

CONTEXT ON THE HEBREW TERM “ADM”, WITHOUT THE “ETH” OR ARTICLE AT GEN. 1:26

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The reason I bring this matter to your attention is because Eli James has written and distributed worldwide two critical papers (for a total of 90 pages) condemning my positions on Ron Wyatt’s fraudulent claims, and secondly, as an antithesis to my *Identifying the Beast of the Field* series and related compositions. With this paper, I will counter his argument through careful exegesis of Scripture! The following is Eli James’ opposing position on this passage from his 42 page diatribe entitled *Beast of the Field*:

“THE ADAM of Gen. 2 is distinguished from Adam in Gen. 1 by the fact that the Adamic Race was created in Gen. 1, but THE MAN ADAM, whose substance was already in existence, was being formed or reshaped into something quite special and unique. Nothing like this had ever been done before. But it was not a new creation. It was, rather, a very special change in nature of Adam’s physical and spiritual make-up. This NEW MAN, ADAM, was to be the special progenitor of a new kind of White Man, one who, by having the breath of life breathed into him by Yahweh Himself, would have a potentially immortal body. Unlike the Race from which they derived, Adam and Eve’s bodies were designed and intended to live forever. Unfortunately, their sin cut their immortality off.

“As quoted above from the KJV, Gen. 2:15 contains the article ‘*the*’ in front of the word, ‘*adam*.’ Therefore, it is translated as “*the man*.” Thomas Davies says that verse 7 also contains the article, but the KJV translators, for reasons only known to them, left it out. As it reads from the KJV:

“‘And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.’

“Let’s compare Mr. Davies’ translation:

“‘*And the Lord God formed THE ADAM (By translators, man) of the dust of the ground, and breathed into his nostrils the breath of life; and THE ADAM (By translators, man) became a living soul.*’ The word *the* (*eth* in Hebrew) always specifies a particular from the general. Apparently, the KJV translators felt that this particularization from the general population was too insignificant to retain in the translation. But, the word, *the*, is never insignificant! It always specifies a very particular object, or in this case, a particular *adawm*.

“From the KJV and all other orthodox translations, one would never suspect that there has been a change in language from the Race to an individual! Hence, Mr. Davies argues that what the Hebrew is really saying here is this: ‘What Yahweh has done here is to ‘form’ a special progeny, or line of descent, or seedline, from this particular Awdawm, and this particular Eve. That’s why the language of Genesis 2 is about these two individuals, whereas the language of Gen. 1 is about the creation of the various species. Gen. 1:26-28 is about the species known as the White Race. From all of the archaeological, geological and historical records, there is no doubt that all of these races existed before the events in the Garden took place. The fact is that Gen. 2 is talking about a narrowing of the seedline, with THE ADAM being culled from among the larger White Race. What happened to THE ADAM did not happen to the others of this already existing Race.’

“It is worth noting that this type of narrowing of the seedline is a regular feature of the Book of Genesis. After Noah’s Flood, only eight souls were left. But all of the White nations of Genesis 10 descended from these eight. This is Yahweh’s method of Special Selection! Out of these thousands of descendants and dozens of tribes, only Abraham continued this special seedline. Then it was passed through Isaac. Then through Jacob. This is the formation of the COVENANT RACE, the seedline of Abraham, Isaac, and Jacob, which was specifically selected from out of the larger White Race. The same thing is going on in Gen. 2. But the sloppy translations of the universalists obscure this exclusivity, as they endeavor to make the Bible apply to all races of people, in spite of the fact that the Bible states specifically that it is exclusively about the descendants of Adam (Gen. 5:1-2)! Very consistently, throughout the translation, the universalists fail to take note of the particular versus the general. This is very sloppy scholarship; and it would be unforgivable in the translation of any modern work, especially if it is non-fiction!!! But, this is the process by which Adamites, *who exclusively show blood in the face*, mistakenly become ‘man,’ in the generic sense. This is how ‘gentiles’ magically become ‘Spiritual Israelites’!!!! And this is how all races, according to Judeo-Christian theology, get to inherit the promises intended exclusively for the descendants of Abraham, Isaac and Jacob: the Twelve Tribes of Israel!!!

“Do you see how the translator’s bias is built into the translation? Plain English is not plain if it fudges the difference between *the* thing versus everything. It is confusion.”

Here Eli James states in part: “... Thomas Davies says that verse [Gen. 2:7] also contains the article, but the KJV translators, for reasons only known to them, left it out [at Gen. 1:26] ...”. It would appear to me that Eli James is trying his damndest to persuade us to believe that Yahweh retrofitted Adam from a Cro-Magnon Caucasoid! The “Cro-Magnon” reference is a hasty conclusion. James should rather have used the term ‘pre-Adamic homosapiens’ (contra-simian). This is evident a little later in his paper, and Eli James stated further:

“In my Enmity Series, I have suggested an alternative reading of Genesis 1-4, which takes the fossil record into account. My thesis is that the Adamic Race was created in Genesis 1:26-27 and that Genesis 2 is talking about the individual person, Adam, and his wife, Eve. Most Identists are of the opinion, as expressed by Dr. Swift, that Adam and Eve were the first Whites. I cannot accept this doctrine, because it is

opposed by the fossil record. They were the first Adamites, but not the first Caucasoids. My thesis is that Gen. 1:26-2[7] are referring to the creation of our Race and that Gen. 2 is talking about a later development, some time after the creation of the Race in Gen. 1. This specific episode is localized in the Garden of Eden. This thesis regards the events of Gen. 2 as chronologically after the events of Gen. 1. This chronological interpretation of the Genesis account fits the fossil record and the known archaeology.

“So, to restate the case, the specific doctrine is this: Genesis 1:26-27 are talking about the creation of the White Race, but Gen. 2 is talking about the more localized and later events that took place in the Garden of Eden. For me, this is the only interpretation that makes historical and Scriptural sense.”

Contrary to Eli, we must consult the *Brown, Driver, Briggs, Gesenius Hebrew And English Lexicon* to determine why in some cases the Hebrew Article is missing on Strong's #s 120 & 121:

“Strong #s 120, 121: אָדָם 560 **nomen** (i.e., 2nd of 3 names) **noun masculine**. Gn 1:27 **man, mankind** (Ph. אָדָם, Sabean *id.*, CIS (i.e., *Corpus Inscription Semiticarum*) iv. 1, 1. 4 *al.*; cf. Assyrian *admu*, young (of bird) DI^w (i.e., *Id.*, *Assyrische Wörterbuch*), but T. Nöldeke ZMG (i.e., *Z. d. deutsch Morgenländ Gesellschaft*) 1886, 722 identified with Arabic collective creatures)—Singular absolute except construct Pr 6:12 cf. With Gesenius, *Thesaurus Linguae Hebraeae*; (הָאָדָם often = plural of אָדָם Gn 11:5 + 39 times, cf. בְּנוֹת הָאָדָם Gn 6:2, 4).

“**1.** *a man* (= German *Mensch*) = human being Gn 2:5, 7(×2), 8, 15, 16, 18 +, 16:12 (27 times J (i.e., *Jehovist*) Lv 5:4 (|| נָפֶשׁ ||) 13:2, 9 (19 times P (i.e., *Priests' Code or Narrative*)) Ne 2:10 Is 13:12 (|| אֲנוּשׁ ||); הָאָדָם הַגְּדוֹל Jos 14:15 (E); אָדָם בְּלִיעֵל Pr 6:12 (|| אִישׁ אֶחָד || cf. 1 S 25:25 & v. בְּלִיעֵל); = any one Lv 1:2 Nu 9:6, 7 Jb 20:29; 27:13 Pr 15:20; 21:16, 20; 24:30 Ec 7:20 + often Wisdom Literature Je 2:6; 4:25 Ne 2:12, cf. אִישׁ נָפֶשׁ Nu 19:11, 13 +; seldom *man* opposed to woman Gn 2:22(×2), 23, 25; 3:8, 12, 17, 20, 21 Ec 7:28.

“**2.** collective *man, mankind* Gn 1:26; 9:5, 6(×3) + (P (i.e., *Priests' Code or Narrative*) 28 times) 6:1, 5, 6, 7 (Jer. 24 times) Dt 4:32 (Deut 6 times) (on 2 Sa 7:19 cf. 1 Ch 17:17 v. S.R. Driver, Text of Samuel); distinctly = men + women Gn 1:27; 5:1 Nu 5:6; given as name Gn 5:2; but = warriors Is 22:6 אִישׁ רֶכֶב (|| פְּרָשִׁים ||); || beasts (41 times) בְּהֵמָה Gn 6:7; 7:23 (J?) Ex 8:13, 14; 9:9, 10 (P (i.e., *Priests' Code or Narrative*)) 9:19, 22, 25; 12:12; 13:2, 13, 15 (all J (i.e., *Jehovist*)) +; late prophecy Je 21:6; 31:27; 50:3; 51:62 Ez 14:13, 17, 19, 21; 25:13; 29:8, 11; 32:13 (delete H.C. Cornill) 36:11 Jon 3:8 Zp 1:3 Hg 1:11 Zc 2:8; 8:10; || בְּקָרָא Ez 4:15; || צִאֲוֹן, חֲמוּרִים, Nu 31:28; || *id.* + מִקְלֵי-הַבְּהֵמָה v 30 cf. Jon 3:7; || חַיָּה Gn 9:5 (P) cf. Ez 1:5, 8, 10, 26, & descript. of כְּרוֹבִים Ez 10:8, 14, 21 cf. 41:19; || trees Dt 20:19 (read הָאֲדָמָה v. A. Dillmann); opposite, as opposed to, or contrasted with God 1 S 15:29; 16:7(×2) Is 31:3 Ez 28:2, 9 1 Ch 21:13; 29:1 2 Ch 6:18 Mal 3:8 cf. Ex 33:20 Dt 5:21; so בְּרִאָא Nu 23:19 (|| אִישׁ Ez 2:1, 3, 6, 8 (87 times Ez, always addressed to prophecy); הָאָדָם 1 S 26:19; made in God's image Gn 1:26, 27; 9:6 cf. Ec 7:29; as feeble, earthly, mortal Nu 16:29(×2) Ps 82:7; 144:3, 4 Jb 5:7; 14:1, 10 cf. 25:6 (בְּרִאָא) Ec 12:5; as sinful 1 K 8:46 2 Ch 6:36 Je 10:14 cf. Nu 5:6 Jb 31:33 Ho 6:7; of men in general, other men (opposite to particular ones) Ju 16:17 (cf. אֲחֵרֵי הָאָדָם v 7, 11) 18:7, 28 ψ 73:5 Je 32:20 +; || אִישׁ Is 2:9, 11, 17; 5:15 cf. Ez 23:42 (delete C.H. Cornillo Old Versions); אִישׁ בְּרִאָא 2 S 7:14 (|| אֲנָשִׁים ||) Pr 8:4 (|| אִישִׁים ||); ψ 49:3; 62:10 (both || אִישׁ || = men of low opposed to men of high

degree—so often Phoenician and = *vassal* Sabean D.H. Müller Z. d. Deutsch Morgenländ Gesellschaft 1875, 680 *cf.* 686; אֲדָמָה collective Nu 31:35, 40, 46 1 Ch 5:21 Ez 27:13.

“†3. *nomen* (*i.e.*, 2nd of 3 names) *proprium* proper name, masculine. Adam, first man (without article *cf.* אָדָם, 1 Ch 21:1 over ag. אָדָם Jb 1:6 etc.) Gn 4:25 (J (*i.e.*, *Jehovist*)) 5:1, 3, 4, 5 (P (*i.e.*, *Priest’ Code or Narrative*) 1 Ch 1:1. (Gn 2:20; 3:17, 21 read אָדָם v. A. Dillmann) ...”.

One will notice throughout this citation taken from *Brown, Driver, Briggs, Gesenius Hebrew And English Lexicon*, that the letters “J” and “P” keep appearing. Therefore, it is advisable to discover just what these two letters mean, for it will show us why sometimes the Hebrew Article is used with the term Adam, and sometimes it is not! To get a handle on this subject, I will quote from the twelve volume *The Interpreter’s Bible*, vol. 1, pages 189-190, under the chapter “The Growth Of The Hexateuch” and subtitle: “V. The Graf-Wellhausen Hypothesis”:

“In 1865-1866 Karl H. Graf published the results of his critical work on the historical books of the Old Testament. He approached the problem of the Hexateuch not by way of Genesis, but through a comparative study of the laws. He maintained that the Book of the Law ‘found’ in the temple in the reign of Josiah (II Kings 22:8) was the Deuteronomic Code, D; that the laws in Exod. 13-23 and 34 were earlier than D, as was the ‘prophetic’ narrative, JE, in which they were embedded; that the laws of the P Code-Hupfeld’s E – were of postexilic origin, but that the narrative of P was the oldest part of the Hexateuch. With it the Deuteronomist had combined JE and his own work. To this Ezra had added the P legal code, together with some supplementary narrative material.

“The great Dutch scholar Abraham Kuenen immediately discerned both the strength and the weakness of Graf’s hypothesis, and pointed out to him in a private letter that the narrative and the laws of P were so obviously interdependent that it was impossible to suppose that they had originated some centuries apart. Graf accepted this criticism and modified his theory accordingly, which at once received the public support of Kuenen, and, a few years later, of Julius Wellhausen. The theory, which has come to be known as the Graf-Wellhausen hypothesis, may in its broad outlines be stated as follows:

“The Hexateuch is composed of four originally separate documents, of which the earliest is that known as J, so called because of its use of the name Yahweh in the narratives of Genesis. The second is E, so called because of its use of Elohim prior to the specific revelation of the name Yahweh to Moses, recorded in Exod. 3:14-15. These two documents were combined, with the necessary harmonization, to form a single narrative, JE, by a redactor, R^{JE}. The third document in point of time is Deuteronomy, D, which is identical in whole or in part with the lawbook found in the temple in the reign of Josiah. The combination of J^E with D to form JED was effected by a redactor, RD, who in the process added a considerable amount of material to the older narratives. While his additions to the account of the patriarchal and Mosaic periods are severely limited in scope, and are for the most part of a theological character, those to the narrative of the Conquest are of such a nature as to alter radically the representations of J^E. For this and other reasons it is probable that the Deuteronomic redaction was carried through by different hands, possibly at different times. The fourth document is P, so symbolized

because of the great amount of priestly legislation it contains. It is postexilic in origin, and was conflated with J^{ED} by a redactor, R^P, to form JEDP. This, allowing for the insertion of some supplementary legislative material, an occasional narrative, and possibly for some minor Deuteronomic additions, was substantially the present Hexateuch.

“The evidence upon which this hypothesis rests can be only briefly summarized here. Some of the textual phenomena which led to its formulation have already been indicated, but it is in Exod. 6:2-3 that the key to the composition of the Hexateuch is found. There it is stated that God had appeared to Abraham, Isaac, and Jacob as El Shaddai, but had not been known to them by his name Yahweh. Gen. 17:1 and 35:11, recording God’s revelation of himself as El Shaddai to Abraham and Jacob respectively – the analogous revelation to Isaac is missing, presumably dropped in the process of conflating the documents because of redactional exigencies – obviously belong to the same source as Exod. 6:2-3; and those stories in Genesis in which the name Yahweh is known to the actors must come from another source.

“Gen. 17:1; 35:11; and Exod. 6:2-3 thus provide a point of departure. Gen. 17:1, with which the rest of that chapter is continuous, states explicitly that Abraham was at the time ninety-nine years old. Now we have already seen how the recorded ages of the patriarchs give rise to serious chronological difficulties in the narrative of Genesis, a fact which suggests that the passages in which their ages are given come from another hand than the stories thus rendered incredible. This points to the conclusion that the age verses, and the material inseparable from them, are from the same source as Gen. 17. This material is sufficiently extensive to make it possible to discern something of the style of its author, to note many of his characteristic expressions, and to detect certain of his preconceptions, theological and other. Working with these criteria we are able to isolate from Genesis a body of material informed by a peculiar theory of revelation. In this material it is not once recorded that the patriarchs offered sacrifice. In view of the frequent and indeed casual reference to the practice in other parts of the book (e.g., Gen. 12:7; 22:9; 26:25; 35:7, cited above), it is not likely that this silence is accidental. Its significance becomes apparent when it is found that the books of Exodus, Leviticus, and Numbers contain a mass of detailed regulations concerning the modes and dates of sacrifices (Exod. 29:38-42; Lev. 1:25:19; Num. 15:1-41; 29:1-39). These regulations are promulgated *de novo*; that is, the assumption underlying them is that hitherto the institution of sacrifice had been unknown. It may reasonably be inferred that they are related to the material in Genesis in which sacrifice is not mentioned. Again, the concern for the proper performance of the cult which finds expression in the regulations regarding sacrifice is also characteristic of the great mass of legislation in Exodus – except that in chs. 20-23 and 34 – Leviticus and Numbers. Furthermore, this legislation is cast in the same pedantic style as the material dealing with sacrifice. It is difficult to avoid the conclusion that it comes from the same source.

“It is this material which constitutes the P document. A comparison of its laws with those found elsewhere in the Pentateuch leaves no room for doubt that they form the latest stratum of the legal material. The document is thus the latest of the four of which the Hexateuch is composed.

“When the P material has been removed from Genesis, the presence of duplications and inconsistencies, and the alternating use of the Lord (Yahweh) and God (Elohim), in the narrative remaining indicate that it comes in the main from two different sources. Using the names employed in referring to or addressing the Deity as our criterion – though allowance must be made for occasional redactional alteration, e.g., in Gen. 40-50 (see the Exeg. thereon) – and correlating passages which reveal similarities of style and identity of interest in certain localities, we are able to reconstruct, with, of course, numerous lacunae, two narratives, the documents J and E. An examination of the non-P material in Exodus-Joshua reveals the fact that these documents are component parts of the Hexateuch – with which Judg. 1:1-2:5 really belongs – as a whole. The dependence of E upon J, noted below, indicates the priority of the latter.

“The evidence for the literary independence of Deuteronomy, D, is of a character similar to that for the once separate existence of J, E, and P: (a) The style of the book has marked peculiarities which set it off both from the natural simplicity of J and E and from the formal phraseology of P; and (b) the religious tone of the D legislation stands in marked contrast to the simple cult requirements and matter-of-fact secular enactments of the J^E codes (Exod. 20:23-23:19; 34:10-27) on the one hand, and to the advanced ceremonialism of P on the other.

“The peculiar style and the religious ideas which characterize D are found also in certain passages in the other books of the Hexateuch. These passages are not only unnecessary to the continuity of the reconstructed source documents, but frequently inject an element of inconsistency into their context. They are accordingly assumed to have come from the hand of a redactor, or redactors, belonging to the same circle as the authors of Deuteronomy – RD.

“That D is later than J^E – the narrative built up by R^{JE} through a conflation of the two documents, J and E – is indicated by the fact that the historical recapitulation in the opening chapters of Deuteronomy is dependent upon JE. Furthermore, D incorporates and frequently expands much of the legislative material now forming part of JE.

“The priority of D to P is indicated not only by the fact that the laws of the latter are in many cases a development of those of the former, but especially by a comparison of their respective theories as to the priesthood. In D, Levite and priest are practically synonymous terms, and all priests are of equal rank. In P, the Levites are not priests, but ministers of subordinate rank; and at the head of the priesthood stands the high priest, unknown to D. Any suggestion that D is a simplification of P is contradicted by the known fact that the hierarchical system of P remained in force until the destruction of the temple in A.D. 70.”

In order to see how all of this can affect our present translations, I will quote again from *The Interpreter's Bible*, vol. 1, page 441 under the chapter “Genesis, Introduction” and subtitle “III. The J¹ Document”:

“It will be noted in the Exegesis (a) that the Cain story is from the same hand as the story of man's life in, and expulsion from, the garden, and (b) that the account of the rise of nomadism, and so forth, knows nothing of the Flood. The story of the Flood contains certain stylistic indications that it is from the same hand as the garden story. The inference to be drawn is that the garden story, and so the story of Cain and Abel,

are from another hand than the account of the rise of nomadism. When these two stories are placed to one side a very simple narrative is left, telling of the birth of the first child, Seth (4:25), and of his son Enosh, who originated the cult of Yahweh (4:26); of the birth of his son Cain (4:1), and of five succeeding generations to Lamech (4:17-18), whose three sons originated, respectively, nomadism, music, and metalworking (4:20-22). And the possibility has been suggested that Lamech's daughter Naamah (4:22b) was represented as the mother of Noah, the originator of agriculture (cf. 5:29b as emended, and 9:20).

“This simple narrative – allowing for the possibility of some expansion, e.g., 4:18 – is from J¹.

“The reference to ‘the man’ – to be read for ‘Adam’ in 4:25 ... – in the opening sentence of the extant J¹ material suggests that this narrative began with an account of the creation of man, if not of the universe as a whole – an account which, if it ever existed, was dropped by J² in favor of his more elaborate ~~myth~~ *[sic account]*. J¹ then told of the origins of Yahwism (4:26b); of nomadic civilization (4:20-22); of agriculture (5:28b-29aba); of viticulture (9:20) – attaching to this a tale intended to account for the superiority of Israel over the Canaanites (9:21-25); of the mighty ones (10:8); of the Nephilim (6:2); and of diverse peoples and languages (11:4-6, 8a).” *[strikeout mine]*

While we can't accept that all of the conclusions of the German Higher Schools of Criticism are correct in all matters, nevertheless, they do show some excellent scholarship in certain areas. This body of scholars exposed the so-called ‘Donation of Constantine’ as a fraudulent document employed to legitimize the roman catholic church. “... Historical criticism was a by-product of studies by the Humanists, whose profound interest in the antique encouraged a pure Latin style. Through their comparison of classical and medieval Latin, there arose an awareness of philological (literary and linguistic) development. ‘The Donation of Constantine’, upon which the papacy long based its claims to dominion, was exposed as a forgery by Lorenzo Valla. The language, he pointed out, was not that of the age of Constantine. ...” (*The Horizon History Of Christianity*, by Roland H. Bainton, pages 243-244.). Considering the above referenced evidence, I believe there is a limited degree of validity in the findings of this scholarly body. Therefore, the writing styles of various scribes would then account for why sometimes Adam (as a noun) is accompanied with the article, and at other times it is not.

We can see from this that, if various priests, clerics and copyists take text blocks from two or several manuscripts originally written by scribes with dissimilar writing styles, and combine them into one document, all kinds of grammatical and parts-of-speech variations would appear. This is what the Graf-Wellausen Old Testament School of Higher Criticism was endeavoring to figure out to the best of their ability. While their criticism cannot be taken as canon, their scholarship along this line is very helpful to us two hundred years later. Now let's take a second look at the *Brown, Driver, Briggs, Gesenius Hebrew And English Lexicon* on the third definition for the term “man” (i.e., Adam) at Gen. 1:26 without the “eth” & Hebrew Article of Strong's #s 120-121:

“†3. *nomen* (i.e., 2nd of 3 names) **proprium proper name, masculine. Adam**, first man (without article cf. אָדָם 1 Ch 21:1 over ag. אָדָם Jb 1:6 etc.) Gn 4:25 (J (i.e., *Jehovist*)) 5:1,

3, 4, 5 (P (i.e., Priest' Code or Narrative) 1 Ch 1:1. (Gn 2:20; 3:17, 21 read אָדָם v. A. Dillmann) ...”.

Here we are given for comparison the term “Satan” with and without the Hebrew Article (1 Chron. 21:1 & Job 1:6), which we should compare to “man” (both Strong’s #120) at Gen. 1:26 & 27! As we observed before, #120 can mean “man” (singular) or “mankind” (plural), so let’s see how it would read at Gen. 1:26-27:

“²⁶ And God said, Let us make man (#120 mankind, plural) in our image, after our likeness: and let them (plural) 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. ²⁷ So God created man (#120 singular specific man) in his own image, in the image of God created he him (singular); male and female created he them (plural).”

Now Eli James doesn’t believe this Biblical account, but rather that Yahweh selected Adam from a “Cro-Magnon Caucasoid” (a *nonscientific term*)! This is contrary to 1 Cor. 15:45: “... **The first man Adam was made a living soul; the last Adam ... a quickening spirit.**” The word for “man” (Adam) at Genesis 1:26 is:

אָדָם
וְט ט

The second time this exact Hebrew word is used without the “eth” and the “Article” in Scripture is at Gen. 4:25 where it says:

“And Adam (#120) knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

Why does Eli, in spite of the facts, cling to beliefs that can be proven untrue? To be consistent, if Eli James is going to read “Cro-Magnon Caucasoid” into Genesis 1:26, he is also going to have to read “Cro-Magnon Caucasoid” into Gen. 4:25! So, was it some unidentified Cro-Magnon Caucasoid that got Eve pregnant? Or was it Adam? Not only that, but the 3rd, 4th, 5th, 6th, 7th & 8th times that this exact same Hebrew word is used without the “eth” and the “Article” is at Gen. 5:1-5, and appears six times thusly:

“¹ This is the book of the generations of Adam (#120). In the day that God created man (#120), in the likeness of God made he him; ² Male and female created he them; and blessed them, and called their name Adam (#120), in the day when they were created. ³ And Adam (#120) lived an hundred and thirty years*, and begat a son in his own likeness, after his image; and called his name Seth: ⁴ And the days of Adam (#120) after he had begotten Seth were eight hundred years: and he begat sons and daughters: ⁵ And all the days that Adam (#120) lived were nine hundred and thirty years: and he died.” Septuagint says 230 years!

Not only is Eli James going to have to read “Cro-Magnon Caucasoid” into these eight verses cited, but he is going to have to read “Cro-Magnon Caucasoid” for a grand total of 367 times into 358 verses in the Old Testament, for every one of these 367 times, it is the same exact Hebrew word without the “eth” and the “Article”!

From all of Eli James' rhetorical gymnastics, it appears that he is attempting to write a novel on his "Cro-Magnon Caucasoid" pet theory in which he is not held to documentation, and the facts be damned! For instance, under Eli's hypothesis, Adam was not created, but "narrowed down" from a "Cro-Magnon Caucasoid"! That's as much as saying that Adam had a father and a mother! Well, if that is the case, why doesn't the Bible mention them? Inasmuch as Eli is in agreement with Ron Wyatt's infamous exploits, he could theorize that Adam was born of a virgin "Cro-Magnon Caucasoid" woman, and as a result having only twenty-four chromosomes, as Wyatt claimed for Christ! As long as Eli is writing his novel where the author is not held responsible for the facts, Eli could claim that Adam's bones were also found in a cave below where Christ was crucified (without proof of course), and a sample fragment of Adam's bones was sent to the same Israeli (i.e., Canaanite) lab where Wyatt supposedly had Christ's blood tested, and like Christ's blood, Adam's bones had only twenty-four chromosomes. Eli, with his invented theory, could go one step further, and claim that Adam was born by Immaculate Conception!

If one will now go to the Strong's "Main Concordance", under "Adam", one will find 22 entries, both under the numbers 120 & 121. However, of these 22 entries, 11 have *asterisks* attached to them. Then going to the page "Directions And Explanations", we read in part: "1. An *asterisk* (*) calls attention to the fact that in the text quoted the leading word is changed for some other in the Revised Version" What these 11 asterisks amount to is: where the KJV translates this word at Gen. 2:19(x2), 20(x2), 21, 23; 3:8, 9, 17, 20, 21; 4:1 & Deut. 32:8 as "Adam", the Revised Version translates him as "the man". I have no problem with either of these renderings, as "Adam" is the only man (i.e., *ish*) the Bible recognizes as being "the man"! But with this paper, we're going to focus on "man" (i.e., Adam) at Genesis 1:26 without the "eth" and the "Article" in the actual Hebrew wherever else it is found, hereinafter designated "Meth^Mart", where (^M = minus):

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Exodus 13:13: "And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man(Meth^Mart) among thy children shalt thou redeem." Are we supposed to believe this is speaking of a "narrowed down Cro-Magnon Caucasoid" (hereinafter sbCMC or CMC)?

Exodus 13:15: "And it came to pass, when Pharaoh would hardly let us go, that Yahweh slew all the firstborn in the land of Egypt, both the firstborn of man(Meth^Mart), and the firstborn of beast: therefore I sacrifice to Yahweh all that openeth the matrix, being males; but all the firstborn of my children I redeem." Are we supposed to believe the Egyptians were CMC? (superscript^M = minus)

Exodus 30:32: "Upon man's(Meth^Mart) flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you." sbCMC? (^M = minus)

Leviticus 1:2: “Speak unto the children of Israel, and say unto them, If any man^(Meth^Mart) of you bring an offering unto Yahweh, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.” sbCMC? (^M = minus)

Leviticus 5:3: “Or if he touch the uncleanness of man^(Meth^Mart), whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.” sbCMC? (^M = minus)

Leviticus 7:21: “Moreover the soul that shall touch any unclean *thing*, as the uncleanness of man^(Meth^Mart), or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto Yahweh, even that soul shall be cut off from his people.” sbCMC? (^M = minus)

Leviticus 13:2: “When a man^(Meth^Mart) shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests.” sbCMC? (^M = minus)

Leviticus 16:17: “And there shall be no man^(Meth^Mart) in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.” sbCMC? (^M = minus)

Leviticus 24:17: “And he that killeth any man^(Meth^Mart) shall surely be put to death.” sbCMC? (^M = minus)

Numbers 9:6, 7: “⁶ And there were certain men, who were defiled by the dead body of a man^(Meth^Mart), that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: ⁷ And those men said unto him, We *are* defiled by the dead body of a man^(Meth^Mart): wherefore are we kept back, that we may not offer an offering of Yahweh in his appointed season among the children of Israel?” sbCMC? (^M = minus)

Numbers 19:11, 14, 16: “¹¹ He that toucheth the dead body of any man^(Meth^Mart) shall be unclean seven days. ... ¹⁴ This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days. ... ¹⁶ And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man^(Meth^Mart), or a grave, shall be unclean seven days.” sbCMC? (^M = minus)

Numbers 23:19: “God *is* not a man, that he should lie; neither the son of man^(Meth^Mart), that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?” Rather man (i.e., Adam) is the son of God, Luke 3:38. sbCMC? Thus, inasmuch as Adam was the son of God, how could he be the son of a “narrowed down Cro-Magnon Caucasoid”? (pile it higher and higher)

Numbers 31:35, 40, 46: “³⁵ And thirty and two thousand persons^(Meth^Mart) in all, of women that had not known man by lying with him. ... ⁴⁰ And the persons^(Meth^Mart) were sixteen thousand; of which Yahweh’s tribute was thirty and two persons. ... ⁴⁶ And sixteen thousand persons^(Meth^Mart).” sbCMC? (^M = minus)

Deuteronomy 4:28: “And there ye shall serve gods, the work of men’s^(Meth^Mart) hands, wood and stone, which neither see, nor hear, nor eat, nor smell.” sbCMC? (^M = minus)

Deuteronomy 32:8: “When the most High divided to the nations their inheritance, when he separated the sons of Adam^(Meth^Mart), he set the bounds of the people according to the number of the children of Israel.” sbCMC? (^M = minus)

Judges 18:7: “Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man (^{Meth^Mart}.)” sbCMC? (^M = minus)

Judges 18:28: “And *there was* no deliverer, because it *was* far from Zidon, and they had no business with *any* man^(Meth^Mart); and it was in the valley that *lieth* by Bethrehab. And they built a city, and dwelt therein.” sbCMC? (^M = minus)

1 Samuel 15:29: “And also the Strength of Israel will not lie nor repent: for he *is* not a man^(Meth^Mart), that he should repent.” sbCMC?

1 Samuel 17:32: “And David said to Saul, Let no man’s (^{Meth^Mart}) heart fail because of him; thy servant will go and fight with this Philistine.” sbCMC? (^M = minus)

1 Samuel 24:9: “And David said to Saul, Wherefore hearest thou men’s^(Meth^Mart) words, saying, Behold, David seeketh thy hurt?” sbCMC? (^M = minus)

1 Samuel 25:29: “Yet a man^(Meth^Mart) is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with Yahweh thy God; and the souls of thine enemies, them shall he sling out, *as out* of the middle of a sling.” sbCMC?

2 Samuel 7:14: “I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men^(Meth^Mart).” sbCMC? (^M = minus)

2 Samuel 24:14: “And David said unto Gad, I am in a great strait: let us fall now into the hand of Yahweh; for his mercies *are* great: and let me not fall into the hand of man^(Meth^Mart).” sbCMC? (^M = minus)

1 Kings 8:46: “If they sin against thee, (for *there is* no man (^{Meth^Mart)} that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near ...”. sbCMC? (^M = minus)

1 Kings 13:2: “And he cried against the altar in the word of Yahweh, and said, O altar, altar, thus saith Yahweh; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men’s^(Meth^Mart) bones shall be burnt upon thee.” sbCMC? (^M = minus)

2 Kings 7:10: “So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man^(Meth^Mart), but horses tied, and asses tied, and the tents as they *were*.” sbCMC? (^M = minus)

2 Kings 19:18: “And have cast their gods into the fire: for they *were* no gods, but the work of men’s^(Meth^Mart) hands, wood and stone: therefore they have destroyed them.” sbCMC? (^M = minus)

2 Kings 23:14, 20: “¹⁴ And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men (^Meth^Mart). ... ²⁰ And he slew all the priests of the high places that *were* there upon the altars, and burned men’s(^Meth^Mart) bones upon them, and returned to Jerusalem.” sbCMC? (^M = minus)

1 Chronicles 1:1: “Adam(^Meth^Mart), Sheth [=Seth], Enosh ...”. sbCMC? Surely, this can be no other than the first man, Adam, and the Hebrew is identical to Gen. 1:26 without the “eth” & “Article”! Just who does Eli James think he is kidding? This passage is a chronology of the Patriarchs for God’s sake! (Eli, keeps piling it higher and higher)

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1 Chronicles 5:21: “And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men(^Meth^Mart) an hundred thousand.” sbCMC? (^M = minus)

1 Chronicles 21:13: “And David said unto Gad, I am in a great strait: let me fall now into the hand of Yahweh; for very great *are* his mercies: but let me not fall into the hand of man(^Meth^Mart).” sbCMC? (^M = minus)

2 Chronicles 6:36: “If they sin against thee, (for *there is* no man (^Meth^Mart) which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near” sbCMC? (^M = minus)

Nehemiah 2:10: “When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man(^Meth^Mart) to seek the welfare of the children of Israel.” sbCMC? (^M = minus)

Nehemiah 9:29: “And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man(^Meth^Mart) do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.” sbCMC? (^M = minus)

Job 5:7: “Yet man(^Meth^Mart) is born unto trouble, as the sparks fly upward.” sbCMC? (^M = minus)

Job 11:12: “For vain man would be wise, though man(^Meth^Mart) be born *like* a wild ass’s colt.” sbCMC? (^M = minus)

Job 14:10: “But man dieth, and wasteth away: yea, man (^Meth^Mart) giveth up the ghost, and where *is* he?” sbCMC? (^M = minus)

Job 15:7: “*Art* thou the first man(^Meth^Mart) *that* was born? or wast thou made before the hills?” sbCMC? (^M = minus)

Job 16:21: “O that one might plead for a man with God, as a man(^Meth^Mart) *pleadeth* for his neighbour!” sbCMC? (^M = minus)

Job 20:4, 29: “⁴ Knowest thou *not* this of old, since man(^Meth^Mart) was placed upon earth ... ²⁹ This *is* the portion of a wicked man (^Meth^Mart) from God, and the heritage appointed unto him by God.” sbCMC? (^M = minus)

Job 21:33: “The clods of the valley shall be sweet unto him, and every man(^Meth^Mart) shall draw after him, as *there are* innumerable before him.” sbCMC? (^M = minus)

Job 25:6: “How much less man, *that is* a worm? and the son of man^(Meth^Mart), *which is* a worm?” sbCMC? (^M = minus)

Job 27:13: “This *is* the portion of a wicked man^(Meth^Mart) with God, and the heritage of oppressors, *which* they shall receive of the Almighty.” sbCMC? (^M = minus)

Job 33:17: “That he may withdraw man^(Meth^Mart) *from his* purpose, and hide pride from man.” sbCMC? (^M = minus)

Job 34:11, 29, 30: “¹¹ For the work of a man shall he render unto him, and cause every man^(Meth^Mart) to find according to *his* ways. ... ²⁹ When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man^(Meth^Mart) only: ³⁰ That the hypocrite (man, 120, ^{Meth^Mart}) reign not, lest the people be ensnared.” sbCMC? (^M = minus)

Job 35:8: “Thy wickedness *may hurt* a man as thou *art*; and thy righteousness *may profit* the son of man^(Meth^Mart).” sbCMC? (^M = minus)

Job 36:25, 28: “²⁵ Every man^(Meth^Mart) may see it; man may behold *it* afar off. ... ²⁸ Which the clouds do drop *and* distil upon man (^{Meth^Mart}) abundantly.” sbCMC? (^M = minus)

Job 37:7: “He sealet up the hand of every man^(Meth^Mart); that all men may know his work.” sbCMC? (^M = minus)

Job 38:26: “To cause it to rain on the earth, *where* no man (^{Meth^Mart}) *is*; *on* the wilderness, wherein *there is* no man (^{Meth^Mart}) ...”. sbCMC? (^M = minus)

Psalms 8:4: “What is man, that thou art mindful of him? and the son of man^(Meth^Mart), that thou visitest him?” sbCMC? (^M = minus)

Psalms 11:4: “Yahweh *is* in his holy temple, Yahweh’s throne *is* in heaven: his eyes behold, his eyelids try, the children of men (^{Meth^Mart}).” sbCMC? (^M = minus)

Psalms 12:1: “Help, Yahweh; for the godly man ceaseth; for the faithful fail from among the children of men^(Meth^Mart).” sbCMC? (^M = minus)

Psalms 14:2: “Yahweh looked down from heaven upon the children of men^(Meth^Mart), to see if there were any that did understand, *and* seek God.” sbCMC? (^M = minus)

Psalms 17:4: “Concerning the works of men^(Meth^Mart), by the word of thy lips I have kept *me from* the paths of the destroyer.” sbCMC? (^M = minus)

Psalms 21:10: “Their fruit shalt thou destroy from the earth, and their seed from among the children of men^(Meth^Mart).” sbCMC? (^M = minus)

Psalms 22:6: “But I *am* a worm, and no man; a reproach of men^(Meth^Mart), and despised of the people.” sbCMC? (^M = minus)

Psalms 31:19: “*Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men^(Meth^Mart)!” sbCMC? (^M = minus)

Psalms 32:2: “Blessed *is* the man^(Meth^Mart) unto whom Yahweh imputeth not iniquity, and in whose spirit *there is* no guile.” sbCMC? (^M = minus)

Psalms 36:6, 7: “⁶ Thy righteousness *is* like the great mountains; thy judgments are a great deep: O Yahweh, thou preservest man (^{Meth^Mart}) and beast. ⁷ How excellent

is thy lovingkindness, O God! therefore the children of men^(MethMart) put their trust under the shadow of thy wings.” sbCMC? (^M = minus)

Psalm 39:5, 11: “⁵ Behold, thou hast made my days as an handbreadth; and mine age *is* as nothing before thee: verily every man ^(MethMart) at his best state *is* altogether vanity. Selah. ... ¹¹ When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man^(MethMart) *is* vanity. Selah.” sbCMC? (^M = minus)

Psalm 45:2: “Thou art fairer than the children of men^(MethMart): grace is poured into thy lips: therefore God hath blessed thee for ever.” sbCMC? (^M = minus)

Psalm 49:20: “Man^(MethMart) *that is* in honour, and understandeth not, is like the beasts *that* perish.” sbCMC? (^M = minus)

Psalm 53:2: “God looked down from heaven upon the children of men^(MethMart), to see if there were *any* that did understand, that did seek God.” sbCMC? (^M = minus)

Psalm 56:11: “In God have I put my trust: I will not be afraid what man^(MethMart) can do unto me.” sbCMC? (^M = minus)

Psalm 57:4: “My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men^(MethMart), whose teeth *are* spears and arrows, and their tongue a sharp sword.” sbCMC? (^M = minus)

Psalm 58:1, 11: “¹ Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men^(MethMart)? ¹¹ So that a man^(MethMart) shall say, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.” sbCMC? (^M = minus)

Psalm 60:11: “Give us help from trouble: for vain *is* the help of man^(MethMart).” sbCMC? (^M = minus)

Psalm 62:9: “Surely men^(MethMart) of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.” sbCMC? (^M = minus)

Psalm 64:9: “And all men^(MethMart) shall fear, and shall declare the work of God; for they shall wisely consider of his doing.” sbCMC? (^M = minus)

Psalm 66:5: “Come and see the works of God: *he is* terrible *in his* doing toward the children of men^(MethMart).” sbCMC? (^M = minus)

Psalm 73:5: “They *are* not in trouble *as other* men; neither are they plagued like *other* men^(MethMart).” sbCMC? (^M = minus)

Psalm 76:10: “Surely the wrath of man^(MethMart) shall praise thee: the remainder of wrath shalt thou restrain.” sbCMC? (^M = minus)

Psalm 84:5, 12: “⁵ Blessed *is* the man^(MethMart) whose strength *is* in thee; in whose heart *are* the ways *of them*. ¹² O Yahweh of hosts, blessed *is* the man^(MethMart) that trusteth in thee.” sbCMC? (^M = minus)

Psalm 90:3: “Thou turnest man to destruction; and sayest, Return, ye children of men^(MethMart).” sbCMC? (^M = minus)

Psalm 94:10, 11: “¹⁰ He that chastiseth the heathen, shall not he correct? he that teacheth man^(MethMart) knowledge, *shall not he know?* ¹¹ Yahweh knoweth the thoughts of man^(MethMart), that they *are* vanity.” sbCMC? (^M = minus)

Psalm 104:23: “Man (^Meth^Mart) goeth forth unto his work and to his labour until the evening.” sbCMC? (^M = minus)

Psalm 105:14: “He suffered no man(^Meth^Mart) to do them wrong: yea, he reproved kings for their sakes ...”. sbCMC? (^M = minus)

Psalm 107:8, 15, 21, 31: “⁸ Oh that *men* would praise Yahweh *for* his goodness, and *for* his wonderful works to the children of men (^Meth^Mart)! ... ¹⁵ Oh that *men* would praise Yahweh *for* his goodness, and *for* his wonderful works to the children of men(^Meth^Mart)! ... ²¹ Oh that *men* would praise Yahweh *for* his goodness, and *for* his wonderful works to the children of men(^Meth^Mart)! ... ³¹ Oh that *men* would praise Yahweh *for* his goodness, and *for* his wonderful works to the children of men(^Meth^Mart)!” sbCMC? (^M = minus)

Psalm 108:12: “Give us help from trouble: for vain *is* the help of man(^Meth^Mart).” sbCMC? (^M = minus)

Psalm 115:4, 16: “⁴ Their idols *are* silver and gold, the work of men’s(^Meth^Mart) hands. ... ¹⁶ The heaven, *even* the heavens, *are* Yahweh’s: but the earth hath he given to the children of men (^Meth^Mart).” sbCMC? (^M = minus)

Psalm 118:6: “Yahweh *is* on my side; I will not fear: what can man(^Meth^Mart) do unto me?” sbCMC? (^M = minus)

Psalm 119:134: “Deliver me from the oppression of man (^Meth^Mart): so will I keep thy precepts.” sbCMC? (^M = minus)

Psalm 124:2: “If *it had not been* Yahweh who was on our side, when men(^Meth^Mart) rose up against us” sbCMC? (^M = minus)

Psalm 135:15: “The idols of the heathen *are* silver and gold, the work of men’s(^Meth^Mart) hands.” sbCMC? (^M = minus)

Psalm 144:3, 4: “³ Yahweh, what *is* man(^Meth^Mart), that thou takest knowledge of him! *or* the son of man, that thou makest account of him! ⁴ Man(^Meth^Mart) is like to vanity: his days *are* as a shadow that passeth away.” sbCMC? (^M = minus)

Psalm 146:3: “Put not your trust in princes, *nor* in the son of man(^Meth^Mart), in whom *there is* no help.” sbCMC? (^M = minus)

Proverbs 3:13, 30: “¹³ Happy *is* the man(^Meth^Mart) *that* findeth wisdom, and the man(^Meth^Mart) *that* getteth understanding ³⁰ Strive not with a man(^Meth^Mart) without cause, if he have done thee no harm.” sbCMC? (^M = minus)

Proverbs 6:12: “A naughty person(^Meth^Mart), a wicked man, walketh with a froward mouth.” sbCMC? (^M = minus)

Proverbs 8:4, 31, 34: “⁴ Unto you, O men, I call; and my voice *is* to the sons of man(^Meth^Mart)... ³¹ Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men(^Meth^Mart)... ³⁴ Blessed *is* the man(^Meth^Mart) that heareth me, watching daily at my gates, waiting at the posts of my doors.” sbCMC? (^M = minus)

Proverbs 11:7: “When a wicked man(^Meth^Mart) dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.” sbCMC? (^M = minus)

Proverbs 12:3, 14, 23, 27: “³ A man(^Meth^Mart) shall not be established by wickedness: but the root of the righteous shall not be moved. ... ¹⁴ A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of a man’s(^Meth^Mart) hands shall be rendered unto him. ... ²³ A prudent man(^Meth^Mart) concealeth knowledge:

but the heart of fools proclaimeth foolishness. ... ²⁷ The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man (^Meth^Mart) *is* precious.” sbCMC? (^M = minus)

Proverbs 15:11, 20: “¹¹ Hell and destruction *are* before Yahweh: how much more then the hearts of the children of men(^Meth^Mart)? ²⁰ A wise son maketh a glad father: but a foolish man(^Meth^Mart) despiseth his mother.” sbCMC? (^M = minus)

Proverbs 16:9: “A man’s(^Meth^Mart) heart deviseth his way: but Yahweh directeth his steps.” sbCMC? (^M = minus)

Proverbs 17:18: “A man(^Meth^Mart) void of understanding striketh hands, *and* becometh surety in the presence of his friend.” sbCMC? (^M = minus)

Proverbs 18:16 “A man’s(^Meth^Mart) gift maketh room for him, and bringeth him before great men.” sbCMC? (^M = minus)

Proverbs 19:3, 11, 22: “³ The foolishness of man(^Meth^Mart) perverteth his way: and his heart fretteth against Yahweh. ... ¹¹ The discretion of a man(^Meth^Mart) deferreth his anger; and *it is* his glory to pass over a transgression. ... ²² The desire of a man(^Meth^Mart) *is* his kindness: and a poor man *is* better than a liar.” sbCMC? (^M = minus)

Proverbs 20:6, 25, 27: “⁶ Most men(^Meth^Mart) will proclaim every one his own goodness: but a faithful man who can find? ... ²⁵ *It is* a snare to the man(^Meth^Mart) *who* devoureth *that which is* holy, and after vows to make enquiry. ... ²⁷ The spirit of man(^Meth^Mart) *is* the candle of Yahweh, searching all the inward parts of the belly.” sbCMC? (^M = minus)

Proverbs 21:16, 20: “¹⁶ The man(^Meth^Mart) that wandereth out of the way of understanding shall remain in the congregation of the dead. ... ²⁰ *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man(^Meth^Mart) spendeth it up.” sbCMC? (^M = minus)

Proverbs 24:30, 38: “I went by the field of the slothful, and by the vineyard of the man(^Meth^Mart) void of understanding ...”. sbCMC? (^M = minus)

Proverbs 28:12, 14, 17, 28: “¹² When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man(^Meth^Mart) is hidden. ... ¹⁴ Happy *is* the man(^Meth^Mart) that feareth alway: but he that hardeneth his heart shall fall into mischief. ... ¹⁷ A man(^Meth^Mart) that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him. ... ²³ He that rebuketh a man(^Meth^Mart) afterwards shall find more favour than he that flattereth with the tongue. ... ²⁸ When the wicked rise, men hide themselves: but when they perish, the righteous increase.” sbCMC? (^M = minus)

Proverbs 29:23, 25: “²³ A man’s(^Meth^Mart) pride shall bring him low: but honour shall uphold the humble in spirit. ²⁵ The fear of man(^Meth^Mart) bringeth a snare: but whoso putteth his trust in Yahweh shall be safe.” sbCMC? (^M = minus)

Proverbs 30:2: “Surely I *am* more brutish than *any* man, and have not the understanding of a man(^Meth^Mart).” sbCMC? (^M = minus)

Ecclesiastes 2:21: “For there is a man(^Meth^Mart) whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man(^Meth^Mart) that hath not laboured therein shall he leave it *for* his portion. This also *is* vanity and a great evil.” sbCMC? (^M = minus)

Ecclesiastes 6:10: “That which hath been is named already, and it is known that it *is* man^(MethMart): neither may he contend with him that is mightier than he.” sbCMC? (M = minus)

Ecclesiastes 7:20, 28: “20 For *there is* not a just man^(MethMart) upon earth, that doeth good, and sinneth not. ... 28 Which yet my soul seeketh, but I find not: one man^(MethMart) among a thousand have I found; but a woman among all those have I not found.” sbCMC? (M = minus)

Ecclesiastes 8:1, 8: “¹ Who *is* as the wise *man*? and who knoweth the interpretation of a thing? a man’s^(MethMart) wisdom maketh his face to shine, and the boldness of his face shall be changed. ... ⁸ *There is* no man^(MethMart) that hath power over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.” sbCMC? (M = minus)

Isaiah 2:9, 11: “⁹ And the mean man^(MethMart) boweth down, and the great man humbleth himself: therefore forgive them not. ... ¹¹ The lofty looks of man shall be humbled, and the haughtiness of men^(MethMart) shall be bowed down, and Yahweh alone shall be exalted in that day.” sbCMC? (M = minus)

Isaiah 5:15: “And the mean man^(MethMart) shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled ...”. sbCMC? (M = minus)

Isaiah 6:11: “Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man^(MethMart), and the land be utterly desolate ...”. sbCMC? (M = minus)

Isaiah 22:6: “And Elam bare the quiver with chariots of men ^(MethMart) and horsemen, and Kir uncovered the shield.” sbCMC?

Isaiah 29:19, 21: “¹⁹ The meek also shall increase *their* joy in Yahweh, and the poor among men^(MethMart) shall rejoice in the Holy One of Israel. ... ²¹ That make a man^(MethMart) an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.” sbCMC? (M = minus)

Isaiah 31:3, 8: “³ Now the Egyptians *are* men^(MethMart), and not God; and their horses flesh, and not spirit. When Yahweh shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together. ... ⁸ Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man^(MethMart), shall devour him: but he shall flee from the sword, and his young men shall be discomfited.” sbCMC? (M = minus)

Isaiah 37:19: “And have cast their gods into the fire: for they *were* no gods, but the work of men’s^(MethMart) hands, wood and stone: therefore they have destroyed them.” sbCMC? (M = minus)

Isaiah 38:11: “I said, I shall not see Yahweh, *even* Yahweh, in the land of the living: I shall behold man^(MethMart) no more with the inhabitants of the world.” sbCMC? (M = minus)

Isaiah 43:4: “Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men ^(MethMart) for thee, and people for thy life.” sbCMC? (M = minus)

Isaiah 47:3: “Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee* as a man^(Meth^Mart).” sbCMC? (^M = minus)

Isaiah 51:12: “I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man^(Meth^Mart) *which* shall be made as grass ...”. sbCMC? (^M = minus)

Isaiah 52:14: “As many were astonished [*astonished*] at thee; his visage was so marred more than any man, and his form more than the sons of men^(Meth^Mart) ...”. sbCMC? (^M = minus)

Isaiah 56:2: “Blessed *is* the man *that* doeth this, and the son of man^(Meth^Mart) *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.” sbCMC? (^M = minus)

Isaiah 58:5: “Is it such a fast that I have chosen? a day for a man^(Meth^Mart) to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to Yahweh?” sbCMC? (^M = minus)

Jeremiah 2:6: “Neither said they, Where *is* Yahweh that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man^(Meth^Mart) passed through, and where no man^(Meth^Mart) dwelt?” sbCMC? (^M = minus)

Jeremiah 10:14: “Every man^(Meth^Mart) is brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.” sbCMC? (^M = minus)

Jeremiah 16:20: “Shall a man^(Meth^Mart) make gods unto himself, and they *are* no gods?” sbCMC? (^M = minus)

Jeremiah 31:27: “Behold, the days come, saith Yahweh, that I will sow the house of Israel and the house of Judah with the seed of man^(Meth^Mart), and with the seed of beast.” sbCMC? (^M = minus)

Jeremiah 32:19, 43: “¹⁹ Great in counsel, and mighty in work: for thine eyes *are* open upon all the ways of the sons of men^(Meth^Mart): to give every one according to his ways, and according to the fruit of his doings ... ⁴³ And fields shall be bought in this land, whereof ye say, *It is* desolate without man^(Meth^Mart) or beast; it is given into the hand of the Chaldeans.” sbCMC? (^M = minus)

Jeremiah 33:10, 12: “¹⁰ Thus saith Yahweh; Again there shall be heard in this place, which ye say *shall be* desolate without man^(Meth^Mart) and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man^(Meth^Mart), and without inhabitant, and without beast ... ¹² Thus saith Yahweh of hosts; Again in this place, which is desolate without man^(Meth^Mart) and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.” sbCMC? (^M = minus)

Jeremiah 36:29: “And thou shalt say to Jehoiakim king of Judah, Thus saith Yahweh; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man^(Meth^Mart) and beast?” sbCMC? (^M = minus)

Jeremiah 49:18, 33: ¹⁸ “As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith Yahweh, no man shall abide there, neither shall a son of man^(Meth^Mart) dwell in it. ... ³³ And Hazor shall be a dwelling for dragons, *and* a desolation for ever: there shall no man abide there, nor *any* son of man^(Meth^Mart) dwell in it.” sbCMC? (^M = minus)

Jeremiah 50:40: “As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, saith Yahweh; so shall no man abide there, neither shall any son of man^(Meth^Mart) dwell therein.” sbCMC? (^M = minus)

Jeremiah 51:14, 17, 43: ¹⁴ Yahweh of hosts hath sworn by himself, *saying*, Surely I will fill thee with men^(Meth^Mart), as with caterpillars; and they shall lift up a shout against thee. ... ¹⁷ Every man (^{Meth^Mart}) is brutish by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them. ... ⁴³ Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man^(Meth^Mart) pass thereby.” sbCMC? (^M = minus)

Lamentations 3:36, 39: ³⁶ To subvert a man^(Meth^Mart) in his cause, Yahweh approveth not. ... ³⁹ Wherefore doth a living man (^{Meth^Mart}) complain, a man^(Meth^Mart) for the punishment of his sins?” sbCMC? (^M = minus)

SON OF MAN (i.e., “ADAM”) USED 74 TIMES IN THE BOOK OF EZEKIEL WITHOUT THE “eth” AND THE HEBREW ARTICLE

As we examine the book of Ezekiel, take particular notice of the phrase “son of man” as “man”. In every case it is articulated in the Hebrew as *aw-dawm*, meaning the first man that could blush; not some kind of “narrowed down Cro-Magnon Caucasoid” as Eli James conjectures, without a shred of Biblical evidence to confirm his harebrained presumption! In every instance where this phrase is used in Ezekiel, the Hebrew is identical to that of Gen. 1:26!

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Ezekiel 1:5, 8, 10, 26: ⁵ Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man^(Meth^Mart). ... ⁸ And *they had* the hands of a man^(Meth^Mart) under their wings on their four sides; and they four had their faces and their wings. ... ¹⁰ As for the likeness of their faces, they four had the face of a man^(Meth^Mart), and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. ... ²⁶ And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man^(Meth^Mart) above upon it.” sbCMC? (^M = minus)

Ezekiel 2:1, 3, 6, 8: ¹ And he said unto me, Son of man (^{Meth^Mart}), stand upon thy feet, and I will speak unto thee. ... ³ And he said unto me, Son of man^(Meth^Mart), I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. ... ⁶ And thou, son of man^(Meth^Mart), be not afraid of them, neither be afraid of their words,

though briars and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house. ... ⁸ But thou, son of man(^Meth^Mart), hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.” sbCMC? (^M = minus)

Ezekiel 3:1, 3, 4, 10, 17, 25: “¹ Moreover he said unto me, Son of man(^Meth^Mart), eat that thou findest; eat this roll, and go speak unto the house of Israel. ... ³ And he said unto me, Son of man(^Meth^Mart), cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness. ⁴ And he said unto me, Son of man(^Meth^Mart), go, get thee unto the house of Israel, and speak with my words unto them. ... ¹⁰ Moreover he said unto me, Son of man(^Meth^Mart), all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. ... ¹⁷ Son of man(^Meth^Mart), I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. ... ²⁵ But thou, O son of man(^Meth^Mart), behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them ...”. sbCMC? (^M = minus)

Ezekiel 4:1, 16: “¹ Thou also, son of man(^Meth^Mart), take thee a tile, and lay it before thee, and portray upon it the city, *even* Jerusalem ... ¹⁶ Moreover he said unto me, Son of man(^Meth^Mart), behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment ...”. sbCMC? (^M = minus)

Ezekiel 5:1: “And thou, son of man(^Meth^Mart), take thee a sharp knife, take thee a barber’s razor, and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*.” sbCMC? (^M = minus)

Ezekiel 6:2: “Son of man(^Meth^Mart), set thy face toward the mountains of Israel, and prophesy against them ...”. sbCMC? (^M = minus)

Ezekiel 7:2: “Also, thou son of man(^Meth^Mart), thus saith Yahweh God unto the land of Israel; An end, the end is come upon the four corners of the land.” sbCMC? (^M = minus)

Ezekiel 8:5, 8, 12, 15, 17: “⁵ Then said he unto me, Son of man (^Meth^Mart), lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. ... ⁸ Then said he unto me, Son of man(^Meth^Mart), dig now in the wall: and when I had digged in the wall, behold a door. ... ¹² Then said he unto me, Son of man(^Meth^Mart), hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, Yahweh seeth us not; Yahweh hath forsaken the earth. ... ¹⁵ Then said he unto me, Hast thou seen *this*, O son of man(^Meth^Mart)? turn thee yet again, *and* thou shalt see greater abominations than these. ... ¹⁷ Then he said unto me, Hast thou seen *this*, O son of man(^Meth^Mart)? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.” sbCMC? (^M = minus)

Ezekiel 10:8, 14, 21: “⁸ And there appeared in the cherubims the form of a man’s(^Meth^Mart) hand under their wings. ... ¹⁴ And every one had four faces: the first

face was the face of a cherub, and the second face was the face of a man^(MethMart), and the third the face of a lion, and the fourth the face of an eagle. ... ²¹ Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man^(MethMart) was under their wings.” sbCMC? (^M = minus)

Ezekiel 11:2, 4, 15: “² Then said he unto me, Son of man^(MethMart), these *are* the men that devise mischief, and give wicked counsel in this city ... ⁴ Therefore prophesy against them, prophesy, O son of man^(MethMart). ... ¹⁵ Son of man^(MethMart), thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from Yahweh: unto us is this land given in possession.” sbCMC? (^M = minus)

Ezekiel 12:2, 3, 9, 18, 22, 27: “² Son of man^(MethMart), thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house. ³ Therefore, thou son of man^(MethMart), prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house. ... ⁹ Son of man^(MethMart), hath not the house of Israel, the rebellious house, said unto thee, What doest thou? ... ¹⁸ Son of man^(MethMart), eat thy bread with quaking, and drink thy water with trembling and with carefulness ... ²² Son of man^(MethMart), what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? ... ²⁷ Son of man^(MethMart), behold, *they of* the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off.” sbCMC? (^M = minus)

Ezekiel 13:2, 17: “² Son of man^(MethMart), prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of Yahweh ... ¹⁷ Likewise, thou son of man^(MethMart), set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them ...”. sbCMC? (^M = minus)

Ezekiel 14:3, 13, 17, 19, 21: “³ Son of man^(MethMart), these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them? ... ¹³ Son of man^(MethMart), when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man^(MethMart) and beast from it ... ¹⁷ Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man^(MethMart) and beast from it ... ¹⁹ Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man^(MethMart) and beast ... ²¹ For thus saith Yahweh God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man^(MethMart) and beast?” sbCMC? (^M = minus)

Ezekiel 15:2: “Son of man^(MethMart), What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest?” sbCMC? (^M = minus)

Ezekiel 16:2: “Son of man^(MethMart), cause Jerusalem to know her abominations ...”. sbCMC? (^M = minus)

Ezekiel 17:2: “Son of man^(Meth^Mart), put forth a riddle, and speak a parable unto the house of Israel” sbCMC? (^M = minus)

Ezekiel 19:3, 6: “³ And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men^(Meth^Mart).... ⁶ And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men ^(Meth^Mart).” sbCMC? (^M = minus)

Ezekiel 20:3, 4, 27: “³ Son of man^(Meth^Mart), speak unto the elders of Israel, and say unto them, Thus saith Yahweh God; Are ye come to enquire of me? As I live, saith Yahweh God, I will not be enquired of by you. ⁴ Wilt thou judge them, son of man^(Meth^Mart), wilt thou judge *them*? cause them to know the abominations of their fathers ... ²⁷ Therefore, son of man^(Meth^Mart), speak unto the house of Israel, and say unto them, Thus saith Yahweh God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.” sbCMC? (^M = minus)

Ezekiel 21:2, 6, 12, 14, 19: “² Son of man^(Meth^Mart), set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel ... ⁶ Sigh therefore, thou son of man^(Meth^Mart), with the breaking of *thy* loins; and with bitterness sigh before their eyes. ... ¹² Cry and howl, son of man^(Meth^Mart): for it shall be upon my people, it *shall be* upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon *thy* thigh. ... ¹⁴ Thou therefore, son of man^(Meth^Mart), prophesy, and smite *thine* hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth into their privy chambers. ... ¹⁹ Also, thou son of man ^(Meth^Mart), appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.” sbCMC? (^M = minus)

Ezekiel 22:2, 18, 24: “² Now, thou son of man^(Meth^Mart), wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations. ¹⁸ Son of man^(Meth^Mart), the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver. ²⁴ Son of man^(Meth^Mart), say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.” sbCMC? (^M = minus)

Ezekiel 23:2, 36, 42: “² Son of man^(Meth^Mart), there were two women, the daughters of one mother ... ³⁶ Yahweh said moreover unto me; Son of man ^(Meth^Mart), wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations ... ⁴² And a voice of a multitude being at ease *was* with her: and with the men of the common sort *were* brought Sabeans^(Meth^Mart) from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.” sbCMC? (^M = minus)

Ezekiel 24:2, 16, 25: “² Son of man^(Meth^Mart), write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day. ... ¹⁶ Son of man^(Meth^Mart), behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. ... ²⁵ Also, thou son of man^(Meth^Mart), *shall it* not *be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters ...”. sbCMC? (^M = minus)

Ezekiel 25:2, 13: “² Son of man^(Meth^Mart), set thy face against the Ammonites, and prophesy against them ... ¹³ Therefore thus saith Yahweh God; I will also stretch out mine hand upon Edom, and will cut off man^(Meth^Mart) and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.” sbCMC? (^M = minus)

Ezekiel 26:2: “Son of man^(Meth^Mart), because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste” sbCMC? (^M = minus)

Ezekiel 27:2, 13: “² Now, thou son of man^(Meth^Mart), take up a lamentation for Tyrus ... ¹³ Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men^(Meth^Mart) and vessels of brass in thy market.” sbCMC? (^M = minus)

Ezekiel 28:2, 9, 12, 21: “² Son of man^(Meth^Mart), say unto the prince of Tyrus, Thus saith Yahweh God; Because thine heart *is* lifted up, and thou hast said, I *am* a God, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God ... ⁹ Wilt thou yet say before him that slayeth thee, I *am* God? but thou *shalt be* a man^(Meth^Mart), and no God, in the hand of him that slayeth thee. ... ¹² Son of man^(Meth^Mart), take up a lamentation upon the king of Tyrus, and say unto him, Thus saith Yahweh God; Thou sealest up the sum, full of wisdom, and perfect in beauty.... ²¹ Son of man^(Meth^Mart), set thy face against Zidon, and prophesy against it” sbCMC? (^M = minus)

Ezekiel 29:2, 8, 11, 18: “² Son of man^(Meth^Mart), set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt ... ⁸ Therefore thus saith Yahweh God; Behold, I will bring a sword upon thee, and cut off man^(Meth^Mart) and beast out of thee. ... ¹¹ No foot of man^(Meth^Mart) shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.... ¹⁸ Son of man^(Meth^Mart), Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it” sbCMC? (^M = minus)

Ezekiel 36:10-14, 17, 37-38: “¹⁰ And I will multiply men^(Meth^Mart) upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded: ¹¹ And I will multiply upon you man^(Meth^Mart) and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: and ye shall know that I *am* Yahweh. ¹² Yea, I will cause men^(Meth^Mart) to walk upon you, *even* my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men*. ¹³ Thus saith the Yahweh God; Because they say unto you, Thou *land* devourest up men^(Meth^Mart), and hast bereaved thy nations; ¹⁴ Therefore thou shalt devour men^(Meth^Mart) no more, neither bereave thy nations any more, saith Yahweh God. ... ¹⁷ Son of man^(Meth^Mart), when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.... ³⁷ Thus saith the Yahweh God; I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men^(Meth^Mart) like a flock. ³⁸ As the holy flock, as the flock of Jerusalem in her solemn

feasts; so shall the waste cities be filled with flocks of men(^Meth^Mart): and they shall know that I *am* Yahweh.” sbCMC? (^M = minus)

Ezekiel 37:3, 9, 11, 16: “³ And he said unto me, Son of man (^Meth^Mart), can these bones live? And I answered, O Yahweh God, thou knowest.... ⁹ Then said he unto me, Prophecy unto the wind, prophecy, son of man(^Meth^Mart), and say to the wind, Thus saith Yahweh God; Come from the four winds, O breath, and breathe upon these slain, that they may live.... ¹¹ Then he said unto me, Son of man(^Meth^Mart), these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.... ¹⁶ Moreover, thou son of man(^Meth^Mart), take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions” sbCMC? (^M = minus)

Ezekiel 38:2, 14: “² Son of man(^Meth^Mart), set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him ... ¹⁴ Therefore, son of man(^Meth^Mart), prophecy and say unto Gog, Thus saith Yahweh God; In that day when my people of Israel dwelleth safely, shalt thou not know *it*?” sbCMC? (^M = minus)

Ezekiel 39:1, 15, 17: “¹ Therefore, thou son of man(^Meth^Mart), prophecy against Gog, and say, Thus saith Yahweh God; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal ... ¹⁵ And the passengers *that* pass through the land, when *any* seeth a man’s (^Meth^Mart) bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog. ... ¹⁷ And, thou son of man (^Meth^Mart), thus saith Yahweh God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.” sbCMC? (^M = minus)

Ezekiel 40:4: “And the man said unto me, Son of man(^Meth^Mart), behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.” sbCMC? (^M = minus)

Ezekiel 41:19: “So that the face of a man(^Meth^Mart) *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.” sbCMC? (^M = minus)

Ezekiel 43:7, 10, 18: “⁷ And he said unto me, Son of man (^Meth^Mart), the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. ... ¹⁰ Thou son of man(^Meth^Mart), shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. ... ¹⁸ And he said unto me, Son of man(^Meth^Mart), thus saith Yahweh God; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.” sbCMC? (^M = minus)

Ezekiel 44:5, 25: “⁵ And Yahweh said unto me, Son of man (^Meth^Mart), mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning

all the ordinances of the house of Yahweh, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. ... ²⁵ And they shall come at no dead person^(Meth^Mart) to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.” sbCMC? (^M = minus)

**IN SHORT, EZEKIEL WAS THE SON OF ADAM,
AND ADAM WAS THE SON OF YAHWEH, LUKE 3:38!**

Eli James should have done more investigation on his subject, such as the “noble” Bereans at Acts 17:10-11, before adopting such an absurd premise! Now continuing with the book of Daniel:

Daniel 8:16, 17: “¹⁶ And I heard a man’s^(Meth^Mart) voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision. ¹⁷ So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man^(Meth^Mart): for at the time of the end *shall be* the vision.” sbCMC? (^M = minus)

Daniel 10:16, 18: “¹⁶ And, behold, *one* like the similitude of the sons of men^(Meth^Mart) touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.... ¹⁸ Then there came again and touched me *one* like the appearance of a man^(Meth^Mart), and he strengthened me” sbCMC? (^M = minus)

Hosea 11:4: “I drew them with cords of a man^(Meth^Mart), with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.” sbCMC? (^M = minus)

Hosea 13:2: “And now they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men^(Meth^Mart) that sacrifice kiss the calves.” sbCMC? (superscript^M = minus)

Joel 1:12: “The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men^(Meth^Mart).” sbCMC? (^M = minus)

Jonah 4:11: “And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons^(Meth^Mart) that cannot discern between their right hand and their left hand; and *also* much cattle?” sbCMC? (^M = minus)

Micah 5:5, 7: “⁵ And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men^(Meth^Mart). ... ⁷ And the remnant of Jacob shall be in the midst of many people as a dew from Yahweh, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men (^{Meth^Mart)}.” sbCMC? (^M = minus)

Micah 6:8: “He hath shewed thee, O man^(Meth^Mart), what *is* good; and what doth Yahweh require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” sbCMC? (^M = minus)

Habakkuk 2:8, 17: “⁸ Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men’s (Meth^Mart) blood, and for the violence of the land, of the city, and of all that dwell therein.... ¹⁷ For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men’s (Meth^Mart) blood, and for the violence of the land, of the city, and of all that dwell therein.” sbCMC? (M = minus)

Zephaniah 1:3: “I will consume man(Meth^Mart) and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man(Meth^Mart) from off the land, saith Yahweh.” sbCMC? (M = minus)

Note: The Hebrew word for “man” (i.e., Adam) appears in the Hebrew language at Zechariah 1:8; 2:8 & 9:1, but at 1:8 it is speaking of a “red horse” which uses the same Hebrew letters, whereas the “you” of Zech. 2:8 appears to be the same Adam man of Zech. 9:1.

Zechariah 12:1: “The burden of the word of Yahweh for Israel, saith Yahweh, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man(Meth^Mart) within him.” sbCMC? (M = minus)

Zechariah 13:5: “But he shall say, I *am* no prophet, I *am* an husbandman; for man(Meth^Mart) taught me to keep cattle from my youth.” sbCMC? (M = minus)

Malachi 3:8 “Will a man(Meth^Mart) rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.” sbCMC? (M = minus)

Here sbCMC? means: Are we supposed to believe the Hebrew *aw-dawm* was somehow some kind of “narrowed down Cro-Magnon Caucasoid”, as Eli James falsely surmises? Out of all of the passages I have cited, not a single one supports Eli’s theory! There are other words like “red horse”, where the term “red” is identical to Adam. Even “Edom” falls under the same Hebrew alphabetical characters, where the context must be taken in account (which jewish vowel points also confirm), as it is recorded that Esau was born “red” in appearance! Further, red gemstones are the same Hebrew characters as Adam. Well, if Eli is correct, it sure messes up the genealogy of Christ!

The problem is that Eli James doesn’t take into consideration the entire context of the Bible before adopting a conclusion. Had he studied Genesis 1:26 sufficiently, he wouldn’t have made such a miscue. For instance (and I’m not sure what Eli’s position is on the word “we” at Gen. 1:26), but I will demonstrate how many come to a faulty conclusion before investigating the term “we” thoroughly. For Scriptural references, which make the “we” of Gen. 1:26 quite clear can be found at Gen. 3:22; 11:7; 1 Ki. 22:19; Isa. 6:8; Job 1:6; 2:1 & Daniel 7:10:

Genesis 3:22: “And Yahweh God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever”

Genesis 11:7: “Go to, let us go down, and there confound their language, that they may not understand one another’s speech.”

1 Kings 22:19: “And he said, Hear thou therefore the word of Yahweh: I saw Yahweh sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.”

Isaiah 6:8 “Also I heard the voice of Yahweh, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.”

Job 1:6: “Now there was a day when the sons of God (i.e., heaven) came to present themselves before Yahweh, and Satan came also among them.”

Job 2:1: “Again there was a day when the sons of God (i.e., heaven) came to present themselves before Yahweh, and Satan came also among them to present himself before Yahweh.”

Daniel 7:10: “A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.”

From all of this it should be starting to be evident just who the “we” of Gen. 1:26 are! It’s called “the plural of majesty”! I’m not accusing Eli of misrepresenting the word “we” at Gen. 1:26, but this is the type of mistake he committed by proclaiming that *aw-dawm*, at Gen. 1:26 (without the “eth” and Hebrew Article), was somehow some kind of “narrowed down Cro-Magnon Caucasoid”! That is why I made the effort, and took the time, to cite every passage in the Old Testament where the “man” (i.e., Adam) appears without the “eth” and Hebrew Article. It may have been a long read, but by citing all of the passages where the Hebrew alphabetical characters are exactly the same, there can hardly be any doubt as to the proper context, can there?

On top of all of this, Eli James’ faulty premise falls on its face because of Isaiah 43:7 where it is stated:

“Even every one that is called by my name: for I have created[1254] him for my glory, I have formed[3335] him; yea, I have made[6213] him.”

Some attempt to separate the “created” Adam at Gen. 1:26-27 from the “formed” Adam at Gen. 2:7-8, but Scripture absolutely does not support such a hypothesis. As I have pointed out in the above verse, we have three specific words that describe one class of people; that being the White Adamic people, today known as Caucasians! The #1254, “created” ones, are Adamites; the #3335, “formed” ones, are Adamites, and the #6213, “made” ones, are Adamites.

Genesis 5:1-2 uses language very similar to Gen. 1:26-27, where it states: **“¹This *is* the book of the generations of Adam. In the day that God created[1254] man, in the likeness of God made[6213] he him; ² Male and female created[1254] he them; and blessed them, and called their name Adam, in the day when they were created [1254].”** Are they not called Adamites here?

At Isaiah 43:1 we read: **“But now thus saith Yahweh that created[1254] thee, O Jacob, and he that formed[3335] thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.”**

Not only was Adam-kind “created” and “formed”, but the heavens were likewise, as Isaiah states at 45:18: **“For thus saith Yahweh that created[1254] the heavens; God himself that formed[3335] the earth and made[6213] it; he hath established it, he created[1254] it not in vain, he formed[3335] it to be inhabited: I *am* Yahweh; and *there is none else.*”**

William Finck’s CNT verifies all of this at 1 Cor. 15:45:

“And just as it is written, ‘The first man Adam came into a living soul,’ the last Adam into a life producing Spirit.”

In the light of this passage, how can Eli James continue to insist that Adam was not the first blushing man created by Yahweh, but rather some kind of retrofitted “narrowed down Cro-Magnon Caucasoid”? Another interesting statement is made at 1 Timothy 2:13:

“For Adam was first formed, then Eve ...”.

All we are told at Gen. 2:22 is that: **“... the rib, which Yahweh God had taken from man, made he a woman ...”**. Well if this constitutes “forming” a woman, it means that Eve was genetically closer to Adam than a sister. It also means that if Yahweh would go to the bother of taking some of the DNA from Adam to create him a racially pure wife, He would never have taken the DNA from a “narrowed down Cro-Magnon Caucasoid” to create Adam, as Eli James so foolishly implies! Had Adam been derived from a “narrowed down Cro-Magnon Caucasoid”, Yahweh could have given him a “narrowed down Cro-Magnon Caucasoid” woman! Had Yahweh consulted Eli James on this matter, Eli could have saved Yahweh a lot of aimless, flawed slip-ups! **Poor old God, can’t do anything right!**

Eli James, in order to categorize me as a spurious teacher, devised a chart entitled “Did Yahweh create all of the known races?” Under the “Yes” category, he placed the names: “Eli James, Jason Blaha, Bertrand Comparet, Wesley Swift, Nord Davis Jr., Willie Martin, Thomas Davies, Conrad Gaard, Jack Mohr, Arnold Kennedy, William Gale, Dan Gayman” In the “No” category he placed the lone wolf “Clifton Emahiser”, and in the “Undecided” category, he placed the lone wolf “William Finck”. But evidently Eli James didn’t check out all of his alleged list of names that he thought was on his side!

In his book *Do All Races Share In Salvation*, Dan Gayman in chapter 9 entitled, “The Origin Of The Races”, page 148 stated in part: “... These verses [Gen. 5:1-3] emphatically tie together the man of Genesis 1:26-28, Genesis 2:7, and Genesis 2:24-25 so that we are not talking about two creations in Genesis 1 and 2. ... Genesis 1 and 2 both refer to Adam man. There is no Biblical grounds for teaching two creations in Genesis 1 and 2, one Pre-Adamic and the other Adamic. The word *man* in Genesis 1:26 comes from the same Hebrew root word as Genesis 2:7, #120 (*AwDawm*), Adam, meaning ruddy, a human being, an individual or the species, mankind.”

Dan Gayman further stated in the next paragraph on page 149: “In summary, the Bible is generally the record of Adam kind, and the Hebrew-Israel branch of the Adamic creation in particular. Moreover, a careful study of the Hebrew meaning of the word *Adam* confirms that Adam was the first Caucasian, the first white man, to stand on the earth. The Bible, then, is the history of the Caucasian race, not any other. It is true that the Bible will discuss other races, but only as they involve the story of Adam man. The Bible never makes a point of becoming the history of another race”

Eli James, it is apparent that you put your own words into Dan Gayman’s mouth, which amounts to being a false witness! Eli, some of us send our sins ahead to the judgment, and others of us allow their sins to follow them to the judgment. I highly advise that you ask Dan Gayman for forgiveness for using his name in vain! By-the-

way, Eli, where is your documentation on the other ten names you cited in the “Yes” category?

Now there are many topics where I am in full agreement with Eli James, but there are other subjects on which Eli and I will never concur, some of which I have to shake my head in utter amazement! Therefore, let’s try to completely uncover the best evidence on this topic and confirm or modify our position accordingly! It is serious business to pick some idea out of the clear blue sky and pass it off as if it were true without a shred of evidence! It is also a grievous charade to put one’s own words in another man’s mouth that he didn’t say! But evidently Eli intends to keep piling it higher and higher!