

**Personal Names Before Exodus 6:2-3**  
**With Emphasis on the Personal Names in Genesis 1-11**

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## Introduction

Source criticism seeks to account for the seemingly repetitious stories in the Bible, and especially beginning in the book of Genesis. The initial ‘unraveling’ of the so-called multiple sources/stories, as Herbert Brichto points out, was a result of comparing which names for God were used in these stories (Brichto xi). In this paper I will discuss not only the use of the divine names, particularly EL and YHWH, but also the names of individuals, people groups, places, and other proper nouns. My aim is two-fold. First the names can teach us something about the origins of the book of Genesis, both in terms of place of composition and date of composition, or at least of the underlying sources thereof. Secondly, as will be shown below, the non-divine names can tell us a significant amount about the use of the name Yahweh in Patriarchal times. The key verses in this discussion are Genesis 4:26 compared to Exodus 3:15ff and particularly Exodus 6:2-3. In the former it appears as though the author is claiming that men began to invoke the name of YHWH even in Adam’s lifetime, yet in the later passage it is written that God did not reveal himself to the patriarchs this way but rather “in El-Shadai”.

## Tables of Names in Chapters 1-11

Genesis chapters 1-11 contain 144 proper names belonging to different people, people groups and places. Several names including Lamech, Enoch, Nahor, Sheba and others pertain to more than one person. This duplication of names will be discussed further below. The tables following are my own construction and are provided as a simple reference for the names found in Genesis 1-11.

In addition to the personal names, there are also names of places and names of people groups, which are listed in the 2<sup>nd</sup> and 3<sup>rd</sup> tables, further below. Following is the list of personal names of people, according to their first appearance in the text.

### Personal names in Genesis 1-11:<sup>1</sup>

1.	יהוה	YHWH <sup>2</sup>	2:4	
2.	אדם	Adam	3:17	First mention of Adam <sup>3</sup>
3.	חווה	Eve	3:20	
4.	קין	Cain	4:1	
5.	הבל	Abel	4:2	
6.	חנוך	Enoch	4:17	also in Seth's line 5:18
7.	עירד	Irada	4:18	
8.	מחויאל (מחייאל)	Mehujael	4:18	note the ‘el’ suffix
9.	מתושאל	Methushael	4:18	note the ‘el’ suffix

<sup>1</sup> The Hebrew term for God אלהים may be considered a personal name as well.

<sup>2</sup> All the English translations of the names follow the spelling of the NKJV, except for the personal name for God, which is translated as LORD and is here reproduced with the English consonant equivalents.

<sup>3</sup> Before this point in the text, "adam" or “ha-adam” is used to refer to both Adam and Eve (mankind), or to refer to "the man". See discussion under Adam below. See also 5:2.

10.	למך	Lamech	4:18	also in Seth's line 5:25
11.	עדה	Adah	4:19	
12.	צלה	Zillah	4:19	
13.	יבל	Jabal	4:20	
14.	יובל	Jubal	4:21	
15.	תובל קין	Tubal-Cain	4:22	
16.	נעמה	Naamah	4:22	sister of Tubal-Cain
17.	שת	Seth	4:25	
18.	אנוש	Enosh	4:26	Seth's son
19.	קינן	Cainan	5:9	
20.	מהללאל	Mahalalel	5:12	note the 'el' suffix
21.	ירד	Jared	5:15	
22.	חנוך	Enoch	5:18	also in Cain's line 4:17
23.	מתושלח	Methuselah	5:21	
24.	למך	Lamech	5:25	also in Cain's line 4:18
25.	נה	Noah	5:29	name explained here
26.	שם	Shem	5:32	
27.	חם	Ham	5:32	
28.	יפת	Japheth	5:32	Last name before the flood story
29.	כנען	Canaan	9:18	Also a place name <sup>4</sup>
30.	גומר	Gomer	10:2	
31.	מגוג	Magog	10:2	Place/people name in Ezekiel
32.	מדי	Madai	10:2	
33.	יון	Javan	10:2	Also the name of Greece
34.	תבל	Tubal	10:2	
35.	משך	Meshech	10:2	
36.	תירס	Tiras	10:2	
37.	אשכנז	Ashkenaz	10:3	
38.	ריפת	Riphath	10:3	
39.	תגרמה	Togarmah	10:3	spelt תוגרמה in 1 <sup>st</sup> Chron. 1:6
40.	אלישה	Elishah	10:4	
41.	תרשיש	Tarshish	10:4	תרשישה in 1 <sup>st</sup> Chron. 1:7
42.	כתים	Kittim	10:4	notice the plural endings
43.	דדנים	Dodanim	10:4	<sup>5</sup> see דדן below. 1 <sup>st</sup> Chr 1:7 = רודנים
44.	כוש	Cush	10:6	Ethiopia
45.	מצרים	Mizraim	10:6	Egypt

<sup>4</sup> Many of the following names are also known places or people groups in the Ancient Near East.

<sup>5</sup> It is not clear if these are people names or personal names. They are listed after other names that appear to be personal names, though Tarshish is also a place name. Also the names that follow are country names.

46.	פוט	Put	10:6	
47.	סבא	Seba	10:7	
48.	להחוי	Havilah	10:7	same name below 10:29
49.	סבתה	Sabtah	10:7	סבתא in 1 <sup>st</sup> Chr. 1:9
50.	רעמה	Raamah	10:7	רעמא in 1 <sup>st</sup> Chr. 1:9
51.	סבתכא	Sabtechah	10:7	
52.	שבא	Sheba	10:7	10:28
53.	דדן	Dedan	10:7	see דדנים above
54.	נמרד	Nimrod	10:8	נמרוד in 1 <sup>st</sup> Chr. 1:10
55.	צידן	Sidon	10:15	also a place צידון in 1 <sup>st</sup> Chr. 1:13
56.	חת	Heth	10:15	Possibly a people group - Hittites?
57.	עילם	Elam	10:22	Also a people group
58.	אשור	Asshur	10:22	Also a people group/place
59.	ארפכשד	Arphaxad	10:22	Possibly also a place name
60.	לוד	Lud	10:22	
61.	ארם	Aram	10:22	Also a people group
62.	עוז	Uz	10:23	Place name in Job 1:1
63.	חול	Hul	10:23	
64.	גתר	Gether	10:23	
65.	מש	Mash	10:23	משך in 1 <sup>st</sup> Chr. 1:17
66.	שלה	Salah	10:24	
67.	עבר	Eber	10:24	
68.	פלג	Peleg	10:25	
69.	יקטן	Joktan	10:25	
70.	אלמודד	Almodad	10:26	
71.	שלה	Sheleph	10:26	
72.	חצרמות	Hazarmaveth	10:26	
73.	ירח	Jerah	10:26	
74.	הדורם	Hadoram	10:27	
75.	אוזל	Uzal	10:27	
76.	דקלה	Diklah	10:27	
77.	עובל	Obal (Ebal)	10:28	עיבל in 1 <sup>st</sup> Chr. 1:22
78.	אבימאל	Abimael	10:28	note the 'el' suffix
79.	שבא	Sheba	10:28	also above 10:7
80.	אופר	Ophir	10:29	
81.	חווילה	Havilah	10:29	same name diff. person than 10:7
82.	יובב	Jobab	10:29	
83.	רעו	Reu	11:18	
84.	שרוג	Serug	11:20	

85.	נחור	Nahor	11:22	see 11:26
86.	תרח	Terah	11:24	
87.	אברם	Abram	11:26	
88.	נחור	Nahor	11:26	also 11:22, two different people
89.	הרן	Haran	11:26	
90.	לוט	Lot	11:27	
91.	שרי	Sarai	11:29	
92.	מלכה	Milcah	11:29	
93.	יסכה	Iscah	11:29	

**Race/Nation names in Genesis 1-11:**

94.	הנפלים	giants	6:4	The Nephilim
95.	לודים		10:13	children of Mitzraim
96.	ענמים		10:13	children of Mitzraim
97.	להבים		10:13	children of Mitzraim
98.	נפתחים		10:13	children of Mitzraim
99.	פתרסים		10:14	children of Mitzraim
100.	כסלחים		10:14	children of Mitzraim
101.	פלשתים		10:14	from the Casluhim
102.	כפתרים		10:14	from the Casluhim
103.	היבوسی		10:14	
104.	האמרי		10:16	
105.	הגרגשי		10:16	
106.	החוי		10:17	
107.	הערקי		10:17	
108.	הסיני		10:17	
109.	הארודי		10:18	
110.	הצמרי		10:18	
111.	החמתי		10:18	
112.	בני עבר	sons of Eber	10:21	cf. Gen 10:24, 11:11, 14
113.		Chaldeans	11:28	

**Place Names (cities, lands, rivers, etc...)**

114.	עדן	Eden	2:8	
115.	פישון	Pishon	2:11	
116.	החווילה	Havilah	2:11	
117.	גיהון	Gihon	2:13	also the name of a spring in Jer.
118.	שכו	Cush	2:13	
119.	חדקל	Hiddekel	2:14	
120.	אשור	Assyria	2:14	
121.	פרת	Euphrates	2:14	
122.	נוד	Nod	4:16	
123.	חנוך	Enoch	4:17	a city named after Cain's son <sup>6</sup>
124.	אררט	Ararat	8:4	mountains of Ararat
125.	בבל	Babel	10:10	
126.	ארך	Erech	10:10	
127.	אכד	Accad	10:10	
128.	כלנה	Calneh	10:10	
129.	שנער	Shinar	10:10	
130.	נינוה	Nineveh	10:11	
131.	תרחב עיר	Rehoboth Ir	10:11	maybe two names
132.	כלח	Calah	10:11	
133.	רסן	Resen	10:12	
134.	צידן	Sidon	10:19	
135.	גררה	Gerar	10:19	
136.	עזה	Gaza	10:19	
137.	סדמה	Sodom	10:19	
138.	עמרה	Gomorrah	10:19	
139.	אדמה	Admah	10:19	
140.	צבים	Zeboiim	10:19	
141.	לשע	Lasha	10:19	
142.	משא	Mesha	10:30	
143.	ספרה	Sephar	10:30	
144.		Ur	11:28	

<sup>6</sup> Some scholars believe the text is misleading here and that the city was named after Enoch's son Irad, since Irad sounds like the name of a known city in ancient Mesopotamia. However that may only be a phonetic coincidence.

## People Groups v Personal Names

Please note that several of the names in this first list may actually be names of people groups or even places, and thus actually belong in the second table. It is also possible that they are personal names of the ancestors of various groups. (i.e. Aram might be the ancestor of the people of Aram). I have only included names in the second table that are plainly people groups based on the names being in the plural or adjectival form. Richard Hess gives a good explanation of the techniques for identifying personal names and comes to the conclusion that there are 42 different personal names in these chapters (Hess p7-8). He also does not include the divine name in his list. For the purposes of this paper, there is a need to include all types of names, particularly for the discussion on the use of Yah/Yahu as a suffix or prefix.

## Etymologies of the Names

Several of the names in the tables above are discussed below. I have limited myself to names that have a significant impact on the discussion of the origin and date of the book of Genesis or the underlying documents thereof.

### #1 – YHWH

The name of YHWH has its first occurrence in Genesis 2:4: “*These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,*” (KJV). Because of the mention here of YHWH, scholars who have been trained in the source critical method (particularly that referred to as the Documentary Hypothesis) tend to assign the later half of this verse to the story that follows. This is because in their eyes one author states that the name YHWH was not known until Exodus 6 in God’s revelation to Moses, while another author at Genesis 4:26 states that after Seth was born men began to call upon the name of YHWH. Thus because of the use of the generic name for God – Elohim in the first chapter and the personal name YHWH in the following chapters, and because of the seeming duplication of the stories, DH scholars concluded that the ‘Elohists’ writer (either P or E) produced 1:1-24a and the ‘Yahwists’ writer produced 2:4b and following<sup>7</sup>. However this is against significant evidence that the entire verse 2:4 belongs to the preceding story. It is well known that אלה תולדות ‘these are the generations’ is a statement that occurs frequently throughout Genesis and serves as an introduction to the story that either follows or precedes the statement. It can be shown that in the early stories of Genesis these ‘toldot’ statements **follow** the stories to which they pertain. It is also well known that verse 2:5 begins in a very typical Biblical Hebrew prose sort of fashion – first introducing the setting and then initiating the actual events of the story with a vav-

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<sup>7</sup> It is also suggested that all of 2:4 pertains to what follows. This can be shown to be an old tradition as evidenced by the Masoretic break called ‘Patach’ at the end of 2:3. However when source critical scholars put the break in that place it is because of their belief that the first creation story belongs to E and therefore cannot have the name Yahweh in it.

consecutive.<sup>8</sup> Here the story actually begins in 2:7 with the v/c וַיִּצַר ‘and He formed’. Thus all of verse 5 and 6 are merely setting up the scenario in which the story begins.

Also the content of verse 2:4b refers to the creation of the Heaven and the Earth, which thing was just recorded in 1:1-2:3. What follows is not the creation of the Heaven and Earth, but rather the creation of mankind in particular and in passing, that of animals and plants. By ignoring the plain context and understanding of the text and by adhering to their methodology instead, the DH school has misinterpreted the text. If there is any doubt to my claim here, one need only look at 5:1-2: “*This [is] the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.*” (KJV) This ‘colophon’<sup>9</sup> clearly refers to the preceding chapters and not to what follows. To argue against this is simply untenable for only in chapters 1 and 2 is Adam created, therefore these verses can only be referring back to one or both of those chapters and not to what follows. One might try to argue that they refer to the genealogical list that follows, but that list refers to Adam as a proper name and not to mankind – male and female created in the image of God “in the day when they were created”. Nothing that follows has anything to do with the ‘image of God’ or ‘the day they were created’ nor ‘and he blessed them’. God blessed them back in 1:28 (and possibly also 2:24). In fact every single phrase in these two verses contains information that can only refer to previous verses.

While it is not my purpose here to analyze the text, it became necessary to do so in-part to demonstrate how presuppositions about the use of the name YHWH can mislead one into complete misinterpretation of the text. Indeed, if the name Yahweh was not found in 2:4b, source critical scholars would likely have to come to the same conclusion I have arrived at here.

Reinterpreting texts is not the only problem created by the DH. As Brichto points out, anytime such a DH scholar encounters a text or word that does not fit their schemes, they simply claim it was a later addition or scribal error (Brichto p7). In Genesis this becomes obvious in places such as Gen 20:18 where the appearance of YHWH is found outside of so-called J.<sup>10</sup>

The appearance of the name of YHWH in Genesis does not contradict Exodus 6, simply by its appearance, since the author himself knew the name and was free to use it. Nor do verses such as Genesis 13:4 – “*Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.*” The fact that Abram, by some means, called upon the God whose name a later author knew as YHWH, does not mean that Abram used that name to call upon the God represented by that name. In other words, Abram called upon the person YHWH by his name El-Shadai.

One must observe Genesis 16:11 “*And the angel of the LORD said unto her, Behold, thou [art] with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.*” Though the text records the angel using the

<sup>8</sup> Compare Exodus 1:1ff. Another way to create a scenario involves the use of וַיְהִי such as in Ruth 1:1ff, Joshua 1:1 and elsewhere, but even in those places the first v/c phrase acts to set up the scenario and not to introduce the first action of the story.

<sup>9</sup> Such would be consistent with the patriarch Abraham migrating away from Babylon and to Canaan, and thus adopting a new language and cultural context.

<sup>10</sup> see Brichto p7 and p436 endnote 5 for examples

name of YHWH in discourse, the angel tells Hagar to name the child Ishmael, not Ishmayah!

Also Gen 16:13 – “*And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?*” In this verse and the previous, it is almost as though the name YHWH is being used in a generic sense, in the same way Elohim is used, and not as a proper name. Also the phrasing in this verse, though lacking the prefixed bet to the word ‘name’ (נשם instead of בשם), may help in understanding how at 13:4 Abram called ‘on the name of YHWH’.

Further evidence to support my explanation is found at Genesis 21:33 – “*And [Abraham] planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.*” Here the KJV should capitalize ‘everlasting’ for that is part of the proper name by which Abraham invoked YHWH. This verse shows clearly that when the ancients ‘called on the name of the LORD’ they did so not by the name YHWH, but by El-Shadai, El-Roi, or in this case El-Olam. Compare also 24:3,7,12, 27, 42, which also support this idea in the same fashion as 21:33 discussed here.

A bigger problem occurs first in Genesis 15:2 when Abram says in direct discourse “lord YHWH, what will you give me...”. Similarly the name is invoked in discourse in 15:8 by Abram and in 16:2,5 by Sarai. This might be explained by the author not directly quoting what Abraham said, but rather relaying the meaning of what Abraham said. It is obvious that even by taking the conservative stance that Moses wrote Genesis, one must admit that Abraham who lived about 500 years earlier spoke a very different language or at least dialect than Moses. Thus a direct quote seems unlikely.

However Genesis 22:14 creates a real problem for this theory – “*And Abraham called the name of that place Jehovahjireh: as it is said [to] this day, In the mount of the LORD it shall be seen.*” This verse is truly the hardest to get around.

Gen 49:18 is also a problem due to the antiquity of this poetry.

Exodus 3:18/5:3 is a problem because YHWH is referred to as the God of the Hebrews. This may indicate that the name of YHWH was known to the larger nomadic group descended from Eber. By contrast Exodus 4:5 seems to indicate the need for an explanation to the people of Israel as to who YHWH is – namely the God of their fathers.

More about the name will be discussed below.

## #2- Adam

Adam is not actually called by name until at least 3:17. In that verse only the Masoretic vowel pointing indicates that it is a proper name. However with different pointing (under the lamed) phrase would read ‘to the man’ instead of ‘to Adam’. In 5:2-3 we read that God called their name ‘Adam’ in the day they were created. Here the NKJV translates אדם as “Mankind”.<sup>11</sup> Thus for the first four chapters of Genesis, אדם – ‘adam’ is not used as a personal name for the male individual created by God but rather is used simply to mean “mankind” or “the man” (האדם). One way of discerning when Adam is used as a personal name is the use of the definite article which cannot be connected to a personal name. However even when ‘adam’ appears without the definite article, it still may not be a personal name, as noted above, for it can also simply mean ‘mankind’.

<sup>11</sup> The NKJV unfortunately does not consistently translate the term "adam" and especially "Ha-adam", which literally means "the man" and should not be translated as a personal name. Compare for example the use in Genesis 2:18 and 2:19ff

The etymology of the name Adam is both interesting and important. Hess shows that “as a common noun, אדם is at home throughout the Semetic world of the third to first millennia B.C.” (Hess p19). The root can take the definition of “red” “person” “land” and several other related meanings in languages such as Akkadian, Sumerian, Aramaic and Arabic. However as a personal name, Hess shows that it is “more at home the earlier one goes. It is quite rare in the late second and in the first millennia B.C.” (Hess p19, 61, 72). It only occurs as a personal name before 1200 B.C. (Hess p35). It does occur as a place name in the Jordan valley recorded in Joshua 3:16. The place name is not heard of again and though apparently a well know place to the author of that text, it disappears from latter recognition. Pointing to both the antiquity of the use of the name and the antiquity of the account in Joshua.

Only a few names in Genesis are explained by the author and Adam's is not one of them! In Gen 3:19 the man is made from "dust" עפר and not from "ground" אדמה in this verse. Compare Job 34:15 “...and man would return to dust.” Here the word for dust is the same used in the Genesis account - עפר. Thus the author of Job (which is considered by some scholars to be extremely old<sup>12</sup>) also relates the term אדם with עפר and not directly with אדמה. The later would be the natural association in Hebrew and is indeed alluded to in the text, but primary connection is between אדם and עפר. Similarly, Job says to God “Remember, I pray, that You have made me like clay(חמר)<sup>13</sup>. And will You turn me into dust (עפר) again?” (Job 10:9).

Joan Comay points out that the belief of man being created out of the ground or out of clay was not limited to the Israelites: “There were similar stories among the ancient Babylonians, Egyptians and Greeks, and parallel folk legends among primitive tribes in many other parts of the world, including Australian aborigines, Maoris, Africans, American Indians and Eskimos.” (Comay p38).

Hess also points out that Adam could be Sumerian ‘a’ = arm/side and ‘dam’ = spouse. (Hess p18).

Interestingly only Job 31:33 refers to a person called Adam: “*If I covered my transgressions as Adam, by hiding mine iniquity in my bosom*”. However in this verse too, Adam could simply be translated as ‘a man’.<sup>14</sup>

### #3 - Eve

Eve is a name that the Biblical author clearly connects to the Hebrew root “to live” (Gen. 3:16) and is supported by the existence of the root in multiple ancient Semitic languages spanning the first two millennia B.C. (Hess p24). Interestingly, Hess states “the verb ‘to enliven’ is designated by the logogram TI in Sumerian. This reading is also a homonym of the word for ‘rib’” (Hess p20). Though he discounts this as a possibility for a source used by the Biblical author, this coincidence should be examined further.

<sup>12</sup> The dating of Job is a point of debate. Several scholars have pointed to an early date due to the use of שדי instead of יהוה, among other reasons. Other textual factors must be considered as well, including Aramaisms. For a brief overview of the various schools of thought, see Malick.

<sup>13</sup> Clay(חמר) is also used to describe what man is made of – see Job 33:6, Isaiah 45:9, etc...

<sup>14</sup> and so reads the *New International Version*

## #7 – Irad

Many try to rearrange Genesis 4:17-18 to indicate that Enoch instead of Cain built a city and named it after his son Irad, thus connecting the story to the first Sumerian city of Eridu. However it is possible that Cain built a city and named it after Enoch. Dillman provides several examples of other ancient cities that may be tied to the name of Enoch instead of to Irad (Dillman p198), thus allowing for a natural reading and understanding of the text. Yet this does not preclude another city being built and named after Irad.

Greenberg states “the Mesopotamians made Eridu the city of the god Enki” (Greenberg p72). He then goes on to point out the similarities between the names Enoch and Enki. If this connection is correct, then the name Irad points to a very early time for the origin of this passage, for it is highly unlikely that the passage came into being during the Babylonian exile. Therefore it was probably taken from before the time when Abraham left Mesopotamia for Canaan.

“Kate Fielden reports “The earliest village settlement (c.5000 BC) had grown into a substantial city of mudbrick and reed houses by c.2900 BC, covering 8-10 ha (20-25 acres). By c.2050 BC the city had declined; there is little evidence of occupation after that date.”<sup>15</sup> Similarly Jean-Claude Margueron shows that the city had its beginnings around the 6<sup>th</sup> millennium BC and was “more or less deserted in the 2<sup>nd</sup> Millenium BC” (ABD II p573 “Eridu”). This fits well with the time Abraham left Mesopotamia according to biblical chronology.<sup>16</sup>

## #9 – Methushael

Driver points out that this name is Babylonian in origin – mutu-sha-ili – meaning ‘man of God’ (Driver p69).

## #10 – Lamech

Lamech has an unknown etymology even though it consists of the three letter root so common in Hebrew (see above and Hess *Lamech*) – which is significant, since it would be highly unlikely for an Iron Age author(s) to twice include a name that was completely unfamiliar in his time and with no known meaning. Interestingly this name consists of three of the middle letters in the Hebrew alphabet – למך. The letters can be rearranged so spell ‘king’ and are each individually used as prepositions. Also in both genealogies Lamech is the only one whose speech is recorded after Cain’s words. Likewise, Cain’s Lamech speaks of being avenged “seventy and sevenfold” (KJV) and is the seventh generation. Seth’s Lamech lives 777 years. The number 7 seems connected to these names.

Hess states, “Lamech has no West-Semitic connection other than consisting of three consonants. Possibly it is the same as Akkadian lamakku” (Hess, *Lamech* p23).

## #13, 14 - Jabal and Jubal

The root of these two names is the same – יבל. Although the root is well attested in the 1<sup>st</sup> millenium, it is only used as a personal name before the 1<sup>st</sup> millennium and was

<sup>15</sup> Wikipedia contributors. "Eridu." Wikipedia, The Free Encyclopedia. Wikipedia, The Free Encyclopedia, 15 Jan. 2010. Web. 22 Feb. 2010.

<sup>16</sup> approximately 1926-7BC according to Jones, Ussher and my personal calculations.

popular in early 2<sup>nd</sup> millennium Amorite, where it is followed by a divine name. (Hess pp 49-52).

### **#15 - Tubal-Cain**

Tubal-Cain apparently also shares the same root as Jabal and thus it too belongs to the early second millennium B.C. (Hess pp 49-52). Tubal does occur as a place name in Ezekiel 27:13 in the lamentation (קִינָה) about Tyre.

### **#20 - Mahalalel**

Mahalalel has the obvious etymology of “praise God”. In the Bible the name occurs as late as Nehemiah 11:4 as one of Nehemiah’s contemporaries. Similar forms occur elsewhere. However, outside the bible the name has an onomastic environment belonging to the 3<sup>rd</sup> and early 2<sup>nd</sup> millennium (Hess pp 68-69).

### **#26, 27, 28 - Shem, Ham and Japheth**

Hess shows that Shem, Ham and Japheth are etymologically connected to the lands they are credited with settling in the bible (Hess p29) and thus appear authentic.

### **#52, 53 – Sheba and Dedan**

These descendants of Ham have the same names as descendants of Abraham in Gen 25:3

### **#79,80,81 – Sheba, Ophir, Havilah**

These three are also names of places famous for gold in the Bible.

### **#67/112 – Eber / Sons of Eber**

Eber is likely related to eber nari in Akkadian, meaning ‘beyond the river’. It is very likely this name is connected to the term Hebrew in the Bible and also to the Habiru (apiru) of the Armana letters. Notice how the root is used at Genesis 18:5 עברתם – “ye shall pass on” (KJV). Possibly indicating a nomadic tendency of the people of Eber. Abram is called a Hebrew in Genesis 14, thus the term refers to a larger group or groups of people who were called Hebrews.

In Genesis 10:21 ‘all the sons of Eber’ is likely a reference to the people group descended from Eber who is later mentioned as a person in 10:24 and 11:14<sup>17</sup>. In these later verses Eber is not the son of Shem but rather a later descendent of his. The context of 10:21 is that of describing nations. In the previous verses we have the descriptions of the nations that descended from Japheth and Ham and in the following verses, through the end of the chapter, the table of nations continues with those that descended from Shem.

It is significant to point out that 10:21 is completely unnecessary to the table of nations and is added by the author to point out the significant connection between Shem and the Hebrews. It is also important to point out that he could have instead made the

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<sup>17</sup> The first reference to Eber in 10:24 is in the larger table of nations, whereas in 11:14 he appears in the ancestry of Abram. Notice the dividing colophon (Toldot) in 10:32. Also note that the Chronicler picks up on the same motif of describing first the table of nations then the specific line of Abram – 1<sup>st</sup> Cron. 1:17-27.

connection between Shem and Terah or Shem and Abram, but he doesn't. Thus the author's point here is not God's choosing of Abram, but rather that he is concerned with the people group called the Hebrews. It is important to question why he is so concerned. In a similar way the author points out that Canaan is the son of Ham. The point there seems obvious – Canaan was cursed<sup>18</sup> and was also the enemy of the Habiru (the descendants of Eber)!

Further, from the above argument it must be asked what is the author's explanation for Eber? Notice that Eber's son Peleg has one of those rare names, in these early chapters, which is explained – 'in his day the earth was divided'. The significance intended by the author should not be ignored.

The term 'Hebrew' is first used in the bible at Genesis 14:13 - "Abram the Hebrew". It is obvious in this passage that it refers to a larger people group than just the Israelites. In Genesis 39:14,17 Joseph is called a Hebrew by Potiphar's wife. Later when in Prison Joseph says he was taken from the land of the Hebrews (Genesis 40:15). Then in Genesis 41:12 Joseph is referred to as a Hebrew when the chief cupbearer speaks to Pharaoh. Whatever a 'Hebrew' was, it obviously does not specifically refer to a descendant of Abraham at this point, since even Pharaoh and other notable people in Egypt already had a concept of what a Hebrew (read: Habiru) was and what the land of the Hebrews was. Note that Joseph's brothers refer to themselves as coming from the land of Canaan and NOT as Hebrews (Genesis 42:13,32).

In Genesis 43:32 it has become an abomination for the Egyptians to eat with Hebrews. Apparently the Egyptians did not initially despise the Hebrews, based on the treatment of Joseph in chapter 41. Joseph was even given an Egyptian wife. In Genesis 46:34 Shepherds are also called an abomination to the Egyptians. So there is some equating of Shepherds and Hebrews. Thus the term Hebrew may refer to someone who passes over the land back and forth like a Shepherd or nomad - consistent with the description of Habiru.

In the Bible the term Hebrew is virtually never used after Saul's time (see 1<sup>st</sup> Samuel 13:3,7,19; 14:11,21; 29:3). 1<sup>st</sup> Samuel 14:21 refers to 'Hebrews' who pertained to the Philistines. It is not entirely clear who these Hebrews were – whether Israelites that had for a long time been part of the Philistines or if they were other descendants of Eber. 1<sup>st</sup> Samuel 29:2-3 is instructive for the use of the root עבר and the term Hebrew. In this passage עברים refers to a movement that both the Philistines and David performed. In fact, it is unclear if David and his men are being called Hebrews or simply those who also 'passed over'.

The only later uses of the term are found in the books of Jonah and Jeremiah. Jonah uses the term in reference to himself when talking to foreigners. Jonah could have been using the term to say that he was a "wanderer" for he could have just as easily said he was an Israelite. He uses the term to answer these questions "...What is your occupation? And where do you come from? What is your country? And of what people are you?" (Jonah 1:8) To all this Jonah says I am a Hebrew and I worship YHWH (1:9).

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<sup>18</sup> Canaan was cursed and not Ham, even though Ham was the one that sinned, for earlier in 10:1 God had blessed Ham. It is impossible to curse someone that God has blessed. Consider the blessing of Jacob by Isaac or the account of the prophecies of Balaam.

Jeremiah 34:9,14 uses it concerning a reference to the Torah where the Israelites were not to enslave their Hebrew brothers. The reference is to Deuteronomy 15:12 and the parallel passage in Exodus 21:2, though neither is directly quoted in Jeremiah.

1<sup>st</sup> Chronicles 24:27 has an individual from the time of David or earlier with the name עברי. He is a descendant of Levi.

It is also important to point out that the term ‘Hebrew’ is not used in the bible to refer to the spoken language. The language of the Israelites (especially in the south) was יהודית ‘Yahudit’. See 2<sup>nd</sup> Kings 18:26,28 with parallel passages in Isaiah 36:11,13 and 2<sup>nd</sup> Chronicles 32:18. The Assyrians speaking in these passages might actually be former Israelites who were deported from the North<sup>19</sup>. Even after the exiles return from Babylon we find Nehemiah complaining that their children didn’t speak Yahudit (Neh. 13:24).

The fact that the term ‘sons of Eber’ is a people group, this would provide significant evidence for the Israelites belonging to a larger people group called the ‘Eberim’ who are likely to be identified with the Habiru and probably also the Shasu and Hyksos.

### #59 - Arphaxad

ארפכשד – the last three letters of this name likely have a connection to the Babylonian Chasdim. The first part of the name has been tentatively connected to Arrapha – a city mentioned frequently in the Nuzi texts, thus indicating a Hurrian etymology. The name does not have a West Semitic onomastic environment (Hess pp 77-78).

### #93 – Iscah

Iscah has been proposed to be Sarai – Abram’s wife. Brichto gives an interesting defense of this idea (p348ff). Coincidentally Iscah and Milcah her sister, have names with the same numerical value.

### #101 – Philistines

Both the author of Genesis and the Chronicler have the Philistines descending from the sons of Ham and specifically from Egypt! This is in stark contrast to archaeology, which has the Philistines coming from Greece, or beyond and only arriving as part of the Sea peoples starting in the 12<sup>th</sup> century<sup>20</sup> (Hoerth p232ff). It may be that Ramses III settled them in Canaan after his victory over them, and thus they could be perceived as pertaining to Egypt.

Genesis 21:32 is the earliest mention of an interaction between a biblical character (Abraham) and the Philistines. It is important to note that in this passage there is only a reference to the ‘land of the Philistines’ (21:32,34) and not to the Philistine people themselves. Though later in Genesis 26 we have a very similar account of Isaac and Abimelech and in that passage, Abimelech is called ‘king of the Philistines’. All of this might be explained as the work of a later scribe in using a current term to describe where Abraham was dwelling and with whom Isaac interacted. Notice that this whole scene is

<sup>19</sup> A study of their names/titles indicate a Hebrew origin – thanks to Dr. Peter Machinist for pointing this out.

<sup>20</sup> Archaeologists allow for the sea peoples to have begun arriving in the 15<sup>th</sup> century serving as mercenaries in the Egyptian army, but the subdivision called Philistines, they place in the 12<sup>th</sup> century..

begun in Genesis 20:1. There we read of Abimelech king of Gerar. His name, which is probably a title, and the place name of Gerar are both west Semitic in origin and are probably not from the original language of the Sea Peoples, though little is known about their original language. Most likely Abimelech was not one of the Sea Peoples. In any case, the use of the term 'philistine' by the author of Genesis points to this edition of Genesis coming into form in the late Judges or even into the period of the monarchy.

It is possible that the bible uses the term 'Philistine' to refer to two different groups of people: "And the Avim, who dwelt in villages as far as Gaza – the Caphtorim, who came from Caphtor, destroyed them and dwelt in their place." (Deut. 2:23)<sup>21</sup>

The Talmud (Chullin 60b) notes that the Avvites were the Philistine people in the days of Abraham. Their capital city was Gerar and their king both in the days of Abraham and Isaac bore the name Abimelech. These Philistines are mentioned several times in Genesis. The Table of Nations in Genesis 10 and 1 Chronicles 1 lists them as a people distinct from the Caphtorites noting that they were an offshoot of the Casluhites. Genesis Rabba 26:16 states that they were related to the Rephaites.

The Talmud explains that originally the Israelites were not entitled to conquer the land of the Avvites because of an oath that Abraham had sworn to Abimelech<sup>22</sup> but that this oath no longer applied after the Caphtorites had destroyed them. This view is reiterated in Rashi's commentary on Deuteronomy.

(Wikipedia contributors. "Avvites (of Philistia)." *Wikipedia, The Free Encyclopedia*. *Wikipedia, The Free Encyclopedia*, 24 Sep. 2009. Web. 9 Jan. 2010.)

This Talmudic account is interesting since it was written hundreds of years before modern archaeological discoveries.

### **#136/7 Sodom & Gomorrah**

Sodom & Gomorrah are mentioned in Genesis 10:19 as though they were still in existence or at least still had well known locations. In this verse they are mentioned along with the Philistine cities of Gerar and Gaza as being the border of the land of the Canaanites.

### **Compound Names / Suffixes**

Most of the names are not compound. This stands in contrast to many of the later names found in the bible. As early as Chapter 12 we have compound names occurring often. Abram is the first example 'great father'. Other examples are Reuben 'see a son': Ishmael 'God hears'; Israel 'struggles with God'.

### **Matriarchal naming of children**

Eve, the first person given a name is the name giver of the first sons - she names Seth in 4:25 and by implication Cain in 4:1. Seth names his son Enosh. Thus either

<sup>21</sup> The Documentary Hypothesis needs account for this passage in D compared to Joshua 13:3 which mentions the Avites regardless of whether they are connected to the 5 lords of the Philistines in this verse or not, they are not yet wiped out, though D has them already replaced by the Caphtorim. Joshua 19:23 also needs to be considered.

<sup>22</sup> Genesis 21:23

parent can name a child. Similarly we have Rachel naming Benoni and Jacob calling him Benjamin. However, Jacob's other eleven sons are all named by their mothers. In Genesis 38:1ff Judah names his first two sons and his wife names the third. In the N.T. we have the parents of John the Baptist both participating in the naming of their child (Luke 1:59ff). In Matt 1:25, Joseph names Jesus, as commanded by the angel in 1:21. (likewise with John's father Luke 1:13). We see that there is no prejudice against women here in the right to give names, throughout the entire Israelite history and before.

## Duplication of names:

### Seth v Cain Genealogies - Non-Identical

Similar names in the genealogies of Seth and Cain are not as significant as some scholars claim (such as Driver p80 and others). Similar names also occur within the genealogies of Noah's sons in chapter 10. In fact only two names – Lamech and Enoch occur in both Seth's line and Cain's line.

Similarities, without other supporting evidence, are no evidence at all. Comparison must be made to the lists of the kings of Israel and Judah, who often had the same names, or similar names. For example Joram(יורם) king of Israel and Jehoram(יהורם) king of Judah reigned at the same time (2<sup>nd</sup> Kings 8:16). Both in the book of Kings and Chronicles these two sometimes have the exact same spelling (see 2<sup>nd</sup> Kings 9:24 and 2<sup>nd</sup> Chr. 22:5-7). Likewise, Jeroboam(ירבעם) and Rehoboam(רחבעם) also have similar names, the difference being just one letter and they reigned at the same time, yet they are clearly different people. Therefore the argument that Irad(עירד) and Jared(ירד) are the same person is nullified (Gen. 4:18 and 5:15). Likewise Cain(קין) and Cainan(קנין). Had these names occurred in the same place in both genealogies, the argument would be a little stronger, but they do not, thus the argument is weaker than a hypothetical argument that would claim the above mentioned kings of Israel and Judah are the same.

As Brichto (p xiv) points out, these stories are different and complimentary – Seth's line was to that through which all of humanity to this day is descended and Cain's line was that which was to end with the great Flood. Within the story of Cain we see civilization advancing from a technological perspective, with the housing, metallurgical and musical discoveries attributed to his descendants and the city building attributed to himself. On the other hand, Seth's line, down to Abraham and beyond are never attributed with technological advancements or city building. In fact the author of Genesis seems to show favor to pastoral peoples and disfavor to city dwellers, and he does so by means of contrasting the two<sup>23</sup>. Thus for the single author of both the genealogy of Seth and Cain, the two stories are necessary in order to produce the desired contrast. The story of Cain's line serves to represent the people who were murderous and thus displeasing to God (note that this is the only law God gives to the people after the flood, in the sense of a legal civil code).

To say that these two genealogies originated out of the same original story by two different authors is not logical, for what would be the purpose of the record of Cain's line if it stood alone at one time in the past. If one would claim that Cain's line at one time

<sup>23</sup> Consider Nimrod and his cities, the tower of Babel, Sodom and Gomorrah, Abraham and Isaac's problems at Beer-Sheva and at the Philistine cities. Jacob's problems at Shechem. This becomes even more apparent when these cities are contrasted with the stories of the nomadic/pastoral patriarchs.

ended with Noah and the story of the ark, there is not text to support this, plus it would have Noah coming from a murderous line rather than being ‘perfect in his generations’.

To say that one author created both of these genealogies out of a single earlier genealogy and thereby attempt to explain similarities is also illogical. The argument for this would be that an author in the time of the Monarchy was trying to make the early chapters of Genesis appear old and authentic, but only knew of a handful of ancient names and therefore reused them in the second genealogy, changing the spelling of a few so as not to be so obvious.

The logical reason for two names that are the same in both genealogies is mere coincidence, as shown above in the example concerning the kings of Israel and Judah.<sup>24</sup>

### **Sheba and Havilah**

These two names which appear together in 10:28-29 as sons of Joktan, son of Eber, also appear as descendants of Ham in 10:6-7, but a generation apart. The two names are associated with gold in the Bible – The queen of Sheba brought a huge amount of gold to Solomon and the Pishon river went around the land of Havilah in Genesis 2:11, which is said to have good gold.

### **Sheba and Dedan**

Sheba and Dedan are said to be the sons of Raamah, son of Cush, son of Ham in Genesis 10:7. Yet the same pair of names appears in Genesis 25:3 as the sons of Jokshan, son of Abraham by Keturah. One must also notice the similarities in Hebrew between the name Jokshan here and in Joktan in 10:26ff who is the father of another Sheba. The letter Shin and Tet may be attempts at transliterating into Hebrew the same sound.

### **Chronicles v Genesis**

Many of the names in Genesis are repeated in 1<sup>st</sup> Chronicles in the Genealogical lists there. Occasionally there are differences in spelling. The Chronicler was likely using Genesis as a source. The Chronicler repeats the names found in Genesis 10 and 11 – the Table of Nations, followed by the Ancestors of Abraham, though he does so in brief. Often the Chronicler uses ‘plene’ spellings – typically the addition of a vav. Sometimes he substitutes final aleph for final hey (see notes in the charts above). The use of additional letters is presumably to help with pronunciation. This points to a reasonably large difference in time between the writing of Genesis and that of Chronicles.

### **Conclusion about these names**

Hess points out that most of the names in Genesis 1-11 are single element names and that forms of the name יהרה are completely missing. This point combined with his other observations point to an onomastic environment before the monarchical times of Israel. Many of the names in the first 5 chapters of Genesis fit well into a lexical environment outside of the borders of Israel. If an Iron Age author(s) was creating names for his story, he likely would have chosen ones that the Israelites could have related to in this later time period. Rather the evidence points to an authorship for at least these first

<sup>24</sup> other examples can be given of similarities – such as Dishan and Dishon in Gen 36:21.

few chapters much earlier than the Iron Age – even to the early to mid 2<sup>nd</sup> millennium. Geographically, the author(s) would have been located in or at least been well acquainted with the area of Mesopotamia in this time period. (Hess pp 71-72)

That the stories in Genesis 1-11 also do not appear to be of Canaanite origin, is pointed out by Hamilton, "Another evidence pointing against Canaanite origins is the lack of Baal names anywhere in Genesis..." (Hamilton p69)

Additionally the author of Genesis seems much more concerned with explaining names in the later chapters than he does in chapters 1-11. Driver points out that "...in many cases the meaning is uncertain; for we do not know what was the vocabulary of the Semitic language from which they were derived, at the time when they were formed...in the process of naturalization in Israel, they may easily have been Hebraized." (Driver p69). This fact points strongly to an early date for the origin of these names and thereby of these stories. Certainly they must date to before the time of the United Monarchy, since they cannot be understood in the Hebrew context of that period.

## **Names in Genesis 12 – Exodus 6:2-3**

(This section reserved for future study on these names)

(discussion may include the Egyptian origin of the name Moses. The Semitic/Hebrew names of the Hyksos rulers. The significance of recording of Egyptian names, especially in the Joseph story, but never of Pharaoh.)

(names in these chapters must be compared to 1<sup>st</sup> Chronicles' genealogies)

## **Moses as an Egyptian Name**

(reserved)

## **Suffix YAH**

### **Non use of suffix YAH in all the names**

None of the names in the bible up until the time of the generation born after the Exodus include the suffix יה or יהו (Yah or Yahu). This is consistent with the Biblical account in Exodus 6:2-3, where God reveals the name יהוה to Moses: "And God spoke to Moses and said to him: *"I am the LORD. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them."* This must of course be compared to Exodus 3:14ff where God answers Moses' question about what God's name is. In that passage, the implication seems to be that when Moses says the LORD has sent him, the elders will recognize the name, rather than having the reaction of wondering what this new name for God is.

The name עדה Adah is the name of one of Lamech's wives in Gen. 4:19. It is thought to come from עדי – 'ornament' (Dillman p200) or 'to deck oneself / to ornament' (Job 40:10)<sup>25</sup>. This name occurs in several other places in the bible. In Genesis 36:2, Adah, is the wife of Esau<sup>26</sup>. However only later, after the Exodus, is the suffix יה or יהו

<sup>25</sup> Other etymological possibilities exist, including עד – 'witness' and עדה – 'congregation'. Also the use in Job 28:8 must be considered. Driver suggests 'the dawn' from Assyrian and Arabic (Driver p69). Witness is may be likely since Lamech is testifying to her and she is a witness to his confession.

<sup>26</sup> compare Gen 26:34 where she is named בשמת.

added, such as in 2<sup>nd</sup> Kings 22:1; Ezra 10:29. 1<sup>st</sup> Chronicles 9:36 has יהועדה who is born well into the monarchal times. By Comparison, in 1<sup>st</sup> Chronicles 7:20, in the period before the Exodus<sup>27</sup> we have the name of a great-great grandson of Ephraim named אלעדה and also one named אלעד. The prefix in these names is אל instead of יה and is consistent with being before the Exodus.

"Although often dismissed as apologetic, the old suggestion that Exod. 6:2-3 teaches a deeper revelation of Yahweh to the post-Mosaic age than to the pre-Mosaic age is by no means unsatisfactory." (Hamilton p70)

ABD VI p1012 shows that the name YHWH appears as early as 1400 BC in Egyptian texts. It does not appear in cuniform texts and is debated at Ebla.

Jacob asks the name of the one with whom he struggles yet is refused. Then his name is called Israel, not Israyah! This refusal to give the name of YHWH is completely consistent with the name being revealed to Moses first.

Rendsburg points out that "the absence of Yahwistic names in Genesis reflects the antiquity of the traditions. They must antedate the United Kingdom, when they presumably were compiled into their present form more or less." He also points out that the names used to refer to God are mostly unique to Genesis. Names such as 'the fear of Isaac' in 31:42,53 and the 'mighty one of Jacob' in 49:24. Also the "God of my/your/his father" (Rendsburg p115). He also points to the various EL names of God being largely unique to Genesis – אל עלין 14:18; אל ראי 16:13; אל עולם 21:33 and אל אלהי ישראל 33:20. Also to a lesser extent אל שדי which occurs primarily in Genesis (17:1, 28:3, 35:11, 43:14). Though the name שדי does occur in other books – especially Job and Ruth – it only occurs in Genesis in combination with אל.

### Use of 'el' as a suffix or prefix

In Contrast to the non-use of 'yah'/'yahu', we do find 'el' ('God') used as a suffix and prefix. In Genesis 1-11 five different names have the 'el' suffix. They are Mehujael and Methushael in 4:18; Mahalalel 5:12; Elishah 10:4; Abimael 10:28.

Later, the generation born before the Exodus is still using the EL suffix and prefix. Notice the names of Aaron's cousins in Leviticus 10:4 – Mishael and Elzaphan, sons of Uzziel Aaron's uncle. Still later in Numbers 34:18ff we see this suffixed continues in its popular use. Indeed this suffix is used throughout Israelite history, even to the present day. However the suffix/prefix YAH only is used with the generations born after the Exodus.

### Shaddai

God's name 'Shaddai' is first revealed to Abraham in Genesis 17:1 as El Shaddai. It is use in the generations born before the Exodus – See Numbers 1:5ff. Two names have this name as a suffix – Zurishaddai of the tribe of Simeon (Num. 1:6/2:12 Shaddai is

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<sup>27</sup> This must be before the Exodus for Joshua son of Nun is born in v.27. This whole passage is interesting, especially concerning the men of Gath who were born in "the land". However the explanation is simply that the Men of Gath who were born in the land of Canaan went down to Egypt to take (steal?) the possessions of the sons of Ephraim and killed them in doing so. Note that from Gath, the only place one can go down to is Egypt, everywhere else would be 'up' etymologically speaking. The idea that the men of Ephraim went down to Gath to steal cattle is not logical, especially at this time period. Much closer targets exist near the hills of Ephraim.

my rock) and Ammishaddai of the tribe of Dan (Num 1:12/2:25 – People of Shaddai). Interestingly these are the only two people with this suffix in the entire bible. It is also important to note that they are from the furthest north tribe and the furthest southern tribe. This provides evidence of a strong and early ethical and religious tie between the tribes of Israel.

### **Possible Exceptions to Yah suffixes or prefixes:**

#### **Moriah**

Genesis 22:2 "...and go to the land of Moriah..." המריה -This might be the first example of the suffix יה being attached to a name. This is significantly connected with the place of the future temple of YHVH. Notice 22:14 "And Abraham called the name of the place, The-LORD-Will-Provide; as it is said to this day, 'In the Mount of the LORD it shall be provided.'" ( יהוה יראה ). Gesenius Lexicon also has the name Moriah as a contraction with the suffix YAH. However other suggestions have been advanced which indicate that the last two letters are not part of the name YHWH.<sup>28</sup>

The mention of "to this day" could be understood in several ways. One of which is to say that this verse was written after the construction of the temple, but was inserted into an older text. But it must be remembered that the temple is not actually mentioned and the question remains as to who 'will be seen' in the Mount of the LORD.

#### **Judah**

The name of Jacob's son Judah is of special interest - see Gen. 29:35. Judah יהודה is spelt as the Tetragrammaton with a Dalet inserted. Dalet is the 4th letter of the Hebrew alphabet and Judah is the fourth son born to Jacob.

The etymology of the word has been suggested to be Yah + the first person future of "to praise" or "to thank". But more likely it is simply the future tense of form of the word "to praise", however with a yud as a first letter, it would appear thus to be a 3<sup>rd</sup> person masculine.

Comparison must also be made with יהודית the wife of Esau in Gen. 26:34.

#### **Joshua**

As Gesenius points out in his Lexicon, Joshua ( יהושוע - Yahoshua) means Jehovah is Salvation. However, it is important to note that Joshua's original name is Hoshea, but Moses, the man to whom the name of YHWH was revealed, called him Joshua (Yahoshua) in Numbers 13:16. Thus the name Joshua only reinforces the fact that the name Yahweh was not known to people before the Exodus.

#### **Jochebed**

Gary Rendsburg points to Jochebed יוכבד as a possible Yahwistic name (Rendsburg p114). Jochebed is the mother of Moses and Aaron, and is found as such in Exodus 6:20 and Numbers 26:59. Gesenius' Lexicon gives the definition: "whose glory is Jehovah".

<sup>28</sup> see for example: <http://www.jewishencyclopedia.com/view.jsp?artid=799&letter=M>

This is a serious problem for my thesis that the personal names before the Exodus do not contain a YAH suffix and thus show that the name was indeed unknown to the patriarchs.

I would like to argue that the yud and vav are just a verbal prefix, but unfortunately, the name pertains to a woman and such a prefix is masculine. Additionally the three root letters are all strong (caf-bet-dalet). A woman can take a masculine verbal form for a name as shown in יהודיה the wife of Esau in Gen. 26:34. Her name is plainly a derivative of Judah, which has been shown to be a 3<sup>rd</sup> person masculine prefix form. Thus we have an example of a woman with a name that uses the yud prefix. However the second problem of three strong root letters is unavoidable.

The Universal Jewish Encyclopedia states “The theory has been advanced that the Jochebed is of Egyptian origin” (UJE Vol. 6 p159).

### Yah prefixes in the Torah and beyond

The use of the first and third letters out of the name YHWH as a prefix to personal names is curious. We do see Saul’s son Jonathan being spelt two different ways – יהונתן and יונתן (1<sup>st</sup> Sam 13:2-14:4 and 1<sup>st</sup> Sam 14:6,8 respectively). The shorter spelling of Jonathan is used consistently up until chapter 18, except in the two verses mentioned. But those are also the only verses in that section where Jonathan is speaking to someone else. In 14:29, he does speak, but to no one in particular and thus the shorter spelling occurs.

The longer spelling of the name Jonathan does occur in Judges 18:30, but this verse is a much later gloss: “*Then the children of Dan set up for themselves the carved image; and Jonathan the son of Gershom, the son of Manasseh, and his sons were priests to the tribe of Dan until the day of the captivity of the land.*” (NKJV). In fact this person is never mentioned by name in the story. Further complicating the matter is that his short genealogy in this passage seems unconnected to anything. However the NUN in Manasseh is suspended. If the nun is removed completely then the name becomes Moses!<sup>29</sup> Thus he becomes a descendent of Moses through Gershom.<sup>30</sup> Regardless, the statement ‘until the day of the captivity of the land’ could only refer to the Assyrian captivity of the Northern tribes, thus showing a late addition, at least of the later part of the verse. The fact that the author makes the Levite deliberately anonymous even though he is a central figure in the story makes it seem very suspicious that this verse was part of the original text.

Also in this same passage in Judges we see the name Micayahu (Judges 17:1,4) but throughout the rest of the story he is simply called Micah.<sup>31</sup>

Actually, with the exception of Joshua, Jonathan (see above) and Micayahu (Judges 17:1,4) we don’t see a single original use of the prefix יהו ‘yahu’ throughout the entire first 7 books of the bible. Not until the occurrence mentioned above at 1<sup>st</sup> Sam

<sup>29</sup> UJE – “...the rabbis knew that the Hebrew letter Nun had been inserted in order to spare the great lawgiver the disgrace of having an idolator among his descendants (B.B.109b)” (UJE Vol 6 p180 “Jonathan”)

<sup>30</sup> in Judges 17:7 the Hebrew is translated typically as "and he sojourned there" but literally it says "and he was Gershom"

<sup>31</sup> Judges 17 marks a departure from the early part of the book. Here the story of the judges ends and the statements that "there was no king in Israel in those days and everyone did what was right in his own eyes". It is possible that the first 16 chapters reflect an earlier source(s).

14:6,8. Likewise we do not see it used as a suffix at all until much later. Additionally we do not see the prefix or suffix יה ‘yah’ used until 1<sup>st</sup> Sam. 8:2 ( אהיה ). We only encounter the suffix יו (yo) starting in Judges 6:11 with יואש which later in the bible is spelt often as יהואש. The two letters (yud-vav) do occur together in names such as יובב and יובל (Gen 36:33 and 4:21), but those are clearly not derived from the divine name.

To summarize, we see that starting around 1<sup>st</sup> Samuel 18 there is an explosion of the use of the letters of the divine name as suffixes and prefixes. This is the time of the rise of David. Before that we only see the yud-vav prefix used and only occasionally. And even that prefix is not used at all in the Torah except in the one case of the name of Moses’ mother discussed above.

יו (yud-vav) as a prefix before 1 <sup>st</sup> Samuel 18		
יוכבד	Jochebad	Exodus 6:20 and Numbers 26:59
יואש	Joash	Judges 6:11 ff
יותם	Jotham	Judges 9:5,7,21,57
יואל	Joel	1 <sup>st</sup> Sam 8:2
יונתן	Jonathan	1 <sup>st</sup> Sam 13:2 ff

יהו (yud-hey-vav) as a prefix before 1 <sup>st</sup> Samuel 18 (unattested as a suffix)		
יהושע	Joshua	Exodus 17:9 ff (but originally called Hoshea – see above)
מיכיהו	Micayahu	Judges 17:1,4 (but spelt as Micah in the rest of the story)
יהונתן	Jonathan	Judges 18:30 (post 722BC gloss ), 1 <sup>st</sup> Sam 14:6,8

יה (yud-hey) as a suffix before 1 <sup>st</sup> Samuel 18		
אביה	Abijah	1 <sup>st</sup> Sam 8:2 (Joel’s brother)

After 1<sup>st</sup> Samuel 18 Jonathan is always spelt the longer way except at 19:1, before that it is always spelt the shorter way except 14:6,8. (Chronicles not included.)

As these tables show, there are no uses of the divine name as a suffix or prefix in Genesis. (see Appendix 1 for a complete list of 341 names in Genesis 12-50). In the first six books of the Bible we see only Joshua with the divine name clearly as a prefix. We do see the mother of Moses with the prefix yud-vav, which seems to begin to be used as a prefix from of the divine name in the time of the Judges.

## Conclusion

The names in Genesis 1-11 do not appear to be created from the imagination of an author for he rarely uses any kind of play on words, rarely adds suffixes and when he does they are suffixes, which do not strengthen the unique worship of YHVH.

If the author was not recording the names of actual people, he was at least using a collection of names that was popularly known and widespread only in the Early 2<sup>nd</sup> Millennium BC or before. This has been especially shown by Hess with the names Adam and Methuselah, but also with Jabal and his brothers.

The suffix Yah and Yahu are nowhere to be found, with the possible exceptions noted above, anywhere before the generation born after the Exodus. This is a great difficulty to explain in the Documentary Hypothesis, which would claim that the J author was promoting the use of the name YHVH from the time of Seth onward.

While it does appear the author was willing to change the original name used for God by the patriarchs to YHWH – even in direct discourse occasionally, he seems to be completely unwilling to add that name as a suffix or prefix to any of the names in Genesis. This indicates that the names are original / authentic.

### **For Further Research:**

#### **Earliest mention of YHVH outside the bible:**

First mention of YHVH outside the bible is 15th century from Egypt: (wikipedia)  
**Shasu** is an [Egyptian](#) term for [nomads](#) who appeared in the [Levant](#) from the fifteenth century BCE all the way to the [Third Intermediate Period](#). The name evolved from a [transliteration](#) of the Egyptian word š3sw, meaning "moving on foot", into the term for [Bedouin](#)-type wanderers. The term first originated in a fifteenth century list of peoples in the [Transjordan](#), with one of the Shasu territories described as "*Yhw* in the land of the Shasu"

In a tablet attributed to the 14th century B.C. which Sellin found in the course of his excavations at Tell Ta'annuk (the city Taanach of the O.T.) a name occurs which may be read Ahi-Yawi (equivalent to Hebrew Ahijah); Footnote #6 from Page 313 of the 1911 E.B. reads: "*Denkschriften d. Wien. Akad.*, L. iv. p. 115 seq. (1904)

**Appendix 1****Table of names in Genesis 12-50**

This table is a combination of people, places and things – all proper names – a total of approximately 341 different names. Several different people have similar or the same names, though often generations apart or from different genealogies.

1.	shechem	12:6	a place
2.	Moreh	12:6	maybe a diety
3.	Bethel	12:8	a place – El suffix
4.	Ai	12:8	a place
5.	pharaoh	12:15	a title
6.	Canaanites	13:7	a people
7.	Perizzites	13:7	a people
8.	Jordan	13:10	place
9.	Sodom	13:10	place
10.	Gomorrah	13:10	place
11.	Zoar	13:10	place
12.	Mamre	13:18	person see 14:24
13.	Hebron	13:18	place
14.	Amraphel	14:1	person
15.	Shinar	14:1	place
16.	Arioch	14:1	person
17.	Ellasar	14:1	place
18.	Chedorlaomer	14:1	person
19.	Elam	14:1	place
20.	Tidal	14:1	person
21.	nations(goyim)	14:1	people
22.	Bera	14:2	person
23.	Birsha	14:2	peson
24.	Shinab	14:2	person
25.	Admah	14:2	place (possibly Adam in Joshua)
26.	Shemeber	14:2	person
27.	Zeboiim	14:2	place/people
28.	Bela	14:2	place – also called Zoar
29.	Siddim	14:3	place (salt sea)
30.	Rephaim	14:5	people
31.	Ashteroth	14:5	place
32.	Karnaim	14:5	place (possibly compound name with above)
33.	Zuzim	14:5	people

34.	Ham	14:5	place in this context
35.	Emim	14:5	people - more giants
36.	Shaveh Kiriathaim	14:5	place
37.	Horites	14:6	people – cf singular at 36:20
38.	Seir	14:6	place – cf place 36:20
39.	El(Eil) Paran	14:6	place (not an El name)
40.	En Mishpat	14:7	place
41.	Kadesh	14:7	place
42.	Amalekites	14:7	people
43.	Amorites	14:7	people – cf singular 48:22
44.	Hazezon Tamar	14:7	place
45.	Eshcol	14:13	person
46.	Aner	14:13	person
47.	Dan	14:14	place – cf person 30:6
48.	Hobah	14:15	place
49.	Damascus	14:15	place
50.	Shaveh	14:17	place (explained as kings valley, indicating this source predates monarchal times)
51.	Melchizedek	14:18	person
52.	Salem	14:18	place
53.	El Elyon	14:18	God
54.	Eliezer	15:2	person – El prefix
55.	Kenites	15:19	people
56.	Kenezites	15:19	people
57.	Kadmonites	15:19	people
58.	Hittites	15:20	people
59.	Girgashites	15:21	people
60.	Jebusites	15:21	people
61.	Hagar	16:1	person
62.	Shur	16:7	place
63.	Ishmael	16:11	person
64.	God-who-sees	16:13	God
65.	Beer Lahai Roi	16:14	place
66.	Bered	16:14	place
67.	Abraham	17:5	person
68.	Sarah	17:15	person
69.	Isaac	17:19	person
70.	Moab	19:37	person
71.	Moabites	19:37	people

72.	Ben-Ammi	19:38	person
73.	Ammon	19:38	people
74.	Shur	20:1	place
75.	Gerar	20:1	place
76.	Abimelech	20:2	person
77.	Beersheba	21:14	place
78.	Paran	21:21	place
79.	Phichol	21:22	place
80.	Philistines	21:32	people
81.	El-Olam	21:33	God
82.	Moriah	22:2	place – Yah suffix??
83.	Jehovah-Jireh	22:14	rare instance
84.	Huz	22:21	person
85.	Buz	22:21	person
86.	Kemuel	22:21	person
87.	Aram	22:21	person
88.	Chesed	22:22	person
89.	Hazo	22:22	person
90.	Pildash	22:22	person
91.	Jidlaph	22:22	person
92.	Bethuel	22:22	person – El suffix
93.	Rebekah	22:23	person
94.	Reumah	22:24	person
95.	Tebah	22:24	person
96.	Gaham	22:24	person
97.	Thahash	22:24	person
98.	Maachah	22:24	person
99.	Kirjath Arba	23:2	place
100.	Heth	23:3	person cf 10:15
101.	Ephron	23:8	person
102.	Zohar	23:8	person
103.	Machpelah	23:9	cave
104.	Laban	24:29	person
105.	Keturah	25:1	person
106.	Zimran	25:2	person
107.	Jokshan	25:2	person
108.	Medan	25:2	person
109.	Midian	25:2	person – cf people 36:35
110.	Ishbak	25:2	person

111.	Shuah	25:2	person
112.	Sheba	25:3	person – see note below
113.	Dedan	25:3	person – see note below
114.	Asshurim	25:3	people
115.	Letushim	25:3	people
116.	Leummim	25:3	people
117.	Ephah	25:4	person
118.	Epher	25:4	person
119.	Hanoch	25:4	person
120.	Abidah	25:4	person
121.	Eldaah	25:4	person – El prefix
122.	Nebajoth	25:13	person Ishmael's firstborn
123.	Kedar	25:13	person
124.	Adbeel	25:13	person – El suffix
125.	Mibsam	25:13	person
126.	Mishma	25:14	person
127.	Dumah	25:14	person
128.	Massa	25:14	person
129.	Hadar	25:15	person – cf 36:39 diff. person?
130.	Tema	25:15	person
131.	Jetur	25:15	person
132.	Naphish	25:15	person
133.	Kedemah	25:15	person
134.	Syrian	25:20	people
135.	Esau	25:25	person
136.	Jacob	25:26	person
137.	Edom	25:30	person
138.	Esek	26:20	a well
139.	Sitnah	26:21	a well
140.	Rehoboth	26:22	a well
141.	Ahuzzath	26:26	person
142.	Shebah	26:33	a well
143.	Judith	26:34	wife of Esau
144.	Beeri	26:34	person
145.	Basemath	26:34	person
146.	Elon	26:34	person – cf 46:14 diff. person
147.	Padan(ah)	28:2	place
148.	Mahalath	28:9	person
149.	Luz	28:19	place

150.	Rachel	29:6	person
151.	Leah	29:16	person
152.	Zilpah	29:24	person
153.	Bilhah	29:29	person
154.	Reuben	29:32	person
155.	Simeon	29:33	person
156.	Levi	29:34	person
157.	Judah	29:35	person
158.	Dan	30:6	person – cf place 14:14
159.	Naphtali	30:8	person
160.	Gad	30:11	person
161.	Asher	30:13	person
162.	Issachar	30:18	person
163.	Zebulun	30:20	person
164.	Joseph	30:24	person
165.	Gilead	31:21	place
166.	Jegar Sahadutha	31:47	thing – heap of stones
167.	Galeed	31:47	thing – heap of stones
168.	Mizpah	31:49	thing – heap of stone
169.	Mahanaim	32:2	place
170.	Jabbok	32:22	river
171.	Israel	32:28	person – El suffix
172.	Peniel	32:30	place –El suffix
173.	Penuel	32:31	place – El Suffix
174.	Succoth	33:17	place
175.	Shechem	33:18	place
176.	Hamor	33:19	place
177.	El Elohe Israel	33:20	thing – altar
178.	Dinah	34:1	person
179.	Hivite	34:2	people
180.	El Bethel	35:7	place – el suffix
181.	Deborah	35:8	person
182.	Allon Bachuth	35:8	thing – tree
183.	Ephrath	35:16	place
184.	Ben-Oni	35:18	person
185.	Benjamin	35:18	person
186.	Tower of Eder	35:21	place – possibly not a proper name
187.	Adah	36:2	person cf 4:19 –diff person
188.	Aholibamah	36:2	person

189.	Anah	36:2	person – cf 36:24 – gender problem her a woman their a man
190.	Zibeon	36:2	person
191.	Eliphaz	36:4	person – El prefix
192.	Reuel	36:4	person – El suffix
193.	Jeush	36:5	person
194.	Jaalam	36:5	person
195.	Korah	36:5	person
196.	Teman	36:11	person – cf 36:40 maybe same
197.	Omar	36:11	person
198.	Zepho	36:11	person
199.	Gatam	36:11	person
200.	Kenaz	36:11	person
201.	Timna	36:12	person
202.	Amalek	36:12	person
203.	Nahath	36:13	person
204.	Zerah	36:13	person – probably same as 36:34
205.	Shammah	36:13	person
206.	Mizzah	36:13	person
207.	Seir	36:20	person – cf place 14:6
208.	Lotan	36:20	person
209.	Shobal	36:20	person
210.	Zibeon	36:20	person – cf 36:2
211.	Anah	36:20	person – here a son cf 36:2
212.	Dishon	36:21	person
213.	Ezer	36:21	person
214.	Dishan	36:21	person
215.	Hori	36:22	person
216.	Hemam	36:22	person
217.	Alvan	36:23	person
218.	Manahath	36:23	person
219.	Ebal	36:23	person
220.	Shepho	36:23	person
221.	Onam	36:23	person
222.	Ajah	36:24	person
223.	Anah	36:24	person – cf 36:20 diff person but perhaps the same as 36:2 – but diff gender!
224.	Hemdan	36:26	person
225.	Eshban	36:26	person

226.	Ithran	36:26	person
227.	Cheran	36:26	person
228.	Bilhan	36:27	person
229.	Zaavan	36:27	person
230.	Akan	36:27	person
231.	Uz	36:28	person
232.	Aran	36:28	person
233.	Bela	36:32	person – cf the place 14:2
234.	Beor	36:32	person
235.	Dinhabah	36:32	place
236.	Jobab	36:34	person
237.	Bozrah	36:34	place
238.	Husham	36:34	person
239.	Temanites	36:34	people
240.	Hadad	36:35	person
241.	Bedad	36:35	person
242.	Midian	36:35	people – cf person 25:2
243.	Avith	36:35	place
244.	Samlah	36:36	person
245.	Masrekah	36:36	place
246.	Saul	36:37	person
247.	Baal-Hanan	36:38	person – notice Baal prefix
248.	Hadar	36:39	person – cf 25:15 diff person?
249.	Pau	36:39	place
250.	Mehetabel	36:39	person – El suffix
251.	Matred	36:39	person
252.	Mezahab	36:39	person
253.	Timnah	36:40	person – cf 36:11 maybe same
254.	Alvah	36:40	person
255.	Jetheth	36:40	person
256.	Aholibamah	36:41	person – cf 36:2 maybe same Both Timnah and Aholibamah were women above but here are either leaders or names of family groups
257.	Elah	36:41	person – El prefix???
258.	Pinon	36:41	person
259.	Kenaz	36:42	person – cf 36:11 maybe same
260.	Teman	36:42	person
261.	Mibzar	36:42	person

262.	Magdiel	36:43	person – El suffix
263.	Iram	36:43	person
264.	Dothan	37:17	place
265.	Ishmaelites	37:25	people
266.	Potiphar	37:36	person
267.	Adullamite	38:1	people
268.	Hirah	38:1	person
269.	Shua	38:2	person – a canaanite – ‘salvation’??
270.	Er	38:3	person
271.	Onan	38:4	person
272.	Shelah	38:5	person
273.	Chezib	38:5	place
274.	Tamar	38:6	person
275.	Timnah	38:12	place – dif. Heb. than 36:12/40
276.	Perez	38:29	person
277.	Zerah	38:30	person – cf Esau’s line 36:13,34
278.	Zaphnath-Paaneah	41:45	person – Joseph’s Egyptian name
279.	Asenath	41:45	person
280.	Poti-Pherah	41:45	person
281.	On	41:45	person or diety
282.	Manasseh	41:51	person
283.	Ephraim	41:52	person
284.	Goshen	45:10	place
285.	Hanoch	46:9	person
286.	Pallu	46:9	person
287.	Hezron	46:9	person – cf 46:12 diff. person
288.	Carmi	46:9	person
289.	Jemuel	46:10	person – El suffix
290.	Jamin	46:10	person
291.	Ohad	46:10	person
292.	Jachin	46:10	person
293.	Zohar	46:10	person
294.	Shaul	46:10	person
295.	Gershon	46:11	person
296.	Kohath	46:11	person
297.	Merari	46:11	person
298.	Hezron	46:12	person
299.	Hamul	46:12	person
300.	Tola	46:13	person

301.	Puvah	46:13	person
302.	Job	46:13	person
303.	Shimron	46:13	person
304.	Sered	46:14	person
305.	Elon	46:14	person – cf 26:34 diff. person
306.	Jahleel	46:14	person – El suffix
307.	Ziphion	46:16	person
308.	Haggi	46:16	person
309.	Shuni	46:16	person
310.	Ezbon	46:16	person
311.	Eri	46:16	person
312.	Arodi	46:16	person
313.	Areli	46:16	person – El Suffix??
314.	Jimnah	46:17	person
315.	Ishuah	46:17	person
316.	Isui	46:17	person
317.	Beriah	46:17	person
318.	Serah	46:17	person
319.	Heber	46:17	person
320.	Malchiel	46:17	person – El suffix
321.	Belah	46:21	person
322.	Becher	46:21	person
323.	Ashbel	46:21	person
324.	Gera	46:21	person
325.	Naaman	46:21	person
326.	Ehi	46:21	person
327.	Rosh	46:21	person
328.	Muppim	46:21	person – pl ending
329.	Huppim	46:21	person – pl ending
330.	Ard	46:21	person
331.	Hushim	46:23	person – pl ending
332.	Jahzeel	46:24	person – El suffix
333.	Guni	46:24	person
334.	Jezer	46:24	person
335.	Shillem	46:24	person
336.	Rameses	46:11	place
337.	Shiloh	49:10	person ?
338.	Sidon	49:13	place
339.	Atad	50:10	person or place

340.	Abel Mizraim	50:11	place
341.	Machir	50:23	person

Genesis 15:19-21 – the people whose land was to go to the Israelites. The difference here from that found later in the Bible makes sense since the political arena was bound to change in the 400+ years between this promise and the time the Israelis began their conquest.

Genesis 28:3-4 the second blessing of Jacob - notice the lack of the definite article in this old poetry which uses the name El-Shaddai. Compare this to the first blessing in 27:27b-29, which has the definite article and contains the name YHWH. Though it does lack ‘et’ and possibly 27b is not part of the blessing and therefore YHWH is not used in the blessing. Notice the use of HaElohim within the blessing.

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