., by this jargon terminology he regarded it as "idolatry" to uphold "Biblical" authority. Thus by this most shocking and horrible terminology, he launched a wider broad-side attack on the inspiration and absolute authority of Holy Writ (II Tim. 3:16), as found in the now completed revelation (Rev. 22:18,19) of "the two candlesticks" of the Old Testament and New Testament (Rev. 11:4; cf. Ps. 119:105,130; Prov. 6:23); for prophets existed only in, and around, Bible times (Dan. 9:24; Luke 11:49-51; I Cor. 13:8; Eph. 2:20).

Wherefore, Ramm is an example to us of the warning in Romans 11:20 & 21, "thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee." For as he went into greater and greater religious liberalism, Ramm ended up in the deadly sin of "heresies" (Gal. 5:20,21), as he became one of the "false teachers" of such "damnable heresies" (II Peter 2:1) as Pelagianism (Article 9, Anglican *39 Articles*). Thus while in *Protestant Christian Evidences* (1953) Ramm stated the orthodox position that, "The sinnerhood of man is traced to a *historical fall*<sup>391</sup>;" over time he came to deny this, and instead he came to typify some contemporary religiously liberal efforts to deny the Bible a constitutive role in understanding the creation of man. Thus in his wicked work, *Offense To Reason* (1985), he had so greatly turned from the truth he once believed, that he came to promote the Pelagian heresy which denies man's historical fall in Adam<sup>392</sup>.

Therefore, let learn to "walk humbly with" our "God" (Micah 6:8), thanking him for all of Holy Scripture, and for his goodness and kindness to us, in here helping us to better understand these elements of *The Table of Nations* that we have now considered. In the words of the *Gloria Patri* (Latin, "Glory be to the Father"), or Lesser Doxology found in the Anglican 1662 *Book of Common Prayer* where it is used, for example, at the end of the singing of a Psalm or portion of a Psalm, *Glory be to the Father, and to the Son: and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen.*

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<sup>390</sup> *Ibid.*, p. 9; cited in Numbers' *The Creationists*, p. 184.

<sup>391</sup> *Protestant Christian Evidences* (1953), *op. cit.*, p. 245.

<sup>392</sup> Ramm, B.L., *Offense To Reason*, Harper & Row, San Francisco, USA, 1985 e.g., pp. 27-28,51,76.

(Part 5, Chapter 5) a] *The Table of Nations (Gen. 10):*

Key 3: *Colour-coded internal Hamitic divisions (Gen. 10:6).*

HAM			
1. Cush: (Ethiopia) BLACK	2. Mizraim: (Egypt) GOLDEN BROWN	3. Put (Phut): (Libyan tribes) VERY LIGHT RED / BROWN	4. Canaan: (Canaanites) VARIABLE admixed group

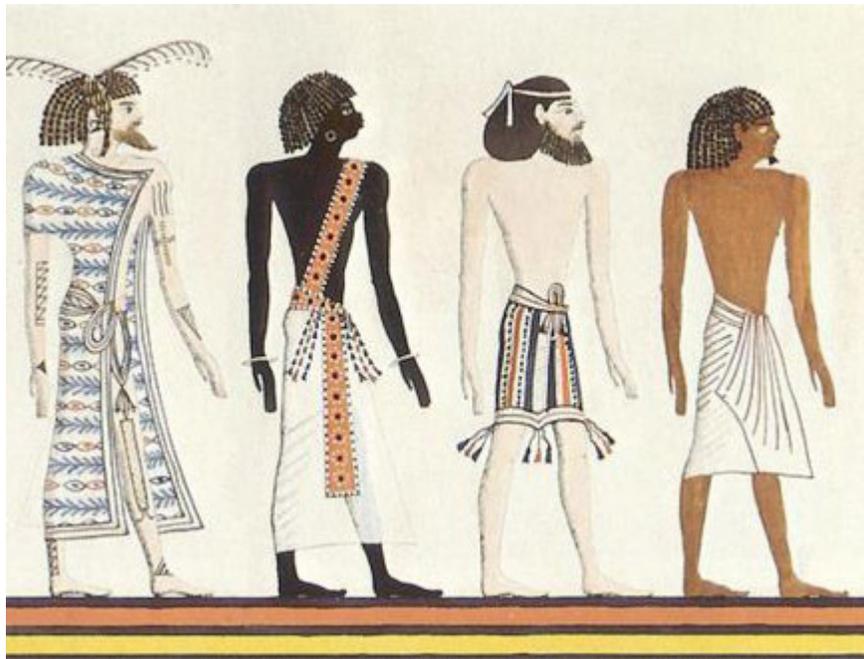
The ancient Egyptians were aware of certain skin colouration racial differences. Thus the *General Synod of Bloemfontein* (1966) of the Dutch Reformed Church of South Africa uses the term, “tomato” i.e., light red for the Libyans, saying, “the Egyptians” had “a systematic classification of races, as appears from the frescoes of the Royal Tombs of the 18th to the 21st dynasties ... . They distinguished four racial types viz., Egyptians, Asiatic, Negroes, and the Tomato [i.e., very light red] Libyans<sup>393</sup>.” The Libyans were a very light red / brown colour, but reflecting differences of artistic interpretation, the colour on the Egyptian frescoes described by the *General Synod of Bloemfontein* as “tomato” i.e., here meaning light red, is described by Erman as “white.” Thus in *Life in Ancient Egypt* (1894), Erman says that in their classification system, “the Egyptians ... were termed ‘men’ ... [Egyptian,] *romet* ...; other nations were negroes, Asiatics, or Libyans ... . According to” the heathen religion of ancient Egypt, “these nations were descended from the enemies of the” pagan Egyptian “gods, for when the” heathen Egyptian “sun-god *Rê*’ overthrew his opponents at Edfu [ / Idfu<sup>394</sup>], a few ... escape[d];” and “those who fled to the south became the Ethiopians, those to the north the Asiatics,” those to “the west ... the Libyans, and ... those of the east, the Beduins [ / Bedouins]. The Egyptians” distinguished “foreigners by the colour of their skin. The [Asiatic] Syrians were light brown, the Libyans

<sup>393</sup> *Human Relations In South Africa*, Report adopted in 1966 by the General Synod of the Dutch Reformed Church of South Africa, Translated from the official Afrikaans text; published by the Information Bureau of the Dutch Reformed Church (*Nederduitse Gereformeerde Kerk*), Cape Town, Bloemfontein, & Braamfontein, Johannesburg, South Africa, 1966, p. 1. Rendering the South African “tomatoe” as “tomato.”

<sup>394</sup> Edfu, or Idfu, or Behdet, or Egyptian *Djeba*, or Greek *Apollinopolis Magna*, or Coptic *Atbo*, is on the west bank of the Nile River, about halfway between Luxor ( / El Uqsur) to it north and Aswan and Philae to its south, thus being in Upper Egypt. It was much debased in spiritual terms in ancient times, being given over to the heathen worship of the pagan Egyptian god, Horus (see e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Idfu”.)

were white [i.e., very light red / brown], the negroes black,” and “the Egyptians” were “a deep dark brown for the men,” and “a light yellow for the women<sup>395</sup>.”

Concerning the differences of artistic interpretation of the Libyans by the *General Synod of Bloemfontein* (1966) and Erman (1894), if one looks at the following fresco showing from left to right a Libyan, Negro, Asiatic, and Egyptian, and compares the white lower garment of the negro or Egyptian, or the white in the garments of the Libyan and Asiatic to the skin of the Libyan, it is clear that they did not, as Erman says, regard them as “white.” Rather, they are a very light red / brown. The Asiatic has wavy Caucasoid head hair. The negro has black and tight woolly hair. Does the similar, though less tightly curled, hair of the Libyan and Egyptian here reflect Negro admixture, or does it reflect Mediterranean Caucasoid hair artificially made to look more like a negroes in a hairstyle fashion, sometimes called in modern times, “rat tails.”

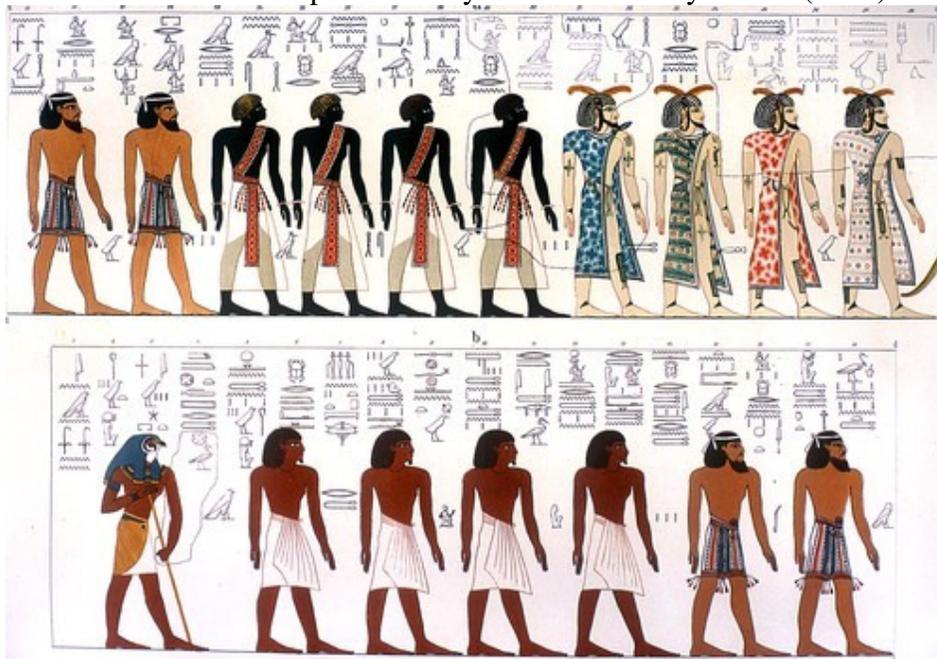


The four races from an Egyptian fresco from the tomb of Seti I of the 19th Dynasty. From Left to Right: A very light red / brown Libyan; a black Negro with thick everted lips & strong prognathism; a light red / Brown Asiatic; & a golden brown Egyptian<sup>396</sup>.

<sup>395</sup> Erman, A., *Life in Ancient Egypt*, translated by H.M. Tirard, Benjamin Blom, New York, USA, 1894, reissued 1969, p. 32 (emphasis mine); citing Lepsius's *Denkmaler* (1849-1858), Vol. 3, p. 136; Naville's *Myth of Horus*, 21,2; & Stele of Kuban, Line 3.

<sup>396</sup> The Egyptians called the Libyans, “Themehu,” the negroes “Nehesu,” the Asiatics “Aamu,” and the Egyptians “Reth;” picture from, “Book of Gates,” *Wikipedia* ([http://en.wikipedia.org/wiki/Book\\_of\\_Gates](http://en.wikipedia.org/wiki/Book_of_Gates)); link to “File: Egyptian races,” *Wikipedia* ([http://en.wikipedia.org/wiki/File:Egyptian\\_races.jpg](http://en.wikipedia.org/wiki/File:Egyptian_races.jpg)).

The Egyptian New Kingdom covers the 18th to 20th Dynasties, and the following fresco is from the New Kingdom's *Book of Gates*. In this second fresco, the Libyan is a more clearly defined lighter brown / red, in contrast to the Asiatic who is more clearly a darker brown / red. Does this reflect: a deliberate diversity of perception among Egyptian artists, or a different availability of paint pigments, or a fading of the lighter skin pigments in the above mural when compared with the mural below? In this second Egyptian mural, we see four groups of four men, the first two (1st row, numbers 1 & 2) and last two (2nd row, numbers 6 & 7) are Asiatics with a skin clearly darker than the four Libyans (1st row, numbers 7-10), but lighter than the four Egyptians (2nd row, numbers 2-5). On the one hand, the red sash of the four negroes (1st row, numbers 3-6) and the red patterns on the clothes of the third Libyan (1st row, number 9) are closer to what one generally thinks of as a "tomato" colour, and so contrast with the much lighter red / brown skin of the Libyans (1st row, numbers 7-10), than one would think from the unqualified description of Libyans as a "tomato" colour by the *General Synod of Bloemfontein* (1966). But on the other hand, the white in the garments of the four negroes (1st row, numbers 3-6) and four Egyptians (2nd row, numbers 2-5), and background white in the garment of the fourth Libyan (1st row, number 10), contrasts to the clearly darker red / brown skin of the Libyan, than one would think from the erroneous description of Libyans as "white" by Erman (1894).



The four races from an Egyptian fresco in the New Kingdom's *Book of Gates*<sup>397</sup>. Four Asiatics (1st row, 1 & 2; & 2nd row, 6 & 7); Four Negroes (1st row, 3-6); Four Libyans (1st row, 7-10); and Four Egyptians (2nd row, 2-5).

<sup>397</sup> "Egyptian Race Portrayed in the Book of Gates," from *Travels* of Giovanni Battista Belzoni (1778-1823) ([http://en.wikipedia.org/wiki/File:From\\_Giovanni\\_Battista\\_Belzoni-Egyptian\\_race\\_portrayed\\_in\\_the\\_Book\\_of\\_Gates.jpg](http://en.wikipedia.org/wiki/File:From_Giovanni_Battista_Belzoni-Egyptian_race_portrayed_in_the_Book_of_Gates.jpg)), on link from "Book of Gates," *Wikipedia, op. cit.* .

Erman's statement, "the Egyptians" were "a deep dark brown for the men," and "a light yellow for the women," *supra*, also requires requisite qualification that he lacks. On the one hand, by way of qualification, he should state that this distinction between men and women in Egypt in which the men were "deep dark brown" seems to indicate that they were far more in the sun-tanning Egyptian heat, whereas the women were "a light yellow" as they were far more shielded from the sun-tanning Egyptian heat, either by greater clothing cover or by being indoors far more. Thus at an overall racial level, the Egyptians were a "yellow" "brown" or golden brown – like the generality of the contemporary Copts who are their descendants. But on the other hand, Erman's work here is useful for shewing that the Egyptians were a homogenous racial group of golden-brown skinned people. This in turn is extra-Biblical evidence for the fact previously discussed in Part 5, Chapter 5, section a, "Key 2: The Rainbow Arcs," at "The Hamitic Group (Gen. 10:6-20)," under "Mizraim" (Gen. 10:13,14), that though this selection by Holy Moses is of Egypt after the political unification of upper and lower Egypt as "Mizraim (Hebrew, *Matzowr*)," the indications on *The Table of Nations* are that this is simultaneously the name of an originating progenitor called "Matzowr," who was the common progenitor of these two groups of Hamites that united to form the Egyptians.

As discussed in Volume 2, Part 6<sup>398</sup>, while there are great disputes over what is the best synchronization of Egyptian chronology with the Biblical chronology, on the PRECISE Chronology that I think is the best such synchronization, the Exodus of the 15th century B.C. occurred in the Egyptian 13th Dynasty, and Solomon's time correlates with Rameses II or Sethos (I Kgs 11:40) in the Egyptian 19th Dynasty. Therefore on the PRECISE Chronology, these Egyptian frescoes of the 18th to the 21st dynasties which we have referred to, are clearly a good deal later in time than the era in which as God's pen man, Moses composed *The Table of Nations* in Gen. 10.

However, these frescoes *might* reflect an earlier Egyptian racial classification system known in Moses' day; but *whether or not this is so*, it is clear that amidst their differences, there are some notable similarities between this Egyptian racial classification system of these later frescoes, and *The Table of Nations* racial classification that we find in the Hamitic group of Gen. 10:6. For at Gen. 10:6, we once again have a fourfold racial classification system, in which there are the black negroes of "Cush;" the very light red / brown Libyans of "Phut" / Put; and the golden brown "Mizraim" of Egypt. But whereas the later extra-Biblical Egyptian frescoes have as their fourth group the Asiatic Syrians, the earlier Biblical *Table of Nations* has as its fourth group the Asiatic Canaanites, in which later detail indicates "Canaan" is racially admixed, and different hues of brown to the others in Gen. 10:6. Thus the two racial classification systems have both clear similarities and broad general points of intersecting agreement; and also clear differences in the way they conceptualize the Asiatics. For whereas the Egyptian frescoes conceptualizes Asiatics through reference to Syrians, *The Table of Nations* conceptualizes the relevant Asiatics through reference to Canaan; although when one

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<sup>398</sup> See Part 6b, Chapter 3.

bears in mind that the admixed Canaanitish group includes the Hittite “Hamathite” (Gen. 10:18) at Hamath in Syria (see e.g., the Gen. 10:18 Arc 4)<sup>399</sup>, there is also some further level of intersecting agreement with respect to territorial Syria. However, it is also clear that *The Table of Nations* makes far more Asiatic distinctions than do the Egyptian frescoes, so that while some parts of Asia are placed as holdings of Ham or Japheth, more generally, Asia has Shem as its great patriarch, and there is also the further recognition of a distinctive white Japhetic group under the great patriarch of Japheth. Therefore, whereas the Egyptian frescoes reflect a parochial Egyptian type of racial classification system, by contrast, *The Table of Nations* reflects a wider anthropologically universal concern for all of Noah’s descendants, even though it then largely tailors this wider concern to more regional matters, although nowhere near *as regional* as the ethno-centric Egyptian racial classification system, which with qualification, finds a similar depiction *only* in the Gen. 10:6 Hamitic group.

(Part 5, Chapter 5) a] *The Table of Nations (Gen. 10):*  
Key 4: Colour word plays.

The names of Noah’s three sons carry with them colour codes, “Japheth” has the idea of “shining” or “brightness” and conveys the idea of whiteness; “Ham” has the idea of “heat” and being burnt black, an idea also found in the New Testament Greek word for an “Ethiopian” in Acts 8:27, *Aithiops*, which means to “scorch” the “face,” that is, a “black-face<sup>400</sup>.” In Hebrew Japheth is *Jepheth* which is like *japha’* for “shine” and *jiph’ah* for “brightness” i.e., whiteness. Thus “Japhet[h]” has the connotation of meaning “father of *fair* descendants” (Fausset)<sup>401</sup>. Ham is *Cham* which is the same as *cham* for “hot,” or *chom* for “hot” or “heat” i.e., the idea of Ham being burnt and thus black; as seen in the Greek Septuagint Old Testament, and also New Testament Greek word for an “Ethiopian,” *Aithiops*, *supra*.

Thus Archibald Henry Sayce (1845-1933) says that in Assyrian *ippatu* means “white” (like Japheth), *samu* “olive coloured” (like Shem); and the Hebrew word for Ham has the idea of being “hot<sup>402</sup>.” In Egyptian Ham is like the Egyptian hieroglyphics

<sup>399</sup> See Vol. 2, Part 5, Chapter 5, section a, “Key 2: The Rainbow Arcs,” at “The Hamitic Group (Gen. 10:6-20),” under “Canaan” (Gen. 10:15-19).

<sup>400</sup> See also e.g., Vol. 1, Part 2, Chapter 6, section c, “Soul-talk,” subsection iv, “Where creationists do differ: Subspeciation with respect to man,” Part B, “Did God create diverse human races? A short preliminary discussion;” & Vol. 1, Part 2, Chapter 15.

<sup>401</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, pp. 268-269 at p. 269 “Ham,” & p. 328, “Japheth.”

<sup>402</sup> Sayce, A.H. *The Races of the Old Testament*, Religious Tract Society, London, UK, 1891.

*kem* or Demotic *kemi*<sup>403</sup> (Thebes *keme*; Memphis *kheme*); and in Arabic, *ahamm* or *hamma* means “black”<sup>404</sup>. The Hebrew *shemen* can have the meaning of “olive” (I Kgs 6:23,31,32,33), and in comparison with the above Assyrian, this Hebrew word-play therefore indicates that Shem was “olive” coloured or light brown. Thus for example, in *The International Standard Bible Encyclopaedia* (1929), T.G. Pinches says that “Japheth” is a word-play on *japheth* meaning “fair,” and indicates Japheth’s descendants are “white,” and “Shem means ‘dusky,’ ... Japheth ‘fair,’ ... Ham ‘black’<sup>405</sup>.”

On the one hand, where relevant it is certainly within reason to look to other Hamito-Semitic Linguistic Family tongues than the Biblical Semitic tongues of Hebrew and Aramaic<sup>406</sup>, and other Japhetic tongues than the Biblical Japhetic tongues of Greek and Latin (e.g., we considered Latin with respect to the apple Adam ate in Vol. 1, Part 1, Chapter 9); for instance, the Japhetic tongue of Sanskrit (a tongue brought by Aryans who engaged in mixed marriages with Dravidians to produced the Dravidian-Aryan admixed Indians broadly of north India<sup>407</sup>). And indeed, if clearly relevant, any

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<sup>403</sup> See e.g., Smith’s Bible Dictionary (1863) on Hieroglyphs for “Kem” ([http://ccel1.calvin.edu/ccel/smith\\_w/bibledict.html?term=egypt](http://ccel1.calvin.edu/ccel/smith_w/bibledict.html?term=egypt)); *Cyclopedia of Biblical, Theological, & Ecclesiastical Literature* (2001+) at “Kem” e.g., for Demotic “Kemi” (Brugsch, *Geographische Inschriften*, 1:73, Number 362), or “Kem” as “black” (<http://www.studylight.org/encyclopedias/mse/search.cgi?w=KEM>).

<sup>404</sup> See e.g., Arabic “*ahamm*, f. *hamma*,” can mean “black,” Francis Joseph Steingass (1825-1903), *The Students Arabic-English Dictionary*, W.H. Allen, London, UK, 1882 & 1884 (google books); & “*hum*, the plural of *ahamm* / *hamma*; that is, blackness,” in Stetkevych, S.P., *Reorientations: Arabic & Persian Poetry*, Indiana University Press, USA, 1994, p. 104 (google books).

<sup>405</sup> Orr, J. (General Editor), *The International Standard Bible Encyclopaedia*, 1929, Hendrickson Reprint, USA, 1996, Vol. 2, p. 1324, “Ham;” Vol. 3, p. 1568, “Japheth;” Vol. 4, p. 2759, “Shem.”

<sup>406</sup> The Hamito-Semitic Linguistic Family was so named in the 1860s by the German Egyptologist, Karl Richard Lepsius. It is an excellent name as it correctly recognizes the origins of this linguistic family with descendants of Ham and Shem. There are five broad branches, namely, the Semitic branch, and then the Hamitic branches of Egyptian, Berber, Cushitic (which some further divide into a sixth sub-branch of West Cushitic which they think came from Cushitic, although this view is disputed), and Chadic. Sadly, in this era of a spiritually, intellectually, and morally, debased Western World, certain ungodly men have sought to suppress “the truth of God” (Rom. 1:25) by not using the correct name for this linguistic family, rightly named by Lepsius. *Encyclopaedia Britannica CD99, op. cit.*, “Languages of the World: Afro-Asiatic (Hamito-Semitic) Languages” & “Languages of the World: Afro-Asiatic (Hamito-Semitic) Languages: Cushitic Languages.”

<sup>407</sup> See Sanskrit, “U ma!” in Vol. 1, Part 2, Chapter 16, section b, “Some Flood Stories from around the world,” concerning heathen corruptions of the Bible story.

Allophylian tongues (e.g., we considered the Chinese, Korean, and Mongolian words for “silk” in Vol. 1, Part 2, Chapter 15). But on the other hand, in the final analysis, a priority must always go to the four Biblical languages, to wit, Hebrew, Aramaic, Greek, and Latin<sup>408</sup>. With respect to these word colour plays, they can all be shown from the Hebrew for Japheth (*japha'* for “shine” & *jiph'ah* for “brightness”), Shem (*shemen* with the meaning of “olive”), and Ham (*cham* or *chom* for “hot;” cf. the idea of *kamar* for “grew hot” meaning “was black,” Lam. 5:10), and also Greek for Ham (*Aithiops*, meaning to “scorch” the “face,” that is, a “black-face”). While this is sufficient, we clearly benefit in a supplementary way in terms of comparison and contrast with these other Hamito-Semitic tongues of Assyrian, Egyptian, and Arabic, *supra*.

Of course, the Shemitic group also includes, e.g., the darker brown Mongoloids in the Americas, or the black Australoids in Australia; and the Hamitic group also includes the light-brown Mediterranean Caucasoids of North Africa. But in the context of Genesis 9 & 10, this word-play is a God given artistic summary of racial diversity: the white Japhethite, the light brown Semite, and the black Hamite.

In terms of the colour word plays, the Hebrew word for “brass” or “bronze” or “copper” is *n'chosheth*, which looks like a word play for Hebrew *Noach* for “Noah” and Hebrew *Sheth* for “Seth.” This indicates that the race of Seth, in whose line was Noah, were a copper colour. But what exactly does this mean in terms of colouration? For copper can be dark brown, but it can also be polished to a light shiny reddish colour, or anything in between, but it cannot go to the extremes of white (like Japheth) or black (like Ham). Thus the implication is that Noah had a genetically rich stock of different hues of brown, but in terms of both the specific Japhetic blessing and Hamitic cursing, new genetic information and new genetic material was added by God to make Japheth white, and give him an unmatched intensity of creative genius; and likewise new genetic information and new genetic material was added by God to make both Canaan darker and Cush black, and design them to be servant races (Gen. 9:25-27).

So too, new genetic information and new genetic material is the most reasonable explanation for the different hair types of e.g., wavy haired Caucasoids, tight woolly haired Negroids, and straight haired Mongoloids. Therefore, any attempts to explain racial diversity outside of God’s direct action must necessarily fail. Hence so called “naturalistic” Darwinian explanations for race origins are to be rejected because we have an authoritative Bible, indicating that God acted as originator and provider of new genetic information inside the human race, which kept the integrity of the primary race as the human race, or Adamic race, while creating racial diversity through Noah’s three sons, Japheth, Shem, and Ham, in Genesis 9 & 10. Thus it is clear that race creation was

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<sup>408</sup> At the level of the Divine Inspiration of Holy Scripture (II Tim. 3:16) the three Biblical languages are Hebrew, Aramaic, and Greek; and at the level of the Divine Preservation of Holy Scripture (I Peter 1:25) the four Biblical languages are Hebrew, Aramaic, Greek, and Latin.

brought about by the miraculous power of God<sup>409</sup>, for “God” “hath made of” or from “one blood all nations of men” (Acts 17:26; cf. Deut. 32:8).

This type of broad overview is clearly lost by someone like Bernard Ramm after he started to go into greater and greater apostasy as seen in his works from the time of *The Christian View of Science & Scripture* (1955) onwards. Thus the ever increasingly apostate Ramm, who would ultimately die in the deadly sin of Pelagian heresy, foolishly said, “It is pious fiction to believe that Noah had a black son, a brown son, and a white son<sup>410</sup>.” By contrast, while I do not consider that all Hamites are “black,” or all Shemites as “brown,” it seems to me from the colour word-plays on the names of Noah and his three sons, and the usage of *The Table of Nations* in other passages of Scripture, that the black Cushites have been selected by God to artistically represent the wider Hamitic group, and the Semites have been selected by God to artistically represent the wider Shemitic group, thus giving the standard red / brown, black, and white picture of Ps. 72:10; Isa. 66:19; or Acts 8 & 10 (further discussed at Key 7, *infra*). Hence unlike Ramm, I am quite happy for Sunday School teachers to have their pupils colour pictures of Japheth, Ham, and Shem, as white, black, and light red / brown respectively.

In Genesis 9:20-27, Ham sinned, and Canaan was cursed. This is therefore clearly a racial curse as it goes from the progenitor Ham to his son, Canaan, for Holy Noah says, “Cursed be Canaan” (Gen. 9:25). Hence the *Curse on Canaan* is a manifestation of the *Curse on Ham*. Since in the colour word plays, “Ham” means “black,” the *Curse on Ham* links with black skin emanating from his sin. Therefore contextually, “Cursed be Canaan,” also must have this connotation of Canaan being darkened in his skin. And since both Ham and Canaan are thus contextually isolated, and also the Negroid Cushites by virtue of their Hamitic black skin, it follows that the other Hamites of North Africa which were Mediterranean Caucasoids, are not part of this Hamitic racial curse. Thus the *Curse on Ham* contextually applies to Ham, the black Negroids from “Cush” (Gen. 10:6), and “Canaan” (Gen. 10:6).

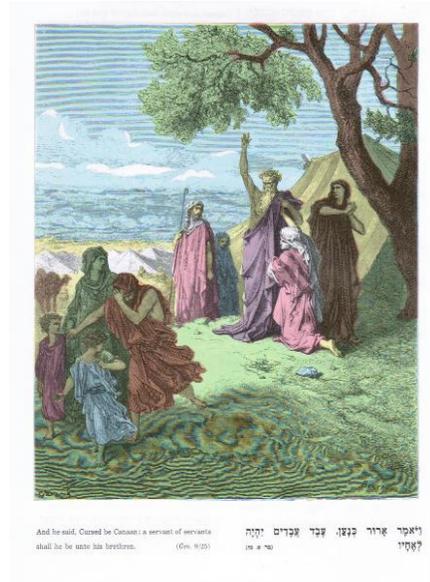
The *Jewish Family Bible* is not my only Hebrew Old Testament, but it has a special sentimental attachment for me as it was the first Hebrew Old Testament I ever owned, being purchased by me from a Jewish book-shop in Sydney about 35 years ago now. And it is very useful because it has Hebrew in the right-hand column and English

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<sup>409</sup> Though he is a Theistic macroevolution rather than a creationist who like myself allows for Theistic microevolution only within a genus, species, or subspecies, for *some qualified* relevant categories of thought, *critically* see with suitable modifications to keep it within a creationist paradigm, Gordon Mills, “A Theory of Theistic [Macro]Evolution as an Alternative to the Naturalistic Theory,” *Perspectives on Science and Christian Faith*, Volume 47, No. 2, June 1995, pp. 112-122.

<sup>410</sup> Ramm, B., *The Christian View of Science & Scripture* (1955), *op. cit.*, pp. 233-234.

in the left-hand column. Known as the *Jewish Family Bible* of 1881<sup>411</sup>, its Jewish translation into English is based on, and usually the same as, the Authorized Version of 1611, though some things have been sadly changed<sup>412</sup>. It includes in it the following picture shewing Noah's cursing of Canaan.



In the above colour plate from the *Jewish Family Bible* (1881), one sees with a citation from Genesis 9:25, Gustave Dore's picture of a white Holy Japheth bowing before Holy Noah, an olive skinned Holy Shem on Holy Noah's right hand looking respectfully at Holy Noah, a dark skinned Ham behind Holy Noah's left hand in fear and trepidation, and a dark skinned *Canaan the same colour as Ham* (and Canaan's wife appears to have a green veil over her face, thus leaving the question of her skin-colour an open question). Therefore, I do not consider this colouration in the picture of the 19th century Frenchman, Gustave Dore, is entirely accurate, because to say that Canaan was darkened is not necessarily to say that he was darkened to the point of being black *i.e.*, *the same colour as Ham* (since in this picture both Ham and Canaan are shown as the same hue of darkness, in contrast to a lighter golden coloured Holy Shem, and a white Holy Japheth). Nevertheless, relative to the contextual word-plays, Canaan must have been darkened. Furthermore, there appears to be a connected homophone word-play on "Cursed be Canaan (Hebrew, *K<sup>e</sup>na'an*)" in Genesis 9:25 and "Cain (Hebrew, *Qayin*)" "now art thou cursed" in Genesis 4:9 & 11; and so this also brings with it the concomitant conclusion that Cain's race was also darkened for Cain's sin. Therefore, the implication is that the racially mixed marriages in Genesis 6 were between a lighter skinned race of

<sup>411</sup> *Jewish Family Bible* London Edition, with the Hebrew and English Text revised by M. Friedlander, Principal of Jews' College, London, England, UK, 1881; reprint, Sinai Publishing House, Tel-Aviv, Israel, 1979.

<sup>412</sup> For instance, to deny Messianic prophecy, "virgin" in Isa. 7:14 is changed to "young woman."

Seth, and a darker skinned race of Cain. This in turn is relevant to the fact that after Noah's Flood, the God imposed solution to the racially mixed marriages of Gen. 6, was to create *and segregate* the races through Holy Noah's three sons in Genesis 9 & 10.

This recognition of racial colouration featured in a historically modern *Jewish Family Bible* (1881), has clear precedents from ancient times among the Jews. In the Pseudepigraphal Jewish work from inter-testamental times known as the Book of Enoch, in describing Noah's Flood and the deliverance of Noah, Noah is said described as "white," and his three sons are said to have been variously "white" (Japheth), "red as blood" (Shem), and "black" (Ham) (Enoch 89:9, Pseudepigrapha). This description of Noah as "white" is most unusual, but the description of his three sons as "white," "red," and "black" fits into a more normative classic threefold code distinction. Another Jewish view which better reflects the fact that Noah is not regarded as white, as seen in the fact that the Japhetic blessing is said to *have made* his descendants white, is found in ancient times in the midrash of Rabbi Eliezer, who is said to have written this in the latter half of the First Century A.D. or early decades of the Second Century A.D., though some might date it later<sup>413</sup>. In commenting on Gen. 9, the Jewish Rabbi Eliezer says that the Semitic blessing made the Children of Shem "dark but comely," and by contrast, the Hamites were made "dark like the raven." And in contrast to both, Noah "blessed Japheth and his sons, (making) them entirely white<sup>414</sup>." The proposition that all Hamites are "dark like the raven" may indicate that Rabbi Eliezer is using the summary form which types Hamites by negro Ethiopians. Moreover, the statement that the racial blessing of Japheth made his descendants "entirely white," surely indicates that in the late first or early second centuries A.D., south west Europe and Asia Minor, e.g., southern Spain (see Tarshish, Gen. 10:4), Greece (see Javan, Gen. 10:2), and Asia Minor (see Gomer, Gen. 10:3), was still discernibly Caucasian – as in the ancient world this was the principle known region of Japhethites. If not, then one might reasonably expect that Eliezer would have made some statement saying that because of miscegenation many of the Japhethite lands had lost their racial blessing and were no longer white. Thus generalized miscegenation in this region must be dated to some time after New Testament times in the first century A.D. .

Some people have tried to argue for racial skin colour types with reference to climate. Stereotypically, it is said that the whiter skin was for the cooler climates of Europe, black skin for the hotter climates of Africa, and brown skin for that which is in between. E.g., in a Question and Answer Session, Hugh Ross (who in this address more generally shows a great ignorance on Biblical teaching to do with race,) in reply to the question, "How do you get the various races from eight people?," said "... let me give

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<sup>413</sup> Friedlander, G. (translator), *Pirke de Rabbi Eliezer* (The Chapters of Rabbi Eliezer the Great according manuscript belonging to Abraham Epstein of Vienna, Austria), Kegan Paul, Trench, Trubner & Co., London, UK; The Bloch Publishing Company, New York, USA, 1916, p. xiii. (Copy from the Rabbi Ela Falk Memorial Library at the Jews' Great Synagogue, 166 Castlereagh Street, City of Sydney, Shelf no. LD 3A.)

<sup>414</sup> *Ibid.*, pp. 172-173.

you some speculation. God was wanting to keep people apart at the Tower of Babel. That would be perhaps the best time to introduce colour diversity ... . There is some sense to the different colours. The very white people who would not be able to deal with solar exposure well, lived in the extreme north. The blacks lived in the equatorial regions. So it seems like the colours were also there to help people with the climate environment in which they lived. The Bible does not tell us where the colour diversity came from or when it happened ...<sup>415</sup>.”

With all due respect to Hugh Ross, who in some areas has done some very good old earth creationist work<sup>416</sup>, he is very ignorant on this matter. His claim is premised on the Tower of Babel being an anthropologically universal event, which though one possible view, and one which has been the more common view historically, is not in my opinion the correct view, since I regard it to have been an anthropologically local event<sup>417</sup>. However, more seriously, his claim that “The Bible does not tell us where the colour diversity came from or when it happened,” indicates an ignorance of the colour-code names of Noah’s three sons in Gen. 9 & 10.

Putting aside the fact that there is considerable climate variation in e.g., Europe, and the extreme heat of e.g., areas of Arabia which have brown Joktanite tribes (Gen. 10:26-30); on the one hand, it may be possible to argue *in a qualified manner* that, “There is some sense to the different colours. The very white people who would not be able to deal with solar exposure well, lived in the extreme north. The blacks lived in the equatorial regions” (Ross). But on the other hand, this would still need to be qualified by the fact that *such colour diversity would not be necessary as seen in comparison and contrast with the Americas*. Here we find from the icy cold of the most northern part of North America, south through the Americas into Central America and South America, there is the same broad type of temperature diversity as from Europe and south through West Asia and south into Africa. Yet (putting aside for these generalist purposes the issue of the relatively small admixed group of Fuegians in the far south of South America,) in broad terms, the Americas had Eskimos in the north-west, and Red Indians elsewhere. These red / brown Mongoloids covered the same type of temperature ranges without anything like the white to brown to black colour diversity of Europe to West Asia to Africa. *Hence if those of the Mongoloid secondary race of the same colour in the form of tertiary race Red Indians were used to cover this type of temperature range and distance in the Americas, it would have been possible for God to have likewise used just one brown skinned tertiary race inside a secondary race (like the Red Indian tertiary race inside the Mongoloid secondary race), or two tertiary races of the same secondary race (like the Red Indian tertiary race and Eskimo tertiary race inside the Mongoloid secondary race), to cover the same type of temperature and distance generality of Europe*

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<sup>415</sup> Ross, H., *The Flood*, 1990, Reasons To Believe, Pasadena, California, USA, (cassette audio recordings), Cassette 2, Side 1.

<sup>416</sup> See e.g., Volume 1, Part 2, Chapter 2.

<sup>417</sup> See e.g., Volume 1, Part 2, Chapter 19, section c.

*through to Africa. Therefore we here see that God has given this contrast in the Book of Nature between Europe to Asia to Africa and North America to Central America to South America, in order to point us to his supernatural actions in race creation.*

*The Table of Nations* tells us that the Australoids come from Shem via Elam (Gen. 10:22). Some of the Australoids simply have dark brown skin, and on the basis that the name of Noah means “copper” which can be a dark brown, this may simply reflect race creation by God with no reference to any particular curse. However, within the Australoid group, both the Dark Vedda and Melanesians can have skin between dark brown and black, and both the Australian Aboriginals and the Negritoes of South-East Asia and Oceania are black<sup>418</sup>. Given that we have already determined that the Biblical stories with reference to the colour word-plays necessitate the conclusion that the Hamitic cursing required that God added new genetic information and new genetic material to make both Canaan darker and Cush black, and design them to be servant races (Gen. 9:25-27); the implication is that God must have added new genetic material and new genetic information as part of the race creation of both Australoid groups that vary between darker brown and black (Dark Vedda & Melanesians), and also Australoid groups that are black (Australian Aboriginals & Negritoes of South-East Asia and Oceania). Certainly the Book of Nature indicates that these black Australoids have been among the most primitive and backward of any group discovered by the white man as a consequence of the Western European Empires advance to various portions of the globe. E.g., unlike their nearby more illustrious Australoid Dravidian or Australoid Elamite relatives, the Australoid Dark Vedda found in e.g., Ceylon or Sri Lanka, now number less than 1,000. They were a backward group which lived in caves and had a hunter-gatherer existence, being also deeply into heathen shamanism<sup>419</sup>. Thus these dark brown to black, and black Australoids, appear to have been cursed by God, both on general *Table of Nations* principles indicating the origins of the darkened Canaanites and black Cushites from Ham, and also through reference to the Book of Nature. However, the details of the cursing of these Australoids from Elam are not specifically recorded in Holy Writ.

But with some qualified reference to Ross’s point, “There is some sense to the different colours,” might one make the following *speculation*? Was it because e.g., the Australian Aboriginals adopted a satyr beast hunter-gatherer type existence, and so *lived like animals*, getting around as *half-naked savages*, God cursed them to become black? If so, on the one hand, this blackening thus shows God’s righteous anger and judgment at their disgusting hunter-gather cultural lifestyle. But on the other hand, it shows God’s mercy, since for these half-naked savages running around with boomerangs and spears in Australia, this skin colouration would be appropriate for the hotter parts of Australia.

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<sup>418</sup> See Volume 2, Part 5, Chapter 5, section d, “The Rainbow Racial Classification System,” *infra*.

<sup>419</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Vedda.”

(Part 5, Chapter 5) a] *The Table of Nations (Gen. 10):*

Key 5: *The Racial Universality of Noah's Three Sons.*

We have seen that the “eight” (I Peter 3:20) on Noah's Ark have a common ancestry to Hamitic north east Africans Negroids from Cush / Ethiopia (Gen. 10:6,7), Elamite Dravidian Australoids from Shem via Elam (Gen. 10:22); Mongoloids from Shem via Mash (Gen. 10:23; cf. 10:30), north African Mediterranean Caucasoids from Phut / Put / Libya and Mizraim / Egypt (Gen. 10:6); Semitic Mediterranean Caucasoids from Aram in south-west Asia (Gen. 10:22), and Japhetic Caucasian Caucasoids from West European Tarshish in Spain (Gen. 10:4). This common ancestry on *The Table of Nations* to e.g., black African Negroids (Gen. 10:7), dark brown Australoid Elamites (Gen. 10:22); light brown Semites of, for instance, “Eber” (Gen. 10:25); and white Caucasoids of Europe (Gen. 10:4), means that in Noah's family one has certainly gone far enough back to also have the common ancestry for the rest of the human race.

On general *Table of Nations* principles, because Shem is the Great Patriarch of Asia, we can confidently say that the Mongoloid secondary race are Shemitic. And so too, on general *Table of Nations* principles, because Ham is the Great Patriarch of Africa, we can confidently say that the Capoid secondary race of South Africa are Hamitic. However, unlike the Chinese Mongoloid who had contact with the ancient world in connection with the Silk Route and so they are specifically mentioned on *The Table of Nations* with “Mash” (Gen. 10:23), and going “unto Sephar a mount of the east” (Gen. 10:30); by contrast, the Capoids of South Africa who are by far the least impressive of the five secondary races of mankind, maintained no such contact with the Mediterranean world, and so they are not, as best I can tell, specifically mentioned on *The Table of Nations*, which amidst many genealogical gaps, is largely, though not exclusively, focused on groups in contact with the Mediterranean world of Holy Moses' day in the 15th century B.C. . (Although as discussed at the *Rainbow Racial Classification System* in Part 5, Chapter 5, section d, *infra*, they appear to have been made by God in an act of race creation from either a predominantly or exclusively Negroid group via Cush.)

The Capoid secondary race divides into two tertiary races, to wit, the Hottentots, and Kalahari Bushmen (or Bushmen, or Bushman). The similarity of their physiognomy with Negroids indicates that in some sense the Capoids and Negroids are two separate Cushite branches (although as discussed in the *Rainbow Racial Classification System*, *infra*, the greater details of this are presently unclear). And in addition to general *Table of Nations* principles identifying the Capoids as Hamitic; as discussed in Volume 1, we also have the testimony of a global world-wide distribution of locally corrupted accounts of Noah's Flood<sup>420</sup>. And this includes the fact that the “Hottentots of South Africa believe they are descended from Noh and Hingnoh while the Nama Hottentots have a deluge story ...<sup>421</sup>.” Here the Hottentot usage of “Noh” is strikingly similar to the Greek

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<sup>420</sup> Vol. 1, Part 2, Chapter 16, section b, “Some Flood Stories from around the world.”

<sup>421</sup> Frederick A. Filby's *The Flood Reconsidered*, *op. cit.*, pp. 50-51,53.

form of “Noah” found in the Greek Septuagint and Greek New Testament, which is *Nōe* (e.g., Matt. 24:37,38), and also the Latin form found in the Latin Vulgate, which is *Noe* (e.g., Matt. 24:37,38). E.g., when translating Gen. 10:1 from both the Greek and Latin, as closely as possible to the translation of the Hebrew found in the Authorized Version, we read at the start of *The Table of Nations* in the Greek Septuagint and Latin Vulgate, “these are the generations of the sons of Noe (Greek, *Nōe*; Latin, *Noe*), Sem, Cham, Japheth, and unto them were sons born after the flood” (Gen. 10:1, LXX & Vulgate). Thus when this Hottentot usage of descent from “Noh” is considered in conjunction with the Hottentot flood story, this shows a clear cultural preservation among the Capoids of the basic story of Noah’s Flood with descent from Noah. This reference to “Noah” is also of some note when we consider the “seventy” outer disciples (Luke 10:1,17) in Part 5, Chapter 5, section a, Key 7, *infra*.

The racial universality of Noah’s three sons, also reminds us that God’s will for racial segregation and the preservation of the races through e.g., a general prohibition on racially mixed marriages, are not merely provincial, but universal, moral precepts.

(Part 5, Chapter 5) a] *The Table of Nations (Gen. 10):*  
Key 6: *Master & Servants Races.*

As previously discussed, in Genesis 9:20-27, Ham sinned, and Canaan was cursed. This is therefore clearly a racial curse as it goes from the progenitor Ham to his son, Canaan, for Holy Noah says, “Cursed be Canaan” (Gen. 9:25). Hence the *Curse on Canaan* is a manifestation of the *Curse on Ham*. And as seen by the colour codes in which “Ham” is “black,” this means that the words, “Canaan shall be his servant,” may apply to Hamitic Negroes as much as Hamitic Canaanites, in terms of being servant races to either the Semitic Jews or Japhetic whites. We also see this Hamitic curse manifested in nature with, for instance, the generally lower IQs of the Negroes.

Thus the racial curse on Ham goes to both Hamitic Canaanites (Gen. 10:15-19) and Hamitic Negroid Cushites (Gen. 10:6,7), who may be properly made servant races by the white-skinned Japhethites (Gen. 9:27) or olive-skinned Jewish Semites (Gen. 9:26; Matt. 15:21-28; Mark 7:24-30); but the north African Mediterranean Caucasoid Hamites are not included in this curse. And thus e.g., Hamitic Egypt was a great power in ancient times. Thus the white-skinned son, Japheth, and the olive-skinned Shem are blessed, and the black skinned Ham and his darkened-skinned son, Canaan, are cursed (Gen. 9:25-27).

The Anglican Canon of York (from 1885) Canon Andrew Fausset (d. 1910), says, “In Ham’s sin lies the stain of the whole Hamitic race, *sexual profligacy*<sup>422</sup>,” of which an

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<sup>422</sup> Fausset’s *Critical and Expository Bible Cyclopeda* (undated, c. 1910), *op. cit.*, pp. 108-111, “Canaan,” at p. 108.

obvious modern day example is the spread of AIDS in black Africa<sup>423</sup>. This issue of “sexual profligacy” referred to by Canon Andrew Fausset, is seen in the story of the *Cursing of Ham* as manifested in the *Cursing of Canaan* in Gen. 9:18-27. Here we learn that Ham sodomized his dead-drunk father, Noah (Gen. 9:20-23), for “Ham ... saw the nakedness of his father” (Gen. 9:22), and we find from elsewhere that the terminology of “see her nakedness, and ... see his nakedness” (Lev. 20:17) refers to sexually knowing a person. Ham and his son Canaan are cursed (Gen. 9:24-27), and since in the colour word-plays “Ham” means “black,” this indicates that black skin was part of this curse, so that the black “skin” of the “Ethiopian” is used as a symbol of “evil” in Jer. 13:23, and the curse includes and goes to the black-skinned Cushitic races.

Given that Ham was the progenitor of various Hamitic races (e.g., Gen. 10:6), he was evidently a bi-sexual i.e., he sometimes engaged in homosexual acts, and sometimes engaged in heterosexual acts. The condemnation of Ham’s homosexual acts of sodomizing his father with a resultant Hamitic curse on Canaanites and Cushites, is thus like the later story of Sodom and Gomorrah (Gen. 18 & 19), in that it is a warning of God’s displeasure at all unnatural acts. The fact that when “Noah awoke,” evidently with a sore and moist groin, “and” so deductively “knew what” Ham “had done unto him” (Gen. 9:24), implies that the bisexual Ham was a known sodomite, and that sodomy with man and / or beast was thus occurring in antediluvian times and / or on Noah’s Ark between Ham and a beast. If the former possibility, we must ask why then was Ham taken onto the Ark? The answer must be that he repented from such homosexual sin, but later returned to it. Or if the latter possibility, possibly Ham sodomized a dog on board Noah’s Ark, and this might be another element of the “dog” terminology in Deuteronomy 23:17 & 18. In this passage, there is a Hebraic poetical parallelism used for “sodomite” and “dog,” and in part this may allude to the homosexual doggie position; and in part this may allude to the idea that Ham sodomized a dog on board Noah’s Ark. In this context, it is surely noteworthy that an ancient Jewish interpretation links Canaan being made “dark-skinned” and Ham “black-skinned” with Ham sodomizing a dog, as found in both the *Midrash Rabbah* (chapter 36 on Genesis 9:24,25) and also the *Talmud* (Sanhedrin 745 at 108b Gemara).

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<sup>423</sup> See Part 1, “Doctrinal Principles used in this commentary,” 7b) “God’s specific judgements: God as primary and/or secondary cause;” in my book, *The Roman Pope is the Antichrist* (Printed by Officeworks at Parramatta in Sydney, Australia, 2006, 2nd edition 2010), With a Foreword by the Reverend Sam McKay, Secretary of the Protestant Truth Society (1996-2004) (<http://www.gavinmcgrathbooks.com>). E.g., I state, “In Africa, AIDS is most commonly contracted from the *forbidden lust’n’blood* of promiscuous heterosexual sex, with associated bleeding as a consequence of concomitant venereal disease open sores on the male penis and/or female vagina; although a less common way may be the *forbidden lust’n’blood* of heterosexual anal sodomy. In Western countries, AIDS is most commonly contracted either from infected needles by those involved in the *forbidden lust’n’blood* of drug abuse using an infected drug’s needle; or from the *forbidden lust’n’blood* associated with homosexual oral sodomy or anal sodomy.”

Hence in looking at some Jewish Rabbinical views, we read in *Midrash Genesis*, (final form c. 400-600 A.D.) at 36:7-8, “Rabbi Berekiah said: Noah grieved very much in the Ark that he had no young son to wait on him, and declared, ‘When I go out I will beget a young son to do this for me.’ But when Ham acted thus to him [in Gen. 9:23], he exclaimed, ‘You have prevented me from begetting a young son to serve me,’ therefore that man [your son, Canaan] will be a servant to his brethren!’ ... Rabbi Huna also said in Rabbi Joseph’s name: You have prevented me from doing something in the dark, therefore your seed will be ugly and dark-skinned. Rabbi Hiyya said: Ham and the dog copulated in the Ark, therefore Ham came forth black-skinned while the dog publicly exposes its copulation [this may be another element of “dog” in Deut. 23:17,18, *supra*]. Rabbi Levi said: This may be compared to one who minted his own coinage in the very palace of the king, whereupon the king ordered: I decree that his effigy be defaced and his coinage cancelled. Similarly, Ham and the dog copulated in the Ark and were punished” i.e., by being “black-skinned” with reference to negroes from Cush (Rabbi Hiyya, *supra*), and having “seed” that was “ugly and dark-skinned” (Rabbi Huna in Rabbi Joseph’s name, *supra*) in a reference that includes “that” Canaan (Rabbi Berekiah, *supra*)<sup>424</sup>.

And the Jewish Talmud (final form c. early 3rd century A.D.)<sup>425</sup>, says at Sanhedrin 108b, “Our Rabbis taught: Three copulated in the ark, and they were all punished - the dog, the raven, and Ham. The dog was doomed to be tied, the raven expectorates [his seed into his mate’s mouth] and Ham was smitten in his skin.” And a historically modern Jewish footnote says in explanation of “Ham was smitten in his skin” (Talmud), “I.e., from him descended Cush (the negro) who is black-skinned<sup>426</sup>.”

And so this appears to be the reason as to why Christ calls Hamitic Canaanites “dogs” in Matthew 15:26 and Mark 7:27, i.e., because their progenitor Ham was a bisexual, and so to the extent that he engaged in sodomy he was in the words of Deuteronomy 23:18, a “dog.” Thus any attack on the God decreed racial order, such as seen in e.g., the post World War II racial desegregation movement in the United States of America, or the abuse and misuse of the immigration and emigration policy by post World War Two governments to flood Western lands with coloured, in the longer run, must and has, inexorably lead to a diminution in, and indeed has resulted in the removal at a legal level of, stigmas against the vile and abominable sin of sodomy.

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<sup>424</sup> Freedman, H. & Simon, M. (Editors), *Midrash Rabbah*, with a Foreword by Rabbi I. Epstein, in ten volumes (1939), Vol. 1, Soncino Press, London, UK, 1939, p. 293, *Midrash Genesis, Genesis (Bereshith) 36:7-8* (emphasis mine).

<sup>425</sup> Epstein, I (Editor), *Hebrew-English Edition of the Babylonian Talmud*, Translated in English by H. Freedman, Soncino Press, New York, USA, 1987, Sanhedrin 745 at 108b Gemara.

<sup>426</sup> *The Babylonian Talmud on line* (<http://halakhah.com/>), link to “Sanhedrin” at “34e Sanhedrin 93a-113b” (<http://halakhah.com/rst/nezikin/34e%20-%20Sanhedrin%20-%2093a-113b.pdf>).

We see some of these key elements of Gen. 9:20-27 brought together in some relevant stories in the holy Gospel of Saint Matthew. For in Matthew 8:5-13 a white Japhethite centurion of the white supremacist Roman Empire petitions Christ for the healing of his servant. He is a humble man, who says, "Lord, I am not worthy that thou should come under my roof: but speak the word only, and my servant shall be healed." And in analogy referring to Christ's power, this Gentile says very Genesis 9:27 Japhetic like things such as, "I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." And Christ commends the faith of this Japhethite Gentile. But then in Matthew 15:21-28 a Gentile woman of the accursed Canaanitish race comes to him, desiring the healing of her daughter; but does so in a spirit that seeks some kind of racial equality with the Jews of the land. She suffers from the sin of opposing those forms of racial discrimination that God has ordained in such passages as Genesis 9 & 10. Hence Jesus says to her, "It is not meet to take the children bread, and to cast it to dogs." And it is only when this Hamitic "dog" accepts the teaching of Genesis 9:26, "Blessed be the Lord God of Shem; and Canaan shall be his servant;" as seen in her words, "Truth Lord: yet the dogs eat of the crumbs which fall from their masters' table;" i.e., this is the Semitic master race of Genesis 9:26 being referred to; will our Lord say to this Hamitic Gentile, "O woman, great is thy faith: be it unto thee even as thou wilt."

It is also to be observed that in Gen. 9:27, "God shall enlarge Japheth," has multiple fulfillments, including, though by no means limited to, the expansion under the British Empire of Japhethites to form settlements in Australia, New Zealand, Canada, and the United States of America, so that these lands may now be properly designated as lawfully belonging, under God, to the white Caucasians. For "Thus saith the Lord of hosts, ... I have made the earth, the man and the beast that are upon the ground, by my great power and by outstretched arm, and have given it unto whom it seemed meet unto me" (Jer. 27:4,5). For "the earth is the Lord's" (Ps. 24:1); and "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:33)

The Japhetic blessing of Gen. 9:27 is not contextually limited to any one group of Japhethites. Thus it does *not apply only to* e.g., "Anglo-Celts," or "Germans," or "Anglo-Saxons," or "Britons," or "ancient Greeks" etc., but *to all* white Caucasian or Aryan peoples. However, in looking at its fulfillment in the settlement of countries such as e.g., Australia, New Zealand, Canada, and the USA, it is clear that under the British Empire, a discernible preference went to Protestants; so that God's Directive will for white settlement of these lands was met under his Directive will with a clear predominance and cultural celebration of religiously conservative Protestantism.

Thus e.g., in *Brown's Bible*, Josiah Porter (1823-1889), author of *Five Years in Damascus, Handbook of Syria & Palestine, et al*, and a contributor to the *Encyclopedia Britannica*, says at Gen. 9:25-27, "... Canaan appears to be mentioned as the representative of the whole Hamitic race with which the Israelites came specially into contact. The whole prophecy has been remarkably fulfilled in the history of mankind ... . The Hamites as a race have been 'servants of servants.' i.e., ... they have been in a

state of *perpetual servitude* under the Shemitic Israelites, and the Japhetic Greeks, Romans, and Saxons. Japheth has been enlarged. His descendants occupy at this day [in the mid to late nineteenth century] the territories of Shem, and constitute the leading nations of the civilized world<sup>427</sup>.” I would not entirely agree with Porter’s comments here at Gen. 9:25-27 since I consider that contextually the Hamitic curse is limited to Canaan, and through reference to the colour word-plays on “Ham” and “black,” the black Cushites or negroes. Thus when Porter says “Hamites ... have been in a state of *perpetual servitude* under the Shemitic Israelites,” I ask, “Were not the Israelites also slaves under the Hamitic Egyptians (Deut. 5:12-15)?” Nevertheless, Josiah Porter is certainly correct to see fulfillments of this in *some* Hamites, namely, the Canaanites and Cushites, and certainly correct to see that there have been multiple fulfillments of Gen. 9:27 as “Japheth has been enlarged” (Porter).

Or Robert Jamieson (1802-1880) of the *Jamieson, Fausset, & Brown Bible commentaries*, a Presbyterian who remained with the *Established Church of Scotland* at the time of the Disruption in 1843 resulting in the *Free Church of Scotland*, and who thereafter was Moderator of the *Church of Scotland* in 1872 (at St. Paul’s Glasgow), comments on Gen. 9:25-27. In doing so, writing just before he was elevated to the position of Presbyterian Moderator, he says: “‘cursed be Canaan’ [Gen. 9:25] – this doom has been fulfilled in ... the slavery of the Africans, the descendants of Ham. ... ‘Blessed be the Lord God of Shem’ [Gen. 9:26] – rather ‘blessed of Jehovah, my God, be Shem’ – an intimation that the descendants of Shem should be peculiarly honoured in the service of the true God – his church being for ages established amongst them (the Jews), and of them concerning the flesh Christ came. They got possession of Canaan, the people of that land being made their ‘servants’ [Gen. 9:25] either by conquest, or like the Gibeonites by submission [Josh. 9; Judg. 1; II Sam. 5; I Kgs 9:20,22 cf. 5:14,16] ... . ‘God shall enlarge Japhet [/ Japheth, Gen. 9:27]’ – pointing to a vast increase in posterity and possessions. Accordingly his descendants have been the most active and enterprising, spread over the best and largest portion of the world ... . [And] ‘he shall dwell in the tents of Shem’ [Gen. 9:27] – a prophecy being fulfilled at the present day [around 1871 A.D.], as in India British government is established, and the Anglo-Saxons,” or for the British Empire more accurately, the Anglo-Celts; and in general, more accurately, the Japhethites i.e., white Caucasian Caucasoids, “being ascendant from Europe to India,” and “over the [North] American continent. What a wonderful prophecy in a few verses! ... II Pe[ter] 1:19<sup>428</sup>,” which reads, “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.”

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<sup>427</sup> *Brown’s Bible (1778), op. cit.*, [undated mid to late nineteenth century] at Gen. 9:25-27.

<sup>428</sup> *Jamieson’s Critical & Explanatory Pocket Bible* [undated, 1871], *op. cit.*, at Gen. 9:25-27, p. 12B.

Or in *Halley's Bible Handbook* (1965), Henry Halley (1874-1965) a Minister of the *Disciples of Christ* in the United States of America<sup>429</sup>, says under the heading of "Genesis 9:18-28 Noah's Prophecy," the following. "Descendants of Ham to be servant races. Shemites to preserve knowledge of the true God; Japhetic races to have largest portion of the world, and to supplant Semitic races as teachers of God. It was fulfilled when Israelites took Canaan, Greeks took Sidon, and Rome conquered Carthage; and ever since Japhetic races have dominated the world, and have converted to the God of Shem, while Semitic races have occupied a place of comparative insignificance and Hamitic races a place of servitude. An amazing forecast!"<sup>430</sup>

(Part 5, Chapter 5) a] *The Table of Nations (Gen. 10):*

*Key 7: Later Table of Nations Usage in Scripture.*

The New Testament equates one's "nation" with one's "race" (Greek, *genos*). Thus the "woman of Canaan" (Matt. 15:22), a descendant of Noah's son Ham via Canaan (Gen. 10:6,15-19), is described by Greek, *genos*, which is etymologically related to our English word "gene" (which comes via the French, *-gène*<sup>431</sup>), in Mark 7:26 as "a Syrophenician by nation" (AV) which could also be rendered, "a Syrophoenician by race" (ASV). Likewise, Greek *genos* can be fairly translated in Gal. 1:14 as St. Paul referring to Jews "in mine own nation" (AV) or "among my countrymen" (ASV) or "in my race" (ASV footnote); and in II Cor. 11:26 as meaning St. Paul's "own" Jewish "countrymen" (AV & ASV) or "race" (ASV footnote) who are "Hebrews" and "Israelites" from "the seed of Abraham" (II Cor. 11:22), "Hebrews" being Semites from Noah's son Shem via Eber (Gen. 10:22,24)<sup>432</sup>. The fact that in Mark 7:26, II Cor. 11:26; Gal. 1:14, *genos* means "nation" or

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<sup>429</sup> "Henry Hampton Halley," *Wikipedia* ([http://en.wikipedia.org/wiki/Henry\\_Hampton\\_Halley](http://en.wikipedia.org/wiki/Henry_Hampton_Halley)). There are three main "Disciples of Christ" bodies, and Halley was in the one known as, "Christian Church (Disciples of Christ)," which "originated in the religious revival movements of the American frontier in the early 19th century" (*Encyclopaedia Britannica CD99, op. cit.*, "Disciples of Christ").

<sup>430</sup> *Halley's Bible Handbook* with the King James Version, by Henry H. Halley, 1927, 1959, 24th edition 1965, Zondervan, USA, p. 74.

<sup>431</sup> Douglas Harper's "Online Etymological Dictionary" (2001-2014) at "-gen," (<http://www.etymonline.com/index.php?term=-gen>).

<sup>432</sup> In here citing the American Standard Version (1901), I do not thereby mean to give any impression of it generally being a version of the same quality as the Authorized Version (1611), since as a package deal the AV is a vastly superior translation. Nevertheless, the issue here is not textual, and simply illustrates that one can render the same underpinning Greek in these two different ways. I would consider it appropriate for an AV Study Bible to have Mark 7:26 & Gal. 1:14 footnotes at "nation" saying, "Or, 'race';" and a II Cor. 11:26 footnote at "countrymen" saying, "Or, 'race'."

“countrymen,” while simultaneously meaning “race,” is a New Testament manifestation of the fact that from the Biblical perspective “nations” are racial “families” (Gen. 10:32).

It is also clear that to understand something like the “woman of Canaan” (Matt. 15:22) requires an understanding of *The Table of Nations* with reference to e.g., the Hamitic Canaanites (Gen. 10:15-19), and associated understanding of Gen. 9:25,26, “And” Noah “said, Cursed be Canaan ..., Blessed be the Lord God of Shem; and Canaan shall be his servant.” And as with the Matt. 15 & Mark 7 passage, to understand e.g., St. Paul’s words, “Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I” (II Cor. 11:22), requires an understanding of *The Table of Nations* with reference to the Semitic group from “Eber” (Gen. 10:24,25), associated Semitic blessing of Gen. 9:26, and descent of the “Eber” or Hebrew group (Gen. 11:14,15) as preserved at the Tower of Babel through to Abraham (Gen. 11), who sired the Jewish race.

A number of elements of *The Table of Nations* in Genesis 10, are regarded as *required knowledge* for understanding certain elements of later Biblical passages e.g., Ps. 72:10 and the three wise men of Matt. 2:1-12 in connection with the Epiphany. The Epiphany is remembered in the Anglican 1662 *Book of Common Prayer* on the Feast of the Epiphany, or the Manifestation of Christ to the Gentiles on 6 January, and thereafter on subsequent Epiphany Sundays until the Sunday called Septuagesima, or the third Sunday before Lent. The *twelve days of Christmas* go from December 25 (Christmas Day), and in the 1662 *Book of Common Prayer* the Collect for Christmas Day is used for every day till New Year’s Eve, and it follows after the Collect for the day where that is a red letter day, such as occurs during the *twelve days of Christmas* with the second day of Christmas (26 Dec., St. Stephen’s Day), the third day of Christmas (27 Dec., St. John the Evangelist’s Day), and the fourth day of Christmas (28 Dec., The Innocents’ Day). And this Collect is also used on the Sunday after Christmas. Thus for *the first six days of Christmas*, the Christmas theme is kept alive in the Collect, “Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit: through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.” Then on the eighth day of Christmas (1 Jan., Circumcision of Christ), a different Collect with lessons is used, and this same Collect and lessons are used for every day after (e.g., on the second Sunday after Christmas for Communion, although different readings are provided for Mattins and Evensong on this Sunday,) up till, and including, the twelfth day of Christmas, which is the Eve of Epiphany (5 Jan.). The Gospel reading for *Circumcision of Christ* at Holy Communion is Luke 2:15-21, and thus for *the last six days of Christmas*, the Christmas theme is kept alive in the Gospel reading of *The Communion Service*. Since *the twelfth day of Christmas is the Eve of Epiphany*, and Epiphany may be remembered from the Eve of Epiphany, it follows that the twelve days of Christmas includes within them a memory of the Epiphany.

Hence it is entirely appropriate, for example, for some Christmas Cards to show a picture of the three wise men. And if so, these three Gentile kings are properly depicted in racial terms with one being a white Caucasian, one a brown Semite, and one a black

negro. For as I state in some greater detail in the Dedicatory sermon for Volume 4 of my textual commentaries on Matt. 26-28 (Accession Day of Queen Elizabeth II, 2012), "... in Matthew 2 we learn of 'wise men' whom we count to be three in number because they presented three gifts. And ... we know from Ps. 72:10 as found in the Matt. 2 typology pointing to similar, but numerically larger things after the Second Advent, in which white Japhetic kings from the Gen. 10:4,5 Tarshish and isles of the Gentiles, a brown Semitic king from the Gen. 25:3 Sheba, and a black Hamitic king from the Gen. 10:7 Seba, will bring presents to Christ; that at the First Advent the three wise men were a white Japhetic king, a brown Semitic king, and a black Hamitic king ...<sup>433</sup>." Without now considering this matter further, the salient point is that, among other things, some basic racial principles from *The Table of Nations* are required knowledge for understanding this.

Let us also further consider this principle with respect to: Isa. 66:19; the "seventy" outer disciples of Luke 10:1,17; the evangelism of Acts 8 & 10; and the first four seals of the seven seals in Rev. 6:2-8.

In the context of "new heavens and the new earth" (Isa. 66:22; cf. Rev. 21:1), the Psalm 72:10 kings which are white Japhetic, light brown Shemitic, and black Hamitic, as typed by the three wise men at Christ's First Advent in Matthew 2, will offer gifts to Christ; and those drawn from these same three racial groupings described in Isaiah 66:20 as representing "all nations" (cf. Rev. 21:24,26; 22:2), shall regularly "worship" "the Lord" (Isa. 66:23) in "the holy city, new Jerusalem" (Rev. 21:2). Notably then, the division of "all nations" (Isa. 66:22) is also explained in some relevant racial terms in the preceding verse where we read of "the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off ..." (Isa. 66:19). Without now distinguishing between types and greater fulfilments after the Second Advent in all the associated relevant verses of the wider passage in Isa. 66, as would be necessary in considering the greater meaning of the wider passage that this verse come from, for our immediate purposes what is relevant is the racial imagery relative to Gen. 9 & 10.

In Isa. 66:19, we have a world-wide picture of "Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan." On *The Table of Nations*, "Tarshish" (Isa. 66:19) is found as white Japhetic Spain (Gen. 10:4); "Lud" (Isa. 66:19) as light brown Semitic "Lud" (Gen. 10:22) or "Lod" in Canaan (I Chron. 8:12); "Tubal" (Isa. 66:19) as white Japhetic "Tubal" or Thebes in Greece (Gen. 10:2); and "Javan" (Isa. 66:19) as white Japhetic Greece (Gen. 10:4). Therefore, except for "Pul," all these nations are immediately cross-referable to *The Table of Nations*. Perhaps that is why "Pul" in Isa. 66:19 was altered in the Greek Septuagint and Latin Vulgate. In the Septuagint this was changed to Greek,

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<sup>433</sup> "King James Version – Vol. 4 Textual Commentary (Matt. 26-28)," Accession Day Queen Elizabeth II 1952-2012 (6 Feb. 2012), Mangrove Mountain Union Church, N.S.W., Australia; recording at <http://www.sermonaudio.com/kingjamesbible>; printed copy in my Textual Commentaries, Vol. 4 (Matt. 26-28)," (Printed by Officeworks at Parramatta in Sydney, New South Wales, Australia, 2012,) "Appendix 5: Dedication Sermon" (<http://www.gavinmcgrathbooks.com>).

“*Phoud*,” or in some Greek versions to “*Phouth*”<sup>434</sup> i.e., Hamitic “Put” (I Chron. 1:8) or “Phut” (Gen. 10:6). And in the Latin Vulgate this verse becomes, for the Hebrew, “to Tarshish” (AV), the Latin, “*ad (to) gentes (the Gentiles) in (in) mari (the sea)*” i.e., “to the Gentiles in the [Mediterranean] sea [area];” for the Hebrew, “Pul” (AV), Latin, “*in (in) Africa (Africa)*” i.e., “in Africa;” for “and Lud,” Latin, “*in (in) Lydia (Lydia)*” i.e., “in Lydia;” for the Hebrew “Tubal,” Latin, “*in (into) Italiam (Italy)*” i.e., “into Italy;” and for the Hebrew “Javan” (AV), Latin, “*Graeciam (Greece)*.” The Latin Vulgate’s “Africa” is non-committal on the specific identity of “Pul,” but clearly considers it is in Hamitic Africa. Thus the Hebrew “Pul” becomes “Phut” (Gen. 10:6) in the Greek Septuagint, and “Africa” in the Latin Vulgate. And in historically modern times, we find the Hebrew “Pul” as altered in the Greek Septuagint, is adopted and applied to the Libyan tribes by the *New International Version*.

However, there is no good textual argument against the Hebrew Masoretic text which reads *Puwl* i.e., “Pul” (AV); and so one cannot simply set it aside and capriciously follow the Greek Septuagint reading, as does the *New International Version*. In the Jewish Targum, Pul is identified as Philae - an island of Upper Egypt that Strabo calls “a common abode of Ethiopians and Egyptians” (17:1:49)<sup>435</sup>. Philae on the Nile, is “on the frontier of Ethiopia and Egypt”<sup>436</sup>. It is a modern tourist site, being an island in the Nile River, c. 11 kilometres or c. 7 miles south-west of Aswan, and near the modern Aswan Dam<sup>437</sup>. Its interest to Egyptology includes the fact that on Philae has been found the latest known example of an Egyptian text in the demotic script, dating to 425 B.C.; and also the latest known example of Egyptian hieroglyphs, found in a rock inscription dating to 394 B.C.<sup>438</sup>. Philae was known to be held in high regard by both Egyptians and Ethiopians of ancient times. “Philae” is derived from the Greek form, *Philai*, and it was known in ancient Egyptian as *Paalek (Paaleq)*, and in Coptic is *Pilak*, meaning “End” or “Remote Place.” It is mentioned by a number of ancient writers e.g., Strabo (64/3 B.C. to after 23 A.D.), Pliny the Elder (23 A.D. to 79 A.D.), and Ptolemy (flourished 127-145 A.D.)<sup>439</sup>. In Hebrew,

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<sup>434</sup> “*Phouth*” is used in e.g., Codex Sinaiticus (4th century, London, UK) (Rahlfs-Hanhart’s Septuagint).

<sup>435</sup> Delitzsch, F., *Biblical Commentary on the Prophecy of Isaiah*, T. & T. Clark, Edinburgh, Scotland, UK, 1892, Vol. 2, p. 467.

<sup>436</sup> Eadie, J., *Commentaries on the Prophecies of Isaiah*, Edinburgh, Scotland, UK, 1865, Vol. 2, p. 475.

<sup>437</sup> See *Atlas of the Early Christian World*, Nelson, London, England, UK, 2nd edition 1959, Map 17 (Philae).

<sup>438</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Writing: Systems of Writing: Hieroglyphic Writing: Demotic Script” (demotic script); & “Writing: Systems of Writing: Hieroglyphic Writing: Development of Egyptian hieroglyphic writing: Christianity and the Greek alphabet” (hieroglyphic writing).

“Pul” (Isa. 66:19) is פּוּל / *Puwl*. Hebrew read from left to right. Let the reader note the dot in the first Hebrew letter, since if this pointing is absent, so that it looks like פ, then it is pronounced “ph” / “f.” Hence on such repointing together with a revowelling e.g., ancient “Joppa” in the Bible becomes “Jaffa” in the modern State of Israel. And so too, the basic Hebrew פּוּל / *Pwl* (in which the vau / “w” is only a vowel pointer), could with a different vowelling and pointing that made it “sound more Semitic” relative to e.g., the Hebrew form of the name of “Pul” who was a “king of Assyria” (II Kgs 15:19; I Chron. 5:26), have been brought into the Hebrew from e.g., Greek Φιλαι / *Philai*, or from the “Paal” of Egyptian *Paalek*.

Isaiah prophesied in the time of four kings, “Uzziah, Jotham, Ahaz, and Hezekiah” (Isa. 1:1), and on the PRECISE Chronology discussed in Part 5, Uzziah reigned 800-749 B.C., Jotham reigned 748-733 B.C., Ahaz reigned 733-718 B.C. (733-720 sole king; 720-718 coregent); and Hezekiah reigned 720-692 B.C. (720-718 co-regent; 718-692 sole king). However, there is dispute about how early one can date occupation by man at Philae. Though neither the *Encyclopedia Britannica* nor *Wikipedia* give even the slightest hint of dating disputes; reflecting such disputes e.g., the *Encyclopedia Britannica* (1999) says that at, “Philae ... the earliest structures known are those of Taharqa [ / Taharka] (reigned 689-664 BC), the Cushite 25th-dynasty pharaoh<sup>440</sup>.” By contrast, *Wikipedia* (2014) places these five Egyptian Dynasties later, saying, “The most ancient” structure built “was a” heathen “temple for Isis, built in the reign of Nectanebo I [the first king of the 30th Dynasty] during 380-362 BC;” and *Wikipedia* also includes the following picture.



Ancient pagan temple of Philae in Egypt<sup>441</sup>.

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<sup>439</sup> “Philae,” *Wikipedia* (<http://en.wikipedia.org/wiki/Philae>); & *Encyclopaedia Britannica CD99, op. cit.*, “Philae.”

<sup>440</sup> *Ibid.*

<sup>441</sup> “Philae,” *Wikipedia, op. cit.*, picture of Pagan Temple of Philae in Egypt, from “Goodyear Archival Collection” in the Brooklyn Museum Archives, New York, USA.

Before it was moved from its original site, tourists looking at the pagan temple of Isis on the Island of Philae, had to get there by boat because the waters arose in the area beyond the later Aswan Dam.



Tourists visiting a pagan temple at Philae in 1908<sup>442</sup>.

In terms of archaeology at Philae (24° 01' North & 32° 53' East), a small number of artifacts have been found from Egyptian Middle Kingdom (from mid 11th Dynasty to end of 12th Dynasty). As discussed in Volume 2, Part 6<sup>443</sup>, while there are great disputes over what is the best synchronization of Egyptian chronology with the Biblical chronology, on the PRECISE Chronology that I regard as the best such synchronization, the Exodus of the 15th century B.C. occurred in the Egyptian 13th Dynasty. Given that the Middle Kingdom is pre-Exodus in the 15th century B.C., we cannot doubt that these Middle Kingdom artifacts from the Island of Philae come from well before Isaiah's time.

However, these Middle Kingdom artifacts are themselves the subject of diverse possible speculations. One view is that it indicates ancient human occupation with Egyptian cultural contact from at least the time of the New Kingdom. Another view is that the blocks which contain inscriptions from the New Kingdom, may have been brought to Philae at a much later time for recycle usage as repair materials. Similar issues exist with regard to a monument of Taharka; and also a heathen altar dedicated to Taharka (as "Amen of Takompso," with reference to a town whose location is not presently known). Hence the *Encyclopedia Britannica* (1999), *supra*, evidently interprets this to mean occupation during the reign of Taharka in the first half of the 7th century B.C., whereas *Wikipedia* (2014) evidently interprets this to mean blocks from the earlier time of

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<sup>442</sup> Carter, M., "Sailing Down to Philae," *Archaeological Diggings*, Vol. 16, No. 1, Feb. / March 2009, pp. 8-13 at p. 10 (Kiosk Temple of Philae, Egypt, 1908, by Stereo-Travel Company, S10/08 Philae, Image 9656, Brooklyn Museum Archives, New York, USA).

<sup>443</sup> See Part 6B, Chapter 3.

Taharka were later brought to Philae not earlier than the 4th century B.C. during the reign of Nectanebo I. And both *Encyclopedia Britannica* (1999) and *Wikipedia* (2014) evidently interpret the New Kingdom artifacts as having been brought there as recycled repair rubble no earlier than their earliest dates. Both the *Encyclopedia Britannica* (1999) which considers the earliest structures at Philae date from the Egyptian 25th Dynasty, and *Wikipedia* (2014) which considers the earliest structures at Philae date from the Egyptian 30th Dynasty, are so sure that their interpretation is correct, that they make no reference to any alternative views or any dispute of archaeological interpretation at Philae. E.g., Bard (1999) claims, “The earliest building definitely belonging to Philae is a modest 26th Dynasty kiosk, with columns inscribed in the name of Psamtik II.” So does human occupation at Philae date from the Middle Kingdom (mid 11th Egyptian Dynasty to end of 12th Dynasty), the Egyptian 25th Dynasty, Egyptian 26th Dynasty, Egyptian 30th Dynasty, or some other time? Disputed questions include: Do the Middle Kingdom artifacts indicate that later occupiers built on the earlier sites, demolishing Middle Kingdom buildings and leaving these artifacts as scrap; or were the Middle Kingdom artifacts brought to Philae at a later time for recycle usage as repair materials? If they were brought to Philae at a later time for recycle usage as repair materials, was this in e.g., the 8th century B.C., in which instance, later occupiers built on the earlier sites, demolishing 8th century B.C. buildings and leaving these artifacts as scrap; or in the 7th or 6th etc. century B.C.? Did the invading Kushites establish a military stronghold at Philae or not? How does one account for mudbrick houses located in trenches in between stone foundations at Philae and later pagan temples there?<sup>444</sup>

As with the issue discussed in Volume 2, Part 6, with regard to ongoing disputes over what is the best synchronization of Egyptian chronology with the Biblical chronology, the issue of when Philae has been occupied by man is open to interpretation that includes matters of relevance to one’s view of the 39 canonical Old Testament books and 27 canonical New Testament books of the Holy Bible. Thus I maintain inside a religiously conservative Protestant Christian paradigm, that the Book of Isaiah was written by the prophet Isaiah in the 8th to early 7th centuries B.C., and that Isaiah 66:19 refers to “Pul” (infallible Bible); and to this, I bring what is a reasonable Protestant interpretation, namely, that the most natural place to identify “Pul” is Philae, and that a negro presence is indicated on the general principles of the usage of a Japhetic, Hamitic, and Semitic representative. Hence I consider this indicates that the human occupation of Philae must have existed by at least the early part of the 7th century B.C., and included Ethiopians. While this does not resolve all the disputes about Philae, it does e.g., rule out to my mind, claims of man’s occupation being later than this time. By contrast, a fellow religiously conservative Protestant who considered “Pul” was “Put” would disagree with my conclusion, though consider it a valid possibility; whereas a religious liberal who claims Isaiah had two or three authors, or a secularist, would all claim that my methodology was unsound. That is because religiously conservative Protestants and

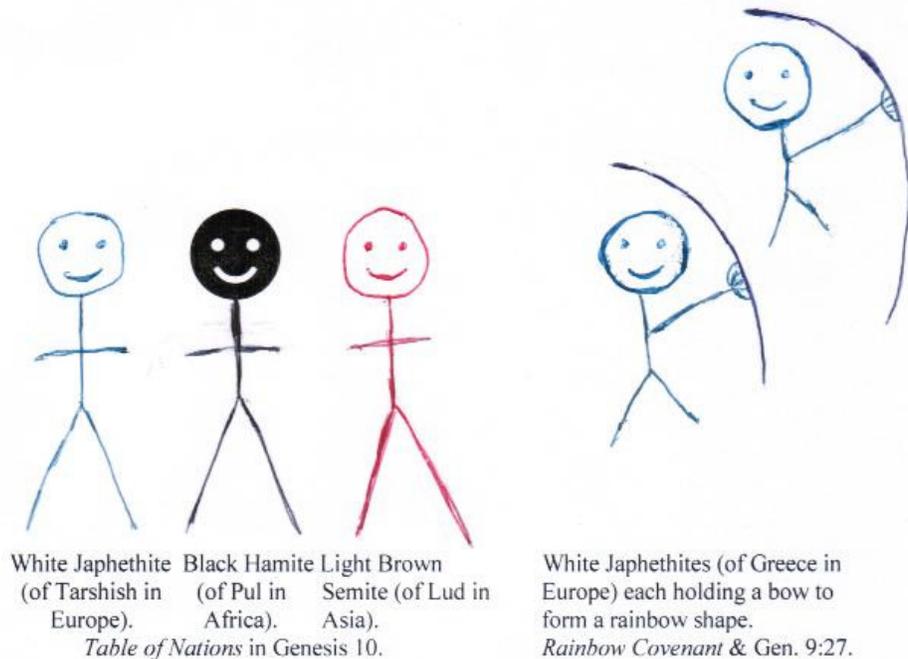
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<sup>444</sup> Cf. Bard, K.A. (Editor), *Encyclopaedia of the Archaeology of Ancient Egypt*, Routledge, Oxon, UK, & New York, USA, 1999, p. 617 (google books).

others cannot agree on what is plausible evidence with respect to the Protestant Bible and archaeological interpretation.

Therefore, in the words of Isa. 66:19 referring to “the nations, ... Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan,” the artistic depiction is of a white Japhethite (“Tarshish” in Spain), a black Hamite (“Pul” or Philae in Egypt), and a light brown Semitic (“Lud” or Lod in Canaan); and then standing next to them, two white Grecian Japhethites (“Tubal” or Thebes, and “Javan” for Greece) each holding a bow. (We know from e.g., ancient Grecian statues, and Rabbi Eliezer’s comments on “Japheth” being “entirely white,” *supra*, that though like much of southern Europe, Greece later became racially admixed, at the time Isaiah wrote Greece was still white Caucasian or Aryan). While a Hebrew writing light brown Semite would probably draw these from right to left, as an English writing white Japhethite, I shall draw these from left to right. Thus let the reader consider the following simple “stick-figure” sketch to get “the big picture.”

Isaiah 66:19 *Table of Nations* racial universality: white, black, & red (Gen. 10);  
Rainbow Covenant (Gen. 9:1-17); & Japhetic master race blessing (Gen. 9:27).



As we can see in this picture, the white Japhethite, black Hamite, and light brown / red Semite portrays racial universality (Gen. 10); and the Japhethites holding two bows points to their military prowess in connection with their racial blessing as a master race (Gen. 9:27; cf. Matt. 8:9), and doubles to form a rainbow shape, relevant primarily to the Rainbow Covenant (Gen. 9:1-17), though also reminding us of the importance of arc shapes in understanding the location of various descendants on *The Table of Nations*.

Having now considered how some basic racial principles from *The Table of Nations* are required knowledge for understanding Ps. 72:10 with Matt. 2:1-12, and Isa.

66:19; let us now further consider this issue with regard to the “seventy” outer disciples of Luke 10:1,17.

*The Table of Nations* is relevant for understanding Jesus’ Ministry. Jesus’ outer-disciples totalled “seventy” (TR & AV). Jewish tradition holds there were “seventy original nations” (*Midrash Rabbah*, Leviticus 2:4), and that God caused these “seventy nations to spring from Noah” (*Midrash Rabbah*, Genesis 39:11). In Luke 10:1,17, the number 70 thus symbolizes the world-wide scope of the Gospel, for it corresponds to the selected number of Noah’s descendants on *The Table of Nations*. But differences exist among Bible interpreters as to how to count those on *The Table of Nations*. E.g., does one regard as different or the same: the name of “Meshech” (I Chron. 1:5,17) which on *The Table of Nations* is itemized under Japheth as “Meshech” (Gen. 10:2) and under Shem as “Mash” (Gen. 10:23); “Ludim” under Ham (Gen. 10:13) and “Lud” under Shem (Gen. 10:22); Sheba under Shem (Gen. 10:28) and Ham (Gen. 10:7); and Havilah under Shem (Gen. 10:29) and Ham (Gen. 10:7)? Or are some of these double counted and others different? For instance, I consider the fact that “Sheba” and “Havilah” are identical names indicates that they are double counted. Therefore, I consider Sheba and Havilah are double counted because they are on a Hamite-Semite mixed races strip along west coast Arabia. By contrast, I consider the fact that while Shemitic “Mash” (Gen. 10:23) was sometimes called Shemitic “Meshech” (I Chron. 1:17), it is distinguished on *The Table of Nations* in terms of an internal stylistic diversity between Shemitic “Mash” (Gen. 10:23) as opposed to Japhetic Meshech (Gen. 10:2) which indicates that these two identities are different. And likewise, though Hamitic Ludim (Gen. 10:13) may elsewhere be put in the singular form of “Lud” (Ezek. 30:5) rather than the plural form of “Ludim” (Gen. 10:13), the fact that it is distinguished on *The Table of Nations* in terms of an internal stylistic diversity between Hamitic “Ludim” (Gen. 10:13) as opposed to Shemitic Lud (Gen. 10:22), I consider once again indicates that these two are different identities. Thus I consider that even minor linguistic difference in the context of *The Table of Nations* are meant to show different ethnic entities.

Though different Bible interpreters have counted these nations differently, the following represents my own calculation. In part my calculation of 70 requires that Holy Noah himself be counted, since the genealogies on *The Table of Nations* are incomplete, and this means any Japhetic, Shemitic, or Hamitic group not specifically referred to, is covered through reference to the one person of Holy Noah. And in this context, it is surely notable that we have seen a qualified example of this at Part 5, Chapter 5, section a, Key 5, *supra*, with respect to the Hamitic Capoids of South Africa. The Capoids are determined to be Hamitic on general *Table of Nations* principles under the Great Patriarch of Africa, Ham; and as discussed at the *Rainbow Racial Classification System* in Part 5, Chapter 5, section d, *infra*, they appear to have been made by God in an act of race creation from either a predominantly or exclusively Negroid group via Cush, though the fuller details of their origins is not presently clear. Significantly, they trace their ancestry in Hottentot tradition from “Noh” who is to be identified as the Biblical Noah.

*Noah’s Descendants*, (1) **Noah** (Hebrew, *Noach*; Greek Septuagint, *Noe*; & Latin Vulgate, *Noe*) (included because genealogies are incomplete e.g., Luke 3:36, & so others

not itemized in the three groups are thus included through a broad reference to Noah). Japhetic group: (2) **Gomer** (Hebrew, *Gomer*; Greek Septuagint, *Gamer*; & Latin Vulgate, *Gomer*), (3) **Magog** (Hebrew, *Magowg*; Greek Septuagint, *Magog*; & Latin Vulgate, *Magog*), (4) **Madai** (Hebrew, *Maday*; Greek Septuagint, *Madoi*; & Latin Vulgate, *Madai*), (5) **Javan** (Hebrew, *Javan*; Greek Septuagint, *Iouan*; & Latin Vulgate, *Iavan*), (6) **Tubal** (Hebrew, *Tubal*; Greek Septuagint, *Thobel*; & Latin Vulgate, *Thubal*), (7) **Meshech** (Hebrew, *Meskek*; Greek Septuagint, *Mosoch*; & Latin Vulgate, *Mosoch*), (8) **Tiras** (Hebrew, *Tiyrac*; Greek Septuagint, *Theiras*; & Latin Vulgate, *Thiras*), (9) **Ashkenaz** (Hebrew, 'Ashk<sup>e</sup>naz; Greek Septuagint, *Aschanaz*; & Latin Vulgate, *Aschenez*), (10) **Riphath** (Hebrew, *Riypath*; Greek Septuagint, *Riphath*; & Latin Vulgate, *Rifath*), (11) **Togarmah** (Hebrew, *Towgarmah*; Greek Septuagint, *Thogama*<sup>445</sup>; & Latin Vulgate, *Thogorma*), (12) **Elishah** (Hebrew, 'Eliyshah; Greek Septuagint, *Elisa*; & Latin Vulgate, *Elisa*), (13) **Tarshish** (Hebrew, *Tarshiysh*; Greek Septuagint, *Tharseis*; & Latin Vulgate, *Tharsis*), (14) **Kittim** (Hebrew, *Kittiyim*; Greek Septuagint, *Ketio*<sup>446</sup>; & Latin Vulgate, *Cetthim*), and (15) **Dodanim** (Hebrew, *Dodaniym*; Greek Septuagint, *Rodioi*; & Latin Vulgate, *Dodanim*).

Hamitic group: (16) **Cush** (Hebrew, *Kuwsh*; Greek Septuagint, *Chous*; & Latin Vulgate, *Chus*), (17) **Mizraim** (Hebrew, *Mitzrayim*; Greek Septuagint, *Mesrain*<sup>447</sup>; & Latin Vulgate, *Mesraim*), (18) **Phut** (Hebrew, *Phuwt*; Greek Septuagint, *Phoud*; & Latin Vulgate, *Fut*), (19) **Canaan** (Hebrew, *K<sup>e</sup>na'an*; Greek Septuagint, *Chanaan*; & Latin Vulgate, *Chanaan*), (20) **Seba** (Hebrew, *C<sup>e</sup>ba*; Greek Septuagint, *Saba*; & Latin Vulgate, *Saba*), (21) **Havilah** (Hebrew, *Ch<sup>a</sup>viylah*; Greek Septuagint, *Euila*; & Latin Vulgate, *Hevila*), (22) **Sabtah** (Hebrew, *Cabtah*; Greek Septuagint, *Sabatha*; & Latin Vulgate, *Sabatha*), (23) **Raamah** (Hebrew, *Ra'mah*; Greek Septuagint, *Regma*<sup>448</sup>; & Latin Vulgate, *Regma*), (24) **Sabtechah** (Hebrew, *Cab<sup>e</sup>ka*; Greek Septuagint, *Sabathaka*; & Latin Vulgate, *Sabathaca*), (25) **Sheba** (Hebrew, *Sh<sup>e</sup>ba*; Greek Septuagint, *Saba*; & Latin Vulgate, *Saba*), (26) **Dedan** (Hebrew, *D<sup>e</sup>dan*; Greek Septuagint, *Dadan*; & Latin Vulgate, *Dadan*), (27) **Nimrod** (Hebrew, *Nimrod*; Greek Septuagint, *Nebrōd*; & Latin Vulgate, *Nemrod*), (28) **Ludim** (Hebrew, *Luwdiym*; Greek Septuagint, *Loudieim*; & Latin Vulgate, *Ludim*), (29) **Anamim** (Hebrew, *<sup>A</sup>namiyim*; Greek Septuagint, *Enemetieim*; & Latin Vulgate, *Anamim*), (30) **Lehabim** (Hebrew, *L<sup>e</sup>habiyim*; Greek Septuagint, *Labieim*; & Latin Vulgate, *Laabim*), (31) **Naphtuhim** (Hebrew, *Naphtuhiym*; Greek Septuagint, *Nephtalim*; & Latin Vulgate, *Nepthum*), (32)

<sup>445</sup> *Codex Alexandrinus* (5th century) reads Greek, “Thergama” (Rahlfs-Hanhart).

<sup>446</sup> Greek, *Ketio* is in Brenton’s text & *Codex Alexandrinus*; Rahlfs-Hanhart text & e.g., *Codex Vaticanus* & *Codex Sinaiticus* read *Kitio*.

<sup>447</sup> Greek, *Mesrain* is in Brenton’s text & *Codex Alexandrinus*; Rahlfs-Hanhart text & e.g., *Codex Vaticanus* & *Codex Sinaiticus* read *Mesraim*.

<sup>448</sup> Greek, *Regma* (twice) is in Brenton’s text & Rahlfs-Hanhart text & e.g., *Catena Nicephori* (11th century); whereas *Codex Alexandrinus* reads *Regchma* (twice).

**Pathrusim** (Hebrew, *Pathruciyim*; Greek Septuagint, *Patrousovieim*; & Latin Vulgate, *Phetrusim*), **(33) Casluhim** (Hebrew, *Kacluhiym*; Greek Septuagint, *Chasmonieim*<sup>449</sup>; & Latin Vulgate, *Cesluim*), **(34) Philistim** (Hebrew, *P<sup>l</sup>ishtiym*; Greek Septuagint, *Phylistieim*; & Latin Vulgate, *Philisthim*), **(35) Caphthorim** (Hebrew, *Kaphtoriym*; Greek Septuagint, *Chaphthorim*<sup>450</sup>; & Latin Vulgate, *Capthurim*), **(36) Sidon** (Hebrew, *Tziydon*; Greek Septuagint, *Sidona*; & Latin Vulgate, *Sidonem*), **(37) Heth** (Hebrew, *Cheth*; Greek Septuagint, *Chettaion*; & Latin Vulgate, *Ettheum*), **(38) Jebusite** (Hebrew, *J<sup>e</sup>būwciy*; Greek Septuagint, *Iebousaion*; & Latin Vulgate, *Iebuseum*), **(39) Amorite** (Hebrew, *<sup>E</sup>moriy*; Greek Septuagint, *Ammorrain*; & Latin Vulgate, *Ammorreum*), **(40) Gargasite** (Hebrew, *Girgashiy*; Greek Septuagint, *Gergesaion*; & Latin Vulgate, *Gergeseum*), **(41) Hivite** (Hebrew, *Chivviy*; Greek Septuagint, *Euaion*; & Latin Vulgate, *Eveum*), **(42) Arkite** (Hebrew, *'Arqiy*; Greek Septuagint, *Aroukaion*; & Latin Vulgate, *Araceum*), **(43) Sinite** (Hebrew, *Ciyviy*; Greek Septuagint, *Asennaion*; & Latin Vulgate, *Sineum*), **(44) Arvadite** (Hebrew, *'Arvadiy*; Greek Septuagint, *Aradion*; & Latin Vulgate, *Aradium*), **(45) Zemarite** (Hebrew, *Tz<sup>e</sup>mariy*; Greek Septuagint, *Samaraion*; & Latin Vulgate, *Samariten*<sup>451</sup>), and **(46) Hamathite** (Hebrew, *Ch<sup>a</sup>mathiy*; Greek Septuagint, *Amathi*; & Latin Vulgate, *Amatheum*).

Semitic group: **(47) Elam** (Hebrew, *'Eylam*; Greek Septuagint, *Elam*; & Latin Vulgate, *Aelam*), **(48) Asshur** (Hebrew, *'Ashshuwr*; Greek Septuagint, *Assour*; & Latin Vulgate, *Assur*), **(49) Arphaxad** (Hebrew, *'Arpakashad*; Greek Septuagint, *Arphaxad*; & Latin Vulgate, *Arfaxad*), **(50) Lud** (Hebrew, *Lūwd*; Greek Septuagint, *Loud*; & Latin Vulgate, *Lud*), **(51) Aram** (Hebrew, *<sup>A</sup>ram*; Greek Septuagint, *Aram*; & Latin Vulgate, *Aram*), **(52) Uz** (Hebrew, *'Uwz*; Greek Septuagint, *Ouz*; & Latin Vulgate, *Us*), **(53) Hul** (Hebrew, *Chuwl*; Greek Septuagint, *Oul*; & Latin Vulgate, *Hul*), **(54) Gether** (Hebrew, *Gether*; Greek Septuagint, *Gater*; & Latin Vulgate, *Gether*), **(55) Mash** (Hebrew, *Mash*; Greek Septuagint, *Mosoch*; & Latin Vulgate, *Mes*), **(56) Salah** (Hebrew, *Shelach*; Greek Septuagint, *Sala*; & Latin Vulgate, *Sala*), **(57) Eber** (Hebrew, *'Eber*; Greek Septuagint, *'Eber*; & Latin Vulgate, *Eber*), **(58) Peleg** (Hebrew, *Peleg*; Greek Septuagint, *Phaleg*; & Latin Vulgate, *Faleg*), **(59) Joktan** (Hebrew, *Jaqtan*; Greek Septuagint, *Iektan*; & Latin Vulgate, *Iektan*), **(60) Almodad** (Hebrew, *'Almodad*; Greek Septuagint, *Elmodad*; & Latin Vulgate, *Helmodad*), **(61) Sheleph** (Hebrew, *Shaleph*; Greek Septuagint, *Saleth*; & Latin Vulgate, *Saleph*), **(62) Hazarmaveth** (Hebrew, *H<sup>a</sup>tzarmaveth*; Greek Septuagint, *Sarmoth*; & Latin Vulgate, *Asarmoth*), **(63) Jerah** (Hebrew, *Jarach*; Greek Septuagint,

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<sup>449</sup> Greek, *Chasmonieim* is in Brenton's text & *Codex Alexandrinus*; Rahlfs-Hanhart text & e.g., *Codex Vaticanus* & *Codex Sinaiticus* read *Chasloniim*.

<sup>450</sup> Greek, *Chaphthorim* is in *Codex Alexandrinus*; Rahlfs-Hanhart text & e.g., *Codex Vaticanus* & *Codex Sinaiticus* read *Kapthoriim*; & Brenton's text reads *Gaphthorieim*.

<sup>451</sup> Latin, *Samariten* e.g., *Codex Amiatinus* (8th century), or *Samaritem* e.g., *Codex Cavensis* (9th century), or *Samaraeum* (Clementine Vulgate, 16th century), (Weber-Gryson).

*Iarach*<sup>452</sup>; & Latin Vulgate, *Iare*), **(64) Hadoram** (Hebrew, *H<sup>a</sup>dowram*; Greek Septuagint, *Odorra*; & Latin Vulgate, *Aduram*), **(65) Uzal** (Hebrew, *'Uwzal*; Greek Septuagint, *Aibel*; & Latin Vulgate, *Uzal*), **(66) Diklah** (Hebrew, *Diqlah*; Greek Septuagint, *Dekla*; & Latin Vulgate, *Decla*), **(67) Obal** (Hebrew, *'Owbal*; Greek Septuagint, *Eual*; & Latin Vulgate, *Ebal*), **(68) Abimael** (Hebrew, *'<sup>A</sup>biyma'el*; Greek Septuagint, *Abimael*; & Latin Vulgate, *Abimahel*), **(25) Sheba** (second occurrence) (Hebrew, *Sh<sup>e</sup>bq'*; Greek Septuagint, *Saba*; & Latin Vulgate, *Saba*), **(69) Ophir** (Hebrew, *'Owphir*; Greek Septuagint, *Oupheir*; & Latin Vulgate, *Ophir*), **(21) Havilah** (second occurrence) (Hebrew, *Ch<sup>a</sup>viylah*; Greek Septuagint, *Eueila*; & Latin Vulgate, *Evila*), and **(70) Jobab** (Hebrew, *Jowbab*; Greek Septuagint, *Iobab*; & Latin Vulgate, *Iobab*).

The exercise of discretions means different tallies are *prima facie* possible for numbering those on *The Table of Nations*. E.g., perhaps some confusion at this point i.e., not double-counting Havilah and Sheba, would result in a count of 72 rather than 70. Is this the origin of changing the Received Text's "seventy" to "seventy-two" at Luke 10:1,17? Or e.g., there may have been the addition of the Septuagint's "Elisa" under Japheth (Gen. 10:2, LXX), and "Cainan" under Shem (Gen. 11:12,13, LXX; & Luke 3:36) to get 72. Is this the origin of changing the Received Text's "seventy" to "seventy-two" at Luke 10:1,17? Or whereas in the tally of 70 that I use, Noah is included on the basis that the genealogies are incomplete (e.g., Luke 3:36) and so others not itemized in the three groups are included through the inclusion of Noah, and the omission of Japheth, Shem, and Ham thus highlights the incomplete nature of these genealogies; by contrast, one might exercise a discretion to cover this issue by omitting Noah to highlight the incomplete nature of these genealogies, thus reducing the number to 69, and then including Japheth, Shem, and Ham, thus increasing the number to 72. Is this the origin of changing the Received Text's "seventy" to "seventy-two" at Luke 10:1,17? *Thus it is clear that through the diverse exercise of discretions in how the number are counted, by various means one might get either 70 or 72.*

And indeed other calculations are possible as well e.g., 68 (by claiming Japhetic Meshech equates Shemitic Mash, Gen. 10:2,23 & Hamitic "Ludim" equates Shemitic Lud, Gen. 10:13,22), or 69 (by e.g., claiming Japhetic Meshech equates Shemitic Mash, but Hamitic "Ludim" is different to Shemitic Lud), or 71 (by e.g., claiming Sheba is double counted, but Havilah are two different names), or 73 (by including Noah, Japheth, Shem, & Ham on the basis that the genealogies are incomplete, and so those not itemized are included), or 74 (by double counting Havilah and Sheba, and then adding in the Septuagint's Elisha and Cainan), or 75 (by including Noah, Japheth, Shem, & Ham, *supra*, and also double counting Havilah and Sheba), or 77 (by including Noah, Japheth, Shem, & Ham, *supra*, double counting Havilah and Sheba, and including from the Septuagint "Elisha" and "Cainan"). Nevertheless, while a variety of different combinations might theoretically be argued, the traditional number in both Judaism and Christianity is 70, as seen in the Jewish *Midrash Rabbah* (Genesis 39:11; Leviticus, 2:4); and the Christian Received Text of Luke 10:1,17 as found in the Authorized King James

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<sup>452</sup> Greek, *Iarach* is in Brenton's text & Rahlfs-Hanhart text & e.g., Catena Nicephori (11th century); whereas *Codex Alexandrinus* reads *Iarad*.

Version of 1611 (even though a rival tradition, found in historically modern times with those following neo-Alexandrian text New Testaments, may claim 72 at Luke 10:1,17).

Jesus' selection of "seventy" outer disciples at Luke 10:1,17 clearly presumes a basic knowledge of *The Table of Nations* in Gen. 10. That is because our Lord selected this number to symbolize *the racial universality* of the gospel to e.g., white Caucasian Japhethite Greeks ("Javan, and Tubal, and Meschech," Gen. 10:2), light brown-skinned Semitic Hebrews ("Eber," Gen. 10:24,25), yellow or brown skinned Shemitic Chinamen ("Mash," Gen. 10:23) known from the Silk Route of New Testament times (Rev. 18:11,12, "silk" "merchants"), dark-brown skinned Shemitic Dravidians of India (descendants of "Elam," Gen. 10:22) known from the cinnamon route to South India and Ceylon / Sri Lanka of New Testament times (Rev. 18:11,13, "cinnamon" "merchants"), golden-brown skinned Hamitic Egyptians (Gen. 10:6), black-skinned Hamitic Cushites from Ethiopia (Gen. 10:7), and any descendants of Noah not specifically itemized in the three groups but included through a broad reference to counting Noah as one of the 70, such as the Capoids of southern Africa.

Having now considered how some basic racial principles from *The Table of Nations* are required knowledge for understanding Ps. 72:10 with Matt. 2:1-12, Isa. 66:19, and Luke 10:1,17; let us now further consider this issue with regard to the evangelism of Acts 8 & 10. For those of us who are Christians, he who is our Lord and Saviour, said in The Great Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:19,20). And, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). And he also saith, "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

It seems that from the mix of ethnic races which created the Samaritan (mixed) race (II Kgs 17:24), that in the broad sense of the word Semite i.e., not narrowly limiting it to Jews (Gen. 9:26), but applying it more widely to both Jewish and Gentile Semites, that Samaria still retained a generally Semitic racial identity e.g., the Babylonians which fed into the Samaritan (ethnic) race were Semites. Thus the Samaritans could still be used to represent light brown Semites (Acts 8:5-25); whereas the black Ethiopian eunuch represents Hamites (Acts 8:26-40); and Cornelius represents white Japhethites (Acts 10), being "of the ... Italian band" (Acts 10:1) In post New Testament times, due to miscegenation, southern Europe in general, and for our immediate purposes, southern Italy, became racially admixed, but at this time, like much of northern Italy to this day, the south too was generally white Caucasian. Thus the Gospel went to "every nation" (Acts 8:35,45) in the sense of "every" *kind of* "nation" i.e., Shemites as represented by these light red / brown Samaritans, Hamites as represented by this black Ethiopian, and Japhethites as represented by this white Caucasian. Thus once again, we find that a broad basic knowledge of *The Table of Nations* in required knowledge to fully understand this the symbolism of this evangelistic work.

Having now considered how some basic racial principles from *The Table of Nations* are required knowledge for understanding Ps. 72:10 with Matt. 2:1-12, Isa. 66:19, Luke 10:1,17; and Acts 8 &10; let us now also consider this issue with regard to the first four seals of the seven seals in Rev. 6:2-8.

It is difficult to discuss the seven seals of Rev. 6 & 8 with brevity, in part because they are an introduction to, and thus linked to, the seven trumpets<sup>453</sup>. There is a division between the Western and Eastern Roman Empires found in the “legs of iron” in Dan. 2:33,40; with both ending up in miscegenation (Dan. 2:41-43), and then enduring till the Second Advent (Dan. 2:44); and indeed there is a yet future conflict between the Romanists of the old Western Roman Empire and Mohammedans of the old Eastern Roman Empire to be found in the events associated with the close of time before the Second Advent with the Pope’s Last Crusade in Dan. 11:40-12:2. This Protestant historicist division which finds that the apocalyptic writing style of the Book of Daniel makes such a distinction between the old Western Roman Empire out of which comes Roman Catholicism, and the old Eastern Roman Empire out of which comes Islam; is then also relevant in the Book of Revelation which also makes such a distinction with the seven trumpets. Thus on historicist principles I understand the first four trumpets to refer to the fall of the Western Roman Empire (Rev. 8:6-12), of contextual appropriateness as with the removal of that which had hindered the rise of the Papal Antichrist thus “taken out of the way” (II Thess. 2:7), there was the associated rise of the Roman Pope as Antichrist and Church of Antichrist as Romanism (Rev. 13 & 17). Then the fifth and sixth trumpets refer to the fall of the Eastern Roman Empire, terminating with the fall of Constantinople in 1453, and are of contextual appropriateness in explaining the rise of Mohammedanism. We thus have a special prophetic warning in Scripture of these two big false religions of Romanism and Mohammedanism.

While historicists shew a higher level of general agreement on the 7 trumpets as referring to the collapse of the Western Roman Empire (Trumpets 1-4), and Eastern Roman Empire (Trumpets 5 & 6); by contrast, they show much greater diversity of opinion on the seven seals. In broad terms, one group of historicists have sought, with some different details, to limit the seven seals to events up to the 4th century A.D. (e.g., Presbyterian, John Brown’s Bible of 1778; or Anglican, Edward Elliot’s *Horae Apocalypticae* of 1862); a second group of historicists have sought, with some different details, to stretch the seven seals as events going over time up till the Second Advent (e.g., John Alsted, a Dutch Reformed member of the Synod of Dort in 1618-1619; & John Cunningham, d. 1849, sometime Presbyterian President of New College,

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<sup>453</sup> It is presently my intention, God willing, to preach on the seven seals and seven trumpets in the Book of Revelation sometime in 2015. If so, this will be placed in oral form with Sermon Audio (<http://www.sermonaudio.com/kingjamesbible>), and a printed copy of it will be placed in an appendix in my next textual commentary which will be on parts of St. Mark’s Gospel (<http://www.gavinmcgrathbooks.com>).

Edinburgh, Scotland)<sup>454</sup>; and a third group of historicists have been non-committal with either a lack of detail (e.g., the Geneva Bible of 1560), or an avoidance of the passage (e.g., Reformed Baptist, Charles Spurgeon in *The Interpreter* of 1870, republished as *Spurgeon's Devotional Bible* of 1964). Without now considering that diversity of opinion in greater detail, I consider the diversity and sometimes uncertainty in these three historicist views on the seven seals is reflective of the fact that there is no specific detail in the first five seals that would warrant anchor dates in a manner comparable to e.g., the “ten days” of Rev. 2:10, or “five months” of Rev. 9:5.

Therefore, while I am a Protestant historicist, I consider that this area of the seven seals has not been dealt with in an entirely satisfactory manner in the more general history of historicist interpretations. Thus my particular historicist view of the seven seals is a fourth view which does not conform to any of the three more general historicist views of the seven seals, *supra*. Hence in regard to the seven seals which introduce these seven trumpets (Rev. 8:1,2), I think it is best to understand the first five seals as *prophetic maxims*, which say in the apocalyptic writing style exactly the same thing said in parts of Matt. 24 and Mark 13 in non-apocalyptic writing style<sup>455</sup>. That is, *the first seal* (Rev. 6:2) means the “gospel of the kingdom shall be preached in all the world for a witness unto all nations” (Matt. 24:14). For the imagery of the white horse is that of warfare as “he that sat on him had a bow” and “he went forth conquering, and to conquer;” and yet it stands in contrast to the second seal where warfare results in the “red” of bloodshed, and men “kill one another” (Rev. 6:4). Thus the conqueror of the first seal fights a bloodless battle i.e., this is *a spiritual battle* (II Cor. 10:4,5; Eph. 6:12,13). And the gospel preacher works with, and under Christ, so that “he that rideth on the white horse is Christ” (*Geneva Bible*, 1560), for the gospel is preached in the power of Christ (Rev. 19:11), who when giving the Great Commission said, “lo, I am with you alway” (Matt. 28:19,20). Furthermore, the rider of the first seal is victorious as “he went forth conquering, and to conquer” (Rev. 6:2), for God says, “my word ... that goeth forth out of my mouth ... shall not return unto me void, but it shall accomplish that

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<sup>454</sup> Froom. L.E., *The Prophetic Faith of Our Fathers*, Review & Herald, Washington, D.C., USA, 1948, 4 Volumes, Vol. 2, pp. 610-11 (Alsted), & Vol. 3, pp. 364-5 (Cunninghame). Froom is a Seventh-day Adventist (SDA) writer, and Review & Herald is a SDA publisher. Much of Froom’s work can be profitably consulted for information on historicism. However a smaller part of volume 3 and a larger part of volume 4, are mainly focused on matters connected with the SDA Church’s unique prophetic schemata. Hence these parts are only of value to Protestant historicists in connection with exposing the pseudo-historicist errors of this cult. For a penetrating analysis of the SDA Church, see Anthony Hoekema’s *The Four Major Cults* (1963), *op. cit.*, pp. 89-169,388-403; & cf. Paxton, G.J., *The Shaking of Adventism* (1977), *op. cit.* .

<sup>455</sup> For a view with some intersecting points of agreement with my historicist view of the seven seals, though also some important differences from a non-historicist, see R.H. Charles’ *A Critical & Exegetical Commentary on the Revelation of St. John*, T. & T. Clark, Edinburgh, Scotland, UK, 2 volumes, 1920, reprint 1975, Vol. 1, p. 158. And see my usage of R.H. Charles’ translation (1917) of *The Book of Enoch*, *infra*.

which I please” (Isa. 55:11). By contrast, the wars of the second seal may or may not result in a victory, they are simply wars.

The *second seal* (Rev. 6:3,4) means, “And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet” (Matt. 24:6). The *third seal* (Rev. 6:5,6) means, “there shall be famines ...” (Matt. 24:7). The *fourth seal* (Rev. 6:7,8) means, “For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers[e] places. And these are the beginning of sorrows” (Matt. 24:8). And the *fifth seal* (Rev. 6:9-17) means, “Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another” (Matt. 24:9,10). “But he that shall endure unto the end, the same shall be saved” (Matt. 24:13). This is then followed by the *sixth seal* (Rev. 6:12-17) dealing with the Second Advent (e.g., Matt. 24:27-31); and the *seventh seal* is simply introductory to the seven trumpets (Rev. 8:1,2). Hence the first five seals make the point that up till the events dealing with the close of time before Second Advent, there will be an ongoing need to preach the gospel (first seal), and no utopian world such as argued by various utopians e.g., pre-millennialists who look for a thousand years of great peace and prosperity afore Christ’s return; so that as with Matt. 24 and Mark 13, every war, famines, pestilence, and martyrdom of Christians, is a fulfillment of these first five seals. Without now elucidating on the fuller significance of the first five of the seven seals, they are *a general forewarning* of famines, earthquakes, wars etc., and the first six of the seven trumpets are then *a specific application of this general forewarning, though not the only intended possible application of this general forewarning in the prophetic maxims of the first five seals.*

But for our immediate purposes the issue of the horse colours in Rev. 6:2-8 takes on a particular importance. In the complexities of the apocalyptic writing style or genre that we here find, a further difficulty is the fact that these colours appear to have both a primary and secondary meaning i.e., double-meanings. In terms of their *primary level of meaning*, the colours are a statement that the message of the seven seals is *a racially universal message*, and so in harmony with *Table of Nations, supra*, on one level, the colours of “white” (Rev. 6:2), “red” (Rev. 6:4), “black” (Rev. 6:5), and “pale” (Rev. 6:8) indicates that the message of the seven seals is racially universal to the “white” (Rev. 6:2) man from Japheth, the “red” man (Rev. 6:4) from Shem such as the Red Indian Mongoloids of the Americas (n.b., Mongoloids from China are included in the “silk” “merchants” of Rev. 18:11,12), the Hamites as typed by the “black” (Rev. 6:5) man of Ethiopia; and then there is a repetition with regard to the white man, or “pale” man as in the traditional Red Indian greeting of a white man, “How, pale face.”

However, there also seems to be a secondary adaptation of the colours to elements inside the contents of the first four seals. Thus while I regard it as a secondary meaning in which there is some colour-coded matching of the white, red, black, and pale, with the events they specifically describe, rather than their primary meaning as does my fellow Protestant historicists of the *Geneva Bible* (1560) and *Brown’s Bible* (1778, 19th century edition with added notes of Cooke & Porter), I nevertheless agree with some elements of

their understanding of the seven seals<sup>456</sup>. Thus I concur with the Protestant historicist *Geneva Bible* (1560) that in the “white horse” of the first seal (Rev. 6:1,2), “The white horse signifieth innocency, victory, & felicity which should come by the preaching of the Gospel” (e.g., Rev. 3:4,5,18; 4:4; 6:11; 15:6; 19:8). This is relevant to understanding that its meaning is, the “gospel of the kingdom shall be preached in all the world for a witness unto all nations” (Matt. 24:14); so that the first seal is fulfilled any and every time the gospel is preached, in the past, present, and future up to the final events before Christ’s Second Coming. Then I concur with Protestant historicists Brown (d. 1787) & Cooke (d. 1868) in *Brown’s Bible* (1778), that the “red” “horse” of the second seal (Rev. 6:3,4) refers to “bloodshed.” And I further concur with Cooke that the “black” “horse” of the third seal (Rev. 6:5,6) refers to “calamity” as seen by Jer. 14:2, “Judah mourneth, and the gates thereof languish; they are black unto the ground, and the cry of Jerusalem is gone up.” And I likewise agree with Henry Cooke that the “pale” “horse” of the fourth seal (Rev. 6:7,8) indicates “a sickly hue” in reference to “death” as seen by “paleness” in Jer. 30:5,6, “For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail [i.e., in pain, cf. Jer. 4:31; 6:24; 22:23], and all faces are turned into paleness ...<sup>457</sup>.”

Indeed, I consider it is only when one understands that these four colours have a double-meaning, that the reason for the double-meanings in the Greek words for “red” and “pale” become apparent. Thus in the primary level of meaning indicating that the seven seals *are a racially universal message* to the “white” man in connection with a “bow” (Rev. 6:2) i.e., as with Isa. 66:19, *supra*, a white man in connection with the Japhetic racial blessing making him a master race (Gen. 9:27; cf. Matt. 8:9), in which the “bow” further signifies a rainbow shape relevant to the Rainbow Covenant (Gen. 9:1-17); the “red” man (Rev. 6:4), the “black” man (Rev. 6:5), and “pale” or white man (Rev. 6:8), “red” has the meaning of a reddish-brown as in the Red Indians of the Americas; and “pale” has the meaning of white, as in the traditional Red Indian greeting of a white man, “How, pale face.” But the Greek is here made to work double-time. And the Greek has a slightly different meaning for “red” and “pale” when it comes to their application to the secondary meaning in which there is some colour-coded matching of the white, red, black, and pale, with the events they specifically describe in the “white” purity and innocency of the gospel proclaimed (first seal), or “red” blood of warfare (second seal), or “black” calamity of famine (third seal), or “pale” sickness of pain and death (fourth seal). To better understand the way that the Greek is here working double-time to convey these contextual double-meanings therefore requires some analysis of the Greek.

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<sup>456</sup> Amidst diversity of opinion on the meaning of the seven seals among historicists, I also disagree with both the *Geneva Bible* & *Brown’s Bible* on some other elements of their understanding of the seven seals.

<sup>457</sup> *Brown’s Bible* (1778), *op. cit.*, [undated mid to late nineteenth century] at Gen. 10:6.

With respect to the meaning of “red” in Rev. 6:4, in its primary application this evidently means, a brownish red as used e.g., with reference to a “red cow.” Hence we read in Num. 19:2 of a “red heifer” (AV), and “red” which is the Hebrew word, *’adom*, is contextually a tawny or brownish-red which could also be called, “brown.” In the Greek Septuagint this is found in Num. 19:2 as Greek word, *purros* meaning “red” (Brenton). And so when we also read here in Rev. 6:4 of a “red” “horse” (AV), and this is once again, Greek *purros*, we must reject for Rev. 6:4 the claims of e.g., Mounce that *purros* means at “Rev. 6:4; 12:3” “the color of fire, fiery-red<sup>458</sup>.” Rather, recognizing the importance of the Greek Septuagint to the Greek New Testament, and applying *a bit of common sense on the colour of a horse*, it follows that the “red” “horse” of Rev. 6:4 is in fact the same brownish-red or brown colour of the “red” cow in Num. 19:2, LXX. (Although we can accept “fiery-red” as the meaning of *purros* at Mounce’s other reference of Rev. 12:3 as this is to “a great red dragon.”) And we also find this same nexus of meaning in the Latin Vulgate, where the Latin word, *rufus* is used at both Num. 19:2 for a “red cow” (Douay-Rheims Version) and at Rev. 6:4 for a “red” “horse” (Douay-Rheims Version), so that once again, the contextual meaning is a tawny red or reddish-brown colour. Thus “red” here is used with respect to a reddish-brown colour, found in its primary application to red Shemites e.g., the Red Indians who are in the Mongoloid group that come under the Chinese “Mash” (Gen. 10:23).

The *Wikipedia* Encyclopedia says, “Chestnut is a hair coat color of horses consisting of a reddish-to-brown coat with a mane and tail the same or lighter in color than the coat<sup>459</sup>.” And “genetically,” “horses” that are “chestnut,” are “called ‘red’ by geneticists,” and “represented by the absence of the extension gene (‘e’)<sup>460</sup>.”

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<sup>458</sup> William Mounce’s *Analytical Lexicon to the Greek New Testament* (1993), *op. cit.*, at “*purros* [masculine suffix], *a* [feminine suffix], *on* [neuter suffix].”

<sup>459</sup> “Chestnut (coat),” *Wikipedia* ([http://en.wikipedia.org/wiki/Chestnut\\_\(coat\)](http://en.wikipedia.org/wiki/Chestnut_(coat))).

<sup>460</sup> “Equine Coat Color,” *Wikipedia* ([http://en.wikipedia.org/wiki/Equine\\_coat\\_color](http://en.wikipedia.org/wiki/Equine_coat_color)); citing “The Horse” (<http://www.thehorse.com/articles/31651/equine-coat-color-genetics-101>) & Marklund, L., *et al*, *Mammalian Genome* Vol. 7 (12), 1996, pp. 895–899 ([doi:10.1007/s003359900264](https://doi.org/10.1007/s003359900264), PMID 8995760).



A red horse or reddish-brown horse, also known as chestnut, may be a little bit lighter or darker than this<sup>461</sup>.

However, in its secondary meaning, “red” refers to *the blood* of those killed in warfare. While the fact that this is not its primary meaning, but a secondary application of broad-brush colour coding with the events described in the seal, means that there might be a slightly greater latitude for its colour meaning, I would still consider the fact that the nexus must be to the *blood* of warfare precludes Mounce’s claims for Rev. 6:4 of a “fiery-red” colour, *supra*; and with reference to a red horse, I would say the imagery is more of a *dried blood* than running blood. In the Greek Septuagint we read at II Kings 3:22 of something being described as “red (Greek, *purros*) as blood (*aima / haima*)” (II Kgs = IV Kgs 3:22, LXX). Hence to have this meaning of “red” as the colour of blood as a secondary application to what is being described in the second seal is also a reasonable usage. Thus we here see the Greek of Rev. 6:4 working double-time with slightly different meanings of the Greek word *purros* designed for slightly different colour meanings in the double-meaning of the second seal.

And so too, with respect to the Greek adjective, *chlōros* rendered “pale” in Rev. 6:8, we find some different shades of meaning to it. We find it in Ps. 68:13 (67:13/14, LXX<sup>462</sup>) in its form as a Greek noun, *chlōrotēs*<sup>463</sup>, where it has the sense of either “pale” or “yellow” in describing “gold.” The Hebrew word is *yēraqraq* and here means “yellow,” but the Greek word used in translation is *not* the unambiguous adjective *xanthos-e-on* meaning “yellow” (Lev. 13:36, LXX)<sup>464</sup>, but rather, the somewhat ambiguous Greek noun, *chlōrotēs*, which in this context can mean “pale” or “yellow” (or in a different context, “green”). This wider verse reads in the Septuagint, “Even if ye should lie among the lots, ye shall have the wings of a dove covered with silver, and her breast with yellow gold” (Brenton) or “with

<sup>461</sup> “Horse Colors” (<http://www.troutscorral.com/horsecolors.htm>).

<sup>462</sup> Ps. 67:13 in Brenton’s LXX, and Ps. 67:14 in Rahlfs-Hanhart’s LXX.

<sup>463</sup> Greek, *chlōrotēti* (feminine singular dative noun, from *chlōrotēs*).

<sup>464</sup> Found in Lev. 13:36, LXX as “*xanthēs* (‘yellow,’ feminine singular genitive adjective, from *xanthos-e-on*);” cf. in Lev. 13:30,31,32, “*xanthizousa* (‘yellowish,’ feminine singular nominative, present active participle, from *xanthizō*).”

pale gold.” The Hebrew itself lacks this ambiguity and means “yellow gold.” The reason as to why the Greek Septuagint translators did not use the unambiguous Greek *xanthos-e-on* to convey the meaning of the Hebrew “yellow” is speculative. There are two broad possibilities: 1] they did not give the matter very much thought, and simply put in Greek *chlorotes* by which they meant the “yellow” of the Hebrew *y<sup>e</sup>raqraq*; or 2] they were deliberately selecting a Greek word that could mean either the “gold” was “yellow” or “pale” as they thought the text allowed either possibility. If this latter possibility, they may have looked at the wider verse, *supra*, and been uncertain if “silver” and “pale gold” was meant to be a synonymous Hebraic parallelism of colour between two whitish substances, or an antithetical Hebraic parallelism of colour contrasting the whitish “silver” with the yellowish “gold.” Thus we cannot make anything definitive of this Septuagint usage, but merely ask the question, Did the Septuagint translators use Greek *chlorotes* at Ps. 68:13 to mean “yellow,” or to mean either “yellow” or “pale” with respect to pure gold or white gold respectively? And the Vulgate refers to the gold colour of Ps. 68:14 as Latin, *viror*, rendered “the paleness of gold” in the Douay-Rheims. What does this mean?

With respect to white gold, it should be understood that this is an alloy in which gold is alloyed with nickel, copper, or zinc. A form of it was known in the ancient world in which white gold was called “electrum,” and e.g., found in ancient Greece and Italy<sup>465</sup>. Electrum is a naturally occurring alloy which combines silver and gold, and trace amounts of various metals e.g., copper. Ancient Greeks referred to it variously as “white gold” or “gold” in contrast with “refined gold.” Its colour varies from pale to bright yellow, depending on the mix of silver and gold. It was known in ancient Egypt in the old Kingdom (and *possibly* this was a factor leading the Septuagint translators of Ps. 68:13 to think that this ambiguity was in the Hebrew, *supra*). E.g., the range between “an Eubonic drachma and an Aeginetan drachma” was known to vary in silver content “between 20% and 48%” (Glantz)<sup>466</sup>, whereas coins of ancient Lydia varied in electrum from between “45-55%” (*Wikipedia*). Greek coins of c. 600 B.C. show a gold content of c. 55.5%, whereas earlier ones had a “gold content of electrum” which “ranged from 46% in Phokaia to 43% in Mytline,” which later coins dating from 326 B.C. showing a “gold content” that “averaged 40% to 41%” (*Wikipedia*). The difference in potential colouration that can occur in “white gold” is seen in the following pictures which show more yellowish electrum coins from 6th century B.C. Lydia, and more whitish electrum coins from the Byzantine Empire in the time of Alexius I Comnenus (Regnal Years: 1081-1118 A.D.).

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<sup>465</sup> *Encyclopaedia Britannica CD99, op. cit.*, “Decorative Arts and Furnishings: Metalwork: Western Metalwork: Silver and Gold.”

<sup>466</sup> Gustav Glantz, *Ancient Greece at Work: An economic history of Greece from the Homeric*, Nachdruck der Ausgabe, London UK / New York USA, 1926, Printed in Germany (ISBN 3-487-07928-3), p. 233.



Left: more yellowish electrum or “white” gold” Lydian coins, 6th century B.C. . Right: more whitish electrum or “white” gold” Byzantine coins, 11th-12th century A.D.<sup>467</sup> .

It must be stressed that we simply do not now for sure what the Greek Septuagint translators meant by Greek *chlorotes* at Ps. 68:13, because they might have meant “yellow,” and even if they meant some ambiguity in either “white” or “pale gold” as opposed to “yellow gold,” we cannot be certain as to what the full colour range was in their minds. Nevertheless, this usage of the Greek noun *chlorotes* at Ps. 68:13 represents what is a *possible*, though *by no means certain*, precedent for the usage of Greek adjective, *chloros* rendered “pale” in the Authorized Version at Rev. 6:8. Here we have a more certain colour range to work with since the reference is to a “pale horse.” Thus e.g., we can immediately eliminate the possibility of Greek *chloros* here meaning “green.” While men have through selective breeding bred a variety of different horses, this involved selective breeding of desired traits from pre-existing genes. Therefore, we can examine any relevant breed of horse for our purposes, irrespective of when that breed was first bred, since they still represent pre-existing colour variations.

In this context, it is notable that the palomino horse which can be fairly described as a “pale horse,” shows variation between a whitish cream, yellow, or gold coat, and a bright white mane and tail. Notably, the colour variation of such a pale horse is very much like the variation of white gold, *supra*, as seen in comparison of the following two palominos<sup>468</sup> .



A more yellowish or golden palomino *pale horse* mare with her chestnut foal.



A more whitish palomino *pale horse* whose darker skin & eyes means it is not cremello.

Looking at these two palomino *pale horses* means that with reference to a “horse,” the Greek adjective, *chloros* rendered “pale” in the Authorized Version at Rev. 6:8 has a *prima facie* variety of colour range possibilities. With respect to the primary

<sup>467</sup> “Electrum,” *Wikipedia* (<http://en.wikipedia.org/wiki/Electrum>).

<sup>468</sup> “Palomino,” *Wikipedia* (<http://en.wikipedia.org/wiki/Palomino>).

applications of these colours to racial groups, it would be *prima facie* possible to argue for a fourfold racial classification of the four seals to “red” (second seal) and “yellow” (fourth seal), “black” (third seal), and “white” (first seal), as found in the Sunday School song, “Jesus loves the little children, all the children of the world; red and yellow, black and white, all are precious in his sight; Jesus loves the little children of the world.” But against this, it must be said that we nowhere else in Scripture find this fourfold colour usage. By contrast, the white, red, black, threefold colour code relating back to *The Table of Nations* is clearly used with great consistency, as seen from Ps. 72:10 with Matt. 2:1-12, Isa. 66:19, Luke 10:1,17; and Acts 8 & 10; and as seen from Isa. 66:19, when white is used with a bow, such as here in the first seal which has a “white horse” and one sitting on him with “a bow,” there can be a more general repetition of the white. *Therefore on general Table of Nations principles found throughout Scripture, the “pale horse” of Rev. 6:8 is in its primary meaning a whitish horse symbolizing the universal racial message of the first four seals.*

However, on its secondary meaning, i.e., being *pale* in sickness or death, while I would still consider that the nexus must be to the sickness of pain and death and so this must continue to preclude the possibility of the Greek meaning “green” here; the idea of a more yellowish hue as a secondary application to what is being described in the fourth seal is also a reasonable usage. Thus we here see the Greek of Rev. 6:8 working double-time with slightly different meanings of the Greek word *chlōros* designed for slightly different colour meanings in the double-meaning of the fourth seal.

Therefore we see that the primary meaning of the colours in the first four of the seven seals of Rev. 6:1-8 indicates that the message of the seven seals is racially universal to the “white” (Rev. 6:2) man from Japheth with special reference to the Japhetic blessing (Gen. 9:27) and rainbow covenant (Gen. 9:1-17) found in the “bow” (Gen. 6:2); the “red” man (Rev. 6:4) from Shem such as the Red Indians of the Americas, the Hamites as typed by a “black” (Rev. 6:5) negro; and the Japhetic white man or “pale” face as he was known to Red Indians (Rev. 6:8,9). This is a *broad impressionistic usage of “white,” “red,” “black,” and “pale,” to signify the racial universality of the message of the seven seals to all men.* Certainly for anyone familiar with the usage of the colour codes in *The Table of Nations*, the presence of these four colours indicates this. However, this does not preclude, and indeed should be understood in association with, secondary meanings of these four colours which are adaptations of the colours to elements inside the contents of the first four seals. Thus in the case of the “red” horse and “pale” horse we see the Greek working double-time to convey slightly different meanings in relation to these colours’ double-meanings. All this being part of the rich tapestry of colour and meaning found in this vibrant writing style of Biblical apocalyptic, with its both colourful and dramatic message of the seven seals. (And in extra-Biblical apocalyptic, compare Enoch 89:9, Pseudepigrapha where somewhat unusually, Noah is said described as “white,” but his three sons are said to have been variously “white” - Japheth, “red as blood” - Shem, and

“black” – Ham<sup>469</sup>.) Therefore we see from later *Table of Nations* usage following Genesis 10, that some basic racial principles from *The Table of Nations* are required knowledge for understanding Ps. 72:10 with Matt. 2:1-12; Isa. 66:19; Luke 10:1,17; Acts 8 &10; and Rev. 6:2-8.

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<sup>469</sup> *The Book of Enoch*, Translated by R.H. Charles with an introduction by W.O.E. Oesterley, 1917, SPCK (Society for Promoting Christian Knowledge), London, UK, reprint 1982, p. 117.