

Names Code from Adam to Jesus

An awesome prophecy emerges when the meanings of all 70 names from Adam to Jesus are sequentially read.

Also see the Name-Code's [acrostic](#)

For printing [without notes](#)

The Names Code:

The meaning of a name was very important in bible days. Sometimes the bible itself informs the reader what a name means. Famous biblical persons such as Adam, Cain, Seth, Noah, Abraham, Isaac, Jacob and his 12 sons, all have the meaning of their name explicitly given in the bible. Their names tell the story of why or how they were born.

Some have wondered whether these names (with their meanings) were intended by God to be strung together in succession to tell some larger story. Already there have been [attempts](#) to string together the first 10 names in the bible from Adam to Noah. In general, this is what the first 10 names of the bible read when the meaning of each name is rendered in the order given in the bible.

"The God-man is appointed, a mortal man of sorrow is born! The Blessed God shall come down and teach that His death shall bring the grieving comfort and rest."

As we shall see, this astounding prophecy [continues](#) to read in the very same way, using [all 80 names](#) in the genealogy of Jesus!

The Acrostic:

Another type of bible code has also been recently discovered. It occurs within the first 20 names from Adam to Abraham, (27 names to Moses), and confirms the names code. The first letter of each consecutive name from Adam to Moses in the original Hebrew forms an acrostic. It is clear by the what this acrostic-prophecy says that the reading is meant to be affixed to the Meaning-of-Names Code. (The **acrostic** will be examined separately in the **second part** of this study.)



Simplified Rendering of the Meaning-of-Names from Adam to Christ

(The **literal reading** follows after this with detailed notes on each name.)

(The first two lines are the above **acrostic**.)

"I will choose a circumcised people (i.e., Jews), even many peoples for myself (i.e., Gentiles)."

"I will forgive my enemies, having compassion, forgiving those made from the dust a second time."

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(The first paragraph is [Cain's line](#).)

"The God-man is born, a teacher of fugitives! The One smitten by God will be a mighty man of God! A river flows, O' [offspring](#) of the Man born!"

The God-Man is appointed, a mortal man of sorrow is born! The Blessed God shall come down from heaven and teach men that by means of His death He shall bring rest and comfort to those who mourn.

The fame of the stronghold of Babylon, and sorrow, extend their borders like a plant beyond the place of division (at the Tower of Babel). -- But I will make Babylon fade away!

A friend also branches out, enraged with fury!

A glorious father, the father of a great multitude laughs as he outwits (his enemy). A righteous prince sees God! A mighty one fights! {He joins himself to an assembly, a glorious people whom he rescued, stranger(s) in a strange land, captives delivered by God!}" [See note for bracketed portion.](#)

One who praises the Lord breaks open a way into a safe place that is surrounded by a high wall.

O' my people who belong to the prince, a prophet clothed with strength and who serves (the Lord), is here! Out of love, this beloved one paid the price for peace in order to set the people free, bringing them into a spacious land.

My Father is the Lord, the healer of him whom the Lord judged and then raised up. The Lord has taken hold of me and the Lord is strong! Mighty is the Lord! My strength and help are in the Lord! The Lord is perfect! I took hold of the strength of the Lord and it made me forget my misery. Truly, (I am) the Master Builder whom the Lord God healed, whom the Lord raised up, whom the Lord upholds, did uphold and will uphold!

I have asked God about the ransomed of the Lord --- those exiled in Babylon. My Father is awesome! God will raise up a helper, the Just One will the Lord raise up! God is my praise! God is the One who helps. May the Gift of Jacob increase in greatness, for God is with us --- the Messiah and Savior of those called out (of Babylon).

Note: In the above simplified rendering of the Meaning-of-Names-Code, the first paragraph is the line of Cain *who perished in Noah's flood*. Remarkably, the godly and ungodly up to Noah use similar or same names. This striking similarity is the logic behind inserting [Cain's line](#) alongside Seth's. However, for arguments sake, because Cain's line merely affirms what the godly line to Noah already reads, thus, Cain's line can be omitted with no loss to the code.

The righteous line of Adam to Noah is listed after Cain's line and continues through to Jesus and His "Church". The word "Church" is listed as the last name in the genealogy because in a theological sense His Church, which was "born" just 50 days after Jesus died, caps off the genealogy of Jesus. This is in agreement with Isaiah the prophet, "...he will see his **offspring** and prolong his days", (Isaiah 53:10 NIV).

(Click here for the [method](#) of decoding the [Names Bible Code](#).)

The Literal Reading of Names

The Names Code with Notes for Each Name

King Amaziah (#39c) is the center of a complex bracketing-out of thought that moves foreword and backward from this center, typical of Hebrew poetry. The names have been color-coded accordingly. The names generally follow this pattern:

It begins with #11 and ends with #61, with #1-10 as the introduction and summary and #51-61 also serving as a conclusion.

e	d	c	b	a	A	a	b	c	d	e
Increase of fame	Praise	State of safety vs prayer for help	Trial, healing, resurrection	Taking hold of strength	"Mighty is the Lord!"	Taking hold of strength	Trial, healing, resurrection	State of safety vs prayer for help	Praise	Increase of fame

**Names follow the genealogy in the Gospel of Matthew (ch. 1),
coupled with Gen. 5, Gen. 11, (Luke 3).**

Luke has 77 names ---the number of forgiveness --- from Jesus to Adam "the son of God". The names after David differ from that of Matthew's genealogy due to another method of tracing the lineage of Jesus. Interestingly, these names recorded by Luke (from "David" on) do not form a names bible code as does Matthew's list, but when attempted reads as gibberish. This only underscores the miracle of Matthew's list of names.

Nor can it be said that Matthew deliberately invented these names in order to artificially create this code because it is Matthew (not Luke) who follows the names of the kings of Judah *as recorded in the Old Testament centuries before Matthew was born*. Only the last 10 names in Matthew's genealogy are not found in the Old Testament. This is because the Old Testament ceased to be written during that period. Thus, only about one-eighth of the names in the Names Bible Code are supplied to us by Matthew while the rest are already found in the Old Testament. Moreover, the 27-letter acrostic is also taken from the first 27 names recorded in the Old Testament.

And if we say that the numerous Old Testament writers somehow over a period of hundreds of years conspired to create the Names Code, then we are still left with a *prophecy about Jesus the Messiah* written hundreds of years *before* he was born. How much more logical to simply accept this code as a miracle of God!

Matthew has 60 names from Adam to Jesus if we complete it back to Adam, and 65 if the extra 4 or 5 names are added that Matthew purposely left out for numeric reasons, and about 70 if we include the temporary branch off into Moses line. Some individuals had more than one name and these also are included in the code. The total number of names used in the code are 90 if we include Cain's parallel line.

We have numbered the following according to Matthew's reckoning. The following represents the complete list of names as recorded in the bible, from Adam to Jesus.

#	Names	Literal meaning of names	Notes and Possible Meanings
	Numbered according to Luke's genealogy	"And", "but", "of", "the", "is/are" are included in the meaning as mere connector words. Other additions are bracketed.	<p>The notes concentrate on the more difficult meanings.</p> <p>The names for the "Lord" in Hebrew are "Jah", short for "Jehovah" ("Yahweh").</p>
0	God	The God-	"God", (from the word meaning, "to be strong/mighty"). Luke's genealogy begins with Jesus as "the son of God" (Luke 3:22), and ends with "Adam, who was the son of God". (Luke 3:38.)
1	Adam	Man	"Man"; "Mankind" (Comes from the word meaning, "to be red", as in the red earth [or, red blood?].)
2	Seth	is appointed;	<p>"Appointed", "placed", "put"; "compensation", "to replace".</p> <p>Gen 4:25 "And Adam knew his wife again, and she bore a son, and called his name <u>Seth</u>: ...For God has appointed me another seed instead of Abel, because Cain has slain him."</p>
3	Enosh	A mortal man of	"Man"; "mortal/frail man".
4	Cainan	sorrow (or, "is born"!)	<p>"Possession", "owner", "one acquired", "brought forth", "begotten"; "spearman"; "smith"; but sounds like, and may be related to the word for a 'dirge' or a 'wailing chant', hence "sorrow". (See #12a. Also see endnotes for names as puns.) (See Gen. 4:1, likely same root as parallel name of "Cain".) The first four names also together may read: "A man is appointed; a mortal man is begotten ('is born')." Compare this with Isa. 9:6, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."</p>

5	Mahalalel	The Glory of God	"The Praise of God"; "The Fame of God"; "The Glory of God"; "The Blessed God". (The messiah is "the Glory and Praise of God", Heb. 1.) Note the contrast of the fame/Glory of God here with the fame of Babylon in #11-12. Also, #5-10 is being contrasted with #11-15.
6	Jared	shall come down	"Coming down". (See note #25.)
7	Enoch	instructing that	"Initiated"; "dedicated", "teacher". Strongs says, "A primitive root; properly to narrow; figuratively to initiate or discipline: - dedicate, <u>train up</u> ."
8	Methuselah	His death shall bring	"Man of the missile/dart"; Sounds like, "His death shall bring". The latter reading is the more obvious (though not according to etymology) in that "His death brought" the flood; that is, Methuselah died just months before the flood. Nevertheless, even the name "Man of the dart/spear" suggests the type of death that Messiah would die, for "He was pierced for our transgressions," (Isa. 53). Also compare Methuselah to his ungodly counterpart, Methushael, which sounds like, "His death is of God," and likely literally means, "A Man who is of God". (See next chart and also endnotes .) The two similar sounding names help decipher the intended meaning in the code because in both lists the idea of "His death" is present and fits the context.
9	Lamech	those sinking down in despair	"Grieving", "poor"; "the strikerdown", "overthrower"; "the wildman"; "a strong youth"; "powerful". These are all possible meanings, but none are certain. What is for sure, however, is that the name <i>sounds like</i> the Hebrew <u>phrase</u> , "Lamoch", meaning, "To sink down in despair", and so it is rendered here. (Also see endnotes for names as puns.) The name also sounds like, "Concerning him who was smitten"; see Psalm 136:10.
10	Noah	comfort/rest	"Rest"; "to comfort". Gen. 5:29 "And he called his name Noah, saying, This [same] shall <u>comfort</u> us concerning our work and toil of our hands, because of the ground which the LORD hath cursed." This is a good example of how a name can mean one thing by strict etymology, and yet the bible applies another or like meaning to it taken from another, but similar, root

			word. Strictly speaking, "rest" is what "Noah" means, but the Hebrew word for "comfort" sounds similar in Hebrew and means much the same, and this is the meaning chosen by the bible.
11	Shem	The fame of	"Fame", "Name".
12	Arphaxad	the stronghold of Babylon and its boundary <i>--- but I will make Babylon sink down and fade away! ---</i>	<p>"Stronghold of Babylon"; "Boundary of Babylon"; "Wall of Babylon"; "(City of) Ur of Babylonia/Chalidees" "Healer/Releaser". Sounds like, "I will abandon Babylon"; or, "I will make Babylon sink down/fade away", or, "He cursed the breast".</p> <p>This is a key name, and nearly all the possible meanings fit well and have been included. While there are several different possibilities, there is increasing agreement among scholars that the name refers to Babylon in some way. (See endnote quoting from "The Jewish Encyclopedia" concerning its connection with Babylon.) This line of names that reads, "The fame and/of the stronghold/boundary of Babylon extends beyond the border/divide," ends with Peleg and this is also where the genealogy branches out into the period of the tower of Babel. Babel is also where they sought to make a "name" (fame) for themselves. Therefore, perhaps the "stronghold of Babylon," is just another name for the "tower of Babel" in Babylon.</p> <p>(Or may read, "I will make Babylon sink down/fade away!") I believe both are intended as a play on words, and this is reflected in the code.</p> <p>(Also see endnotes for names as puns. See note in #20.)</p>
a	<i>Cainan(?)</i>	and sorrow	<p>See #4: "Possession"; "owner"; "begotten"; "spearman"; "smith"; but sounds like, and may be related to the word for a 'dirge' or a 'wailing chant', hence "sorrow". (Also see endnotes for names as puns.)</p> <p>Gospel of Luke (ch. 3:36) follows the LXX version that adds the name Cainan between Arphaxad and Shelah. Though almost certainly a textual error in the LXX (a repeating of #4), yet because Luke used it so have we. However, the names code can read fine without it.</p>
13	Shelah	extend like a plant	"To sprout"; "send"; "extend".
14	Eber	beyond the	"The region beyond", "The other side (of the river

		region	<i>Euphrates</i>)", Gen. 11:31.
15	Peleg	of division (at the tower of Babel).	"Division"; "watercourse"; "water channel"; "divide". Peleg is a play on words for many things here, including the division at Babylon, Gen. 11:9. Perhaps it is also subtle reference to the Euphrates river which acts as a border for Babylon? (See previous name.) At any rate, the name carries with it the idea of a divider and division (as at Babel) and is reflected in the translation of Eber and Peleg when keeping in mind the events at the time of Peleg.
16	Reu	A friend	"Friend".
17	Serug	(also) branches out, or, (is called) "the vine-branch",	"Branch of a vine"; See Gen. 40:10,12. (The word denotes <i>intertwining</i> vine branches.)
18	Nahor	snorting	"Snorting", "snoring"; "inflamed". (As a verb it is found twice in the bible. Both times it refers to the intense snorting of a horse. Job 39:20; Jer. 8:16.) In the context of the code it is understood as 'an undaunted determination stemming from fury' since the flaring of the nostrils is also associated with anger in Hebrew. See next name.) (See #19. For "blast of nostrils" see notes #25.)
19	Terah	with fury! (<i>lit., "when breathing!"</i>)	"To breathe"; "scent"; "blow"; "to delay". Though of uncertain origin, one possible meaning is, "to breathe hard", and this connects well with the previous name so that together we have the imagery of a wild horse 'snorting in anger'. (See #18. For "blast of nostrils" see notes #25.)
20	Abram/ Abraham	The glorious father --- the father of a great multitude ---	"Exalted father". Abram had his name changed to Abraham, meaning, "Father of a great multitude"; "Father of many"; sounds like, "father of mercy". It is interesting that both names here are Babylonian, since Abram was called out of Babylon. Some scholars believe that Abraham derived its meaning more by what it sounded like to Hebrew ears rather than actual etymology. Some suggest that the actual etymology for Abraham means, "he loves the (his) father," but that it only sounded like, "Father of a

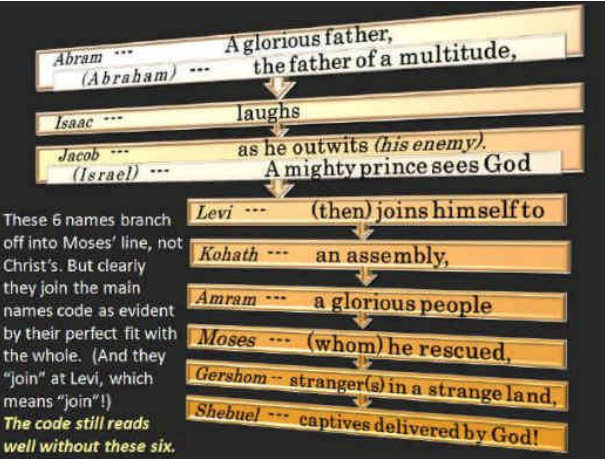
			<p>multitude" to Hebrew-speaking people. (International Standard Bible Encyclopedia.) But rather than speculate, we have gone by what the bible expressly says in Gen. 17:5, "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Nevertheless, this is likely another example of how some names have their meaning, not in their true etymology, but rather in what the name would sound like to the Hebrew ear. (Also see endnotes for names as puns.) Some of the names before Abraham are also Babylonian, and this methodology for deriving a name's meaning appears to be the case for a few of these names, such as Arphaxad and Cainan.</p>
21	Isaac	laughs (triumphantly)	<p>"He laughs"; "Laughter"; "He mocks". (The word implied a triumphant laugh, especially in the context of the code. God is mocking his enemy.</p>
22	Jacob/ Israel	<p>as He outwits (his enemy)!</p> <p>A mighty one fights;</p> <p>A righteous Prince sees God!</p>	<p>Jacob/Israel are both difficult to decode because there are layers of meaning that the bible itself alludes to. All are intended! But this complexity is fitting considering the importance of these names, for <u>both</u> names represent the nation to which the code speaks, as well as the person. (See note for #58.) I have used the compilation of each name, that is, a composite meaning that attempts to capture the several meanings.</p> <p>Jacob: "He holds back"; "supplanter"; "he takes the heel"; "One who follows on another's heels" figuratively meaning, "A deceiver"; "He will deceive". In the context of the bible in keeping with the context of this code it seems to mean, "he outwits", or, "he outmaneuvers". The name may also mean, "He will recompense"; "He will reward"; "He will keep guard over"; "He will protect". (Jacob is likely a shortened form of, Jacobel (יעקבאל), meaning, "God will reward/recompense"; "God will keep guard over". ISBE.)</p> <p>Jacob had his name changed to Israel. However, like Jacob, the name can mean several things, and the bible appears to use each meaning. Israel can mean "One who wrestles with God", "God/Mighty-one will</p>

fight"; "Let God contend"; "God prevails"; or, "A prince with God". "God will rule as a prince"; "He will rule as God". (The key Hebrew word here, sara, can mean both a 'prince' or "to fight". Compare Jacob/Israel to Abraham's wife. She had her name changed from Sari, meaning "to struggle/fight," to Sarah, meaning, "Princess", Gen. 17:15.) Also it may be related to or sounds like, "A man sees God". {From שֵׁיִשׁ, a man, (the אֵלֵיִשׁ being dropped), and רָאָה, he saw, אֱלֹהִים, God. (Clark's Commentary.) Moreover, this agrees with what Jacob said at the place he wrestled, "I have seen God..." Gen. 32:30.}

It is interesting that the names' Jacob and Israel are applied to the Lord in the code because the same is implied in Gen. 32:29 when Jacob asks what the Lord's name, the One who was "wrestling/fighting" with him. The name(s) given to Jacob are really God's own name(s)! (See Ps. 18:26, "With the pure Thou showest Thyself pure, And with the perverse showest Thyself a wrestler", YLT.)

Gen. 32:25-27 "And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What [is] thy name? And he said, Jacob." Gen. 32:28-30 "And he said, Thy name shall be called no more Jacob, **but Israel: for as a prince hast thou power with God and with men, and hast prevailed.** And Jacob asked [him], and said, Tell [me], I pray thee, thy name. And he said, Wherefore [is] it [that] thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for **I have seen God** face to face, and my life is preserved." (Also see Hosea 12:3-4, "*Jacob* took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *[in]* Bethel, and there he spake with us".) The code picks

			<p>up again on the theme of intercession in #48.</p> <p>"Israel" also sounds like, "The upright one". This too is reflected in the code. The bible alludes to what the name Israel sounds like, "Isharel", meaning, "God is righteous", in Num 23:10, "Who can count the dust of Jacob, and the number of the fourth [part] of <u>Israel</u>? Let me die the death of the <u>righteous</u>, and let my last end be like his!" The nation "Israel" is even given the honorary name of Jeshurun (Dt. 32:15; 33:5,26; Isa. 44:2), meaning, "the upright one". The International Standard Bible Encyclopedia (ISBE) says, "Most moderns take it as a poetical or ideal title of Israel, derived from יֵשֶׁר, <i>yāshār</i>, "upright"; it is held to contain a tacit reference to the word Israel (יִשְׂרָאֵל, <i>yisrā'ēl</i>), of which the first three consonants are almost the same as those of "Jeshurun"."</p>
---	<p>From "Israel" to the grandson of Moses. (See notes for why included.)</p>	<p>The mighty prince joins an assembly, a glorious people (whom) he rescued, stranger(s) in a strange land, captives delivered by God!"</p>	<p>The line of Moses continues on through Levi, the son of Jacob rather than Judah his brother. (The line of Jesus runs through Judah.) Moses is a type of Jesus as deliverer and thus it is very significant that when the genealogy of Moses is followed to its conclusion, it forms both an additional acrostic and a names code. This is explained in detail elsewhere. The meaning of the names from Abraham through Levi to the grandson of Moses (which is where Moses' genealogy ends) reads:</p> <p><i>"The glorious father, the father of a great multitude laughs as he outwits (his enemy). A mighty One struggles (in prayer)! A mighty prince joins an assembly, a glorious people (whom) he rescued, stranger(s) in a strange land, captives delivered by God!"</i></p> <p>This extra reading in bold letters can easily be, and likely should be, inserted into the larger names code.</p>

			
23	Judah	<p>One who praises Jehovah</p>	<p>"He shall be praised!"; "Praised"; "One who praises"; signifies "praise"; "One who confesses Jehovah". "יהודה yehudah, a confessor; one who acknowledges God, and acknowledges that all good comes from his hands, and gives him the praise due to his grace and mercy."</p> <p>Gen. 29:35, "And she conceived again, and bare a son: and she said, Now will I <u>praise</u> the LORD: therefore she called his name <u>Judah</u>; and left bearing."</p> <p>Compare this portion of the code, "Praise/A confessor of Jehovah breaks forth and opens a way into a place that is surrounded by a high wall where the people of the prince are safe from the false prophet, being clothed with strength", with Num. 10:14, where the tribe of Judah leads the way from Mt. Sinai ahead of all Israel with the wall of fire by night, led by Moses the righteous prince. Therefore, Moses is the "mighty one" who "intercedes" and "sees God" at Sinai in #22, as did Jacob/Israel at Peniel, and who "outwitted his enemy" (#20-22), Pharaoh, at the Red Sea. There, Israel rejoiced, laughing and mocking their enemies in song and dance --- Pharaoh and the false prophets (#28) (magicians) were disgraced, along with the false prophet, Balaam, 40 years later.</p> <p>Balaam himself prophesied (contrary to his will) and said, Num 23:21-23 "He hath not beheld iniquity in Jacob; Neither hath he seen perverseness in Israel:</p>

			<p>Jehovah his God is with him, And the <u>shout of a king</u> is among them. God <u>bringeth them forth out of</u> Egypt; He hath as it were the <u>strength</u> of the wild-ox. Surely there is no <u>enchantment</u> with Jacob; Neither is there any <u>divination</u> with Israel..." (Also see note for #25 and #28.)</p>
24	Perez	breaks open a way	<p>"A breaking forth"; "a breach"; "breaker through". (Can also imply or mean "broken wall", and thus may be related to the next name.)</p> <p>But both verb and noun used in Gen. 38:29 in reference to Perez birth, and so it has been used in the code in the exact same manner, (Gen. 38:28-29), "And it came to pass when she travailed, that the one put out his hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass as he drew back his hand, that behold, his brother came out; and she said, How hast thou broken forth? this breach (opening) be upon thee: therefore his name was called Pharez. (Perez)" (Webster) (Compare with 2Sam. 6:8.) (See next notes.)</p>
25	Hezron	(into) an area surrounded by a wall	<p>"Court"; "village"; "enclosed area by a wall"; "enclosed"; sounds like, "blooming".</p> <p>Perhaps alluding to the pillar of fire that protected the Israelites, and to the "wall of water" at the Red Sea crossing, and ultimately to the New Jerusalem "having a wall great and high", (Rev. 21:12).</p> <p>Ex. 14:21-22, "And Moses stretched out his hand over the sea; and Jehovah caused the sea to go <i>back</i> by a strong east wind all the night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." Ex. 15:8, "And with the <u>blast of thy nostrils</u> the waters were piled up, The floods stood upright as a heap; The deeps were congealed in the heart of the sea." (For "blast of nostrils" see #18-19.)</p> <p>Rev. 21:10-13, "And he carried me away in the Spirit to a mountain great and high, and showed me</p>

			<p>the holy city Jerusalem, <u>coming down</u> out of heaven from God, having the <u>glory of God</u>: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a <u>wall great and high</u>; having twelve <u>gates</u>, and at the gates twelve angels; and names written thereon, which are <i>the names</i> of the twelve tribes of the children of Israel: on the <u>east were three gates</u>; and on the north three gates; and on the south three gates; and on the west three gates."</p> <p>Note that the main opening/"gate" in the "high wall" is Judah, as implied by the position of the 12 tribes around the ark of the covenant in the day of Moses when they camped, (i.e., Judah/"praise" would be the main middle gate facing east.) Note, "the glory of God coming down from heaven" and #5-6. Also see #29.</p>
26	Ram	of great height!	<p>"High"; "exalted"; "elevated". (1Chron. 2:10-12.) See the "New Jerusalem", "having a <u>wall great and high</u>", (Rev. 21:12). (See previous notes.) Note Rev. 22:14-15 and "<i>false?</i> prophet" of #28?</p>
27	Amminadab	O' my people of the Prince,	<p>"My people of nobility?"; "My kinsman/people are noble"; "Kindred of the prince"; "People of the prince"; "My people (or my kinsman) are generous, or noble, or willing".</p> <p>Amminadab was a prince of the tribe of Judah (Num. 7:12) who lived at the time of Moses and likely saw the Exodus. Perhaps the word "Prince" in the code is meant to remind us of Moses who was called a Prince, and thus the high wall of #25-26 perhaps alludes to the pillar of fire that led Israel in the desert.</p>
28	Nahshon	a prophet	<p>"Enchanter"; "sorcerer"; "oracle", "one that foretells the future", (related to the word for 'snake', 'snaky' as in one that divines by serpents). Or better, simply read as "a prophet", as we have done here because Nahshon's sister was Aaron's wife, (Ex. 6:23). Nahshon is called, "The Prince of the people of Judah," because he led the "the camp of Judah" during the wilderness wanderings (Num 1:7; 2:3; 1Chron. 2:10-12; Matt.1). If the positive sense of</p>

enchanter is correct then it would read with the next two names: "A prophet is clothed with strength." Since Nahshon was related to Moses through his brother Aaron and contemporaneous with Moses, therefore it is obvious that the "Prophet clothed with strength" is referring to Moses as has the past names before it back to Abraham. The association of the word with 'snake' would then hold true for Moses in a unique sense because at the offset of his prophetic ministry his staff was turned into a snake as a sign both to him and others. Nevertheless, the name can be viewed in a negative and positive sense...

Negatively speaking, Nahshon would have been alive at or just before the time of Balaam the false prophet. Nahshon would have died in the wilderness under a curse along with all that "generation", (Num. 14). Because the only thing the bible has to say about Nahshon is that he was "the leader of the people of Judah" during the wilderness wanderings, I believe that he is both a type of the beast (antichrist) as a "leader", and of the "false prophet" (as per the meaning of his name). Both are here symbolized in this one man. The bible does not say that Nahshon was himself a bad man, but it appears that God is using the fact that prince Nahshon led a doomed people in the desert to become a type of the antichrist/false prophet to come who will do likewise. Moreover, the theme of the wilderness wanderings is prominent in the book of Revelation where the beast and the false prophet are discussed, (Rev. 12-13). (Compare Rev. 12:6,14 with 17:3. Note the contrast of the faithful with the unfaithful "woman" "in the wilderness".) Also note the contrast with the prior name; "The people of the Prince" (likened unto Moses) "are safe from the (false prince) and Prophet." Moreover, the Two Witnesses of Rev. 11 are comparable to Moses and Aaron (or Elijah) in the book of Revelation in that Aaron was Moses' prophet/representative just as the "Beast" (antichrist) of Revelation has the "False Prophet" as his own prophet/representative. Thus, it seems more than coincidence the sister of Nahshon was Aaron's wife! (Ex. 6:23). (Also see note for #23.)

Positively speaking, Nahshon sounds like and is related to the word for "Nehushtan", and Num. 2:3 about Nahshon as "The Prince of the people of Judah," --- the word "Prince" literally means, "to be lifted up"; and, Nehushtan is the name for the 'snake on the pole' that was "lifted up" in the wilderness for the healing of the people of which Nahshon himself would have witnessed. Perhaps, then, Nahshon is also a type of Jesus lifted up on the cross (John 3:14) in the sense of the snake upon the pole? I believe Nahshon can therefore be viewed positively and negatively --- as Christ or antichrist --- but since the literal meaning of the name itself lends best to the latter, this is what I have put in the names code. (2Kings 18:4 "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.") Thus the names would read: "The people of the Prince of the Snake on the Pole are safe..." Also note Rev. 22:14-15.

29	Salmon	clothed	Clothing; garment; (from root word meaning 'to envelope'). Sounds like the word for "peaceable". Salmon married Rahab the harlot after the Fall of Jericho (Matt. 1:5). (See notes for #25 and Rev. 19:14, "And the armies which are in heaven followed him upon white horses, <u>clothed</u> in fine linen, white <i>and</i> pure."
30	Boaz	with strength,	"In strength," "In Him is strength", (1Kings 7:21); "Come in strength". Others, "swiftness"; "lovely" ("lovely clothing"; "a garment of swiftness", = "swiftly clothed?" There is a gap of 300 years between Salmon and Boaz. No missing names are supplied in the bible, however such gaps in ancient genealogies were normal. Dozens of missing names are likely throughout this genealogy, however this list of names represents the most complete list that is supplied in the bible, as based upon the lineage laid out in the Gospel of Matthew (1). (Also see 1Chron. 2:10,11.)
31	Obed	who serves (the Lord),	<p>"Serving"; "worshipping"; "A servant"; "A worshipper".</p> <p>This name marks the middle of the 60 names and it also marks a subtle shift in who is speaking --- apparently, (as I interpret it), moving from God the Father to now God the Son. The name Obed ("servant/serving") applies equally well to both the previous thought and to the next thought, and I have gone with the latter. However, one can choose either or without significantly altering the flow of thought. It is perhaps significant that of the 6 days of creation, the first 3 were days of forming and the next 3 were days of filling what was formed. This seems to be the pattern of the 30 + 30 names here. If so then #1-4 is in parallel to #31-35.</p>
32	Jesse	is here! <i>(Or, "exists!")</i>	"There is"; "There exists", "I have"; "I exist"; "I possess"; "Jehovah exists"; "wealthy". The verb "there is" is usually used in the bible for emphasis, but especially here if the name Obed ("Servant") is included prior; we would then have emphasis by means of <i>both</i> the word itself and by the word-order, i.e., " <u>A Servant, there is (is here), A Beloved One and Peaceful...</u> " It is interesting that this names

			bible code changes from second to first-person beginning here (about half-way through the names) starting with Jesse (or Obed? see above) in that the prophets also begin with Jesse as branching forth (by progeny) to the birth of Messiah as the father of David. (For 'branch' note #16,17; for 'father' #36). Isa. 11:1 (see verses 1-10) "And there shall come forth a rod out of the stem of Jesse , and a Branch shall grow out of his roots:" (See notes for #42.)
33	David	Out of love	"Beloved"; "loving". Perhaps the code combines both senses: "the beloved, Out of love..."
34	Solomon	His payment makes peace	"Peaceful"; "peace"; "peaceable"; "wholeness". Sounds like "His peace". If placed in the intensive form sounds like, (piel, inf., absol.), "His retribution/repayment/reward"; "making his amends"; "making amends for him"; "repaying him". The idea is to 'make peace/complete by making amends', and so, "His amends brings peace", captures the general sense the best. See king Shallum, (meaning, "retribution"), in Jer. 22:11, and notes on Josiah, #46. Also, Ps. 91:8; Isa. 34:8 in Hebrew.
35	Rehoboam	and sets the people free! <i>(= "Out of love, the beloved one paid the price for peace in order to set the people free!")</i>	"Enlarger of the people" (be number and/or territory); "The people is enlarged". "One who opens wide a place for the people", but the extended meaning can imply, "One who sets the people free, (i.e., relieves them from their confined space)", as in Ps. 4:1; 118:5. Compare with #'s 24-25; hence, the thought is, "He will set the confined people free by bringing them into a spacious land." However, for arguments sake, even the root meaning of, "One who extends (the territory/number) of the people" reads well enough by itself.
36	Abijah	My Father is the Lord,	"Worshipper of Jah (Jehovah)"; "Father of Jah"; "Jah is father"; "My father is the Lord".
37	Asa	the healer	"Healer"; "cure". (1Chron 3:10-14.) Some Greek manuscripts in Matthew have Asaph for Asa (although Asa is clearly meant). Sometimes a name can end up altered somewhat in ancient times.

			Asaph means "one who gathers". If it is used instead then the Names-Code reads, "My Father, the Lord, will gather (to himself) him whom He (<i>lit. "Lord"</i>) judged and raised up." ("To gather" is an Hebraic expression {Gen. 25:8,17} meaning, "To gather one to their fathers upon death". Here, Jesus is "gathered" to His father?)
38	Jehoshaphat	of the one whom the Lord judged	"The Lord has judged", "The lord is judge"; "He whom the Lord judged"; "Whom the Lord judged", (can imply, "the one whom the Lord pleaded for").
39	Jehoram	and whom the Lord raised up!	"Jehovah raised"; "Exalted by Jehovah"; "Jehovah is high"; " <i>Whom Jehovah has exalted</i> ". (Compare #36-39 with #45-47.)
a	Ahaziah	The Lord took hold (of me)	<p>These 3 (wicked) kings (Ahaziah, Joash, Amaziah) are omitted in Matthew's genealogy although they are part of the ancestry of Jesus. (Matt. 1; 2Kings 8:24; 1Chron. 3:11; 2Chron. 22:1, 11; 24:27.) Notice the redundancy, yet how symmetrical these 3 names are. Thus, these 3 names can be added or taken away without any loss of meaning, only of emphasis.</p> <p>Ahaziah - "Yah holds, or sustains"; "Held by Jehovah"; "Jehovah (Yahu) holds (possesses)"; "Jah has seized".</p>
b	Joash	and the Lord is strong!	Joash (same as "Jehoash") - "Jehovah is strong" ; "Jehovah has bestowed/given"; "Yah has laid hold", "substance/existence of Jehovah"; sounds like, "Jehovah is (like) fire"; "Jehovah is a man".
c	Amaziah	Mighty is the Lord!	<p>Amaziah - "Jehovah is mighty"; "Strength of Jah"; "Strengthened by Jehovah; "strength of the Lord". This name is the center of a complex bracketing-out of thought moving forward and backward from this center, a Hebraic poetic style. The names have been color coded accordingly. It <u>generally</u> follows this pattern:</p> <p>It begins with #11 and ends with #61, with #1-10 as the introduction and summary and #51-61 serving as a conclusion.</p>

40	Uzziah/ Azariah	My strength and help are in the Lord!	<p>Uzziah - "My strength is Jehovah"; "Strength of Jah"; "The strength (or 'goat') of the Lord";</p> <p>2Kings 14:21 - Uzziah is also called Azariah, 2Chron. 26:1. The former signifies, "My strength is the Lord"; the latter, "The/My help (is) of the Lord". Our rendering is a compilation of both.</p> <p>"Jehovah has helped"; "Whom Jehovah helps/keeps."</p>
41	Jotham	The Lord is perfect!	"Jehovah is upright"; "Jehovah is perfect".
42	Ahaz	<i>(He)</i> I took hold of	<p>"He has grasped/seized/taken hold of"; "One that takes or possesses"; "helper".</p> <p>My own idea ---, 'Ohaz' אָחָז for 'Ahaz' אֲחָז {same Hebrew letters אָחָז}, "<u>I will</u> take hold of". (Also see endnotes for names as puns.) But it can read either way as "he" or "I". At any rate, Hebrew poetic and prophetic language at times switches from first person to second person although the first person remains the subject (or the other way around). Moreover, God the Father and God the Son are yet One God, and hence what <i>seems to be</i> a blurring of Persons at times --- often seen in bible! For example, Jesus said, "I and the Father are One", (John 10:30). (See notes for #32 and #39a.)</p>
43	Hezekiah	the strength of the Lord,	"Strength of the Lord"; "Whom Jehovah has strengthened"; "Strength/might of Jehovah".
44	Manasseh	and it made (me) forget (my misery).	"Causing to forget"; "Who makes to forget," "God hath made me forget" ("forgetting"). Forgetting "misery" is more than implied, it is explicitly stated in the naming of the first Manasseh. Gen. 41:51, "And Joseph called the name of the first-born Manasseh: For, said he, God hath made me forget all my toil/misery, and all my father's house."
45	Amon	Truly, (I am) the master builder	"Skilled workman" or "Master workman", "Builder". (See in ASV, Pro. 8:30.) Sounds like, "amen! (truly!)"; "faithful"; "true".
46	Josiah	whom the Lord healed,	"Founded of the Lord"; "Whom Jehovah heals"; "Healed by Jehovah"; or "Jehovah will support". (Both "Supported" or "healed by Jehovah" would work in the code.) "Jehovah supports him"; "Given

			of the Lord". Josiah's son "Shallum" (Jer. 22:11-12), (meaning, "retribution"), died in Babylon and his brother, Jehoiakim, reigned in his place.
a	Jehoiakim/ Eliakim	whom the Lord God raised up,	"Jehovah raises up"; "The Lord will raise"; "The Lord will establish/set up"; Also called Eliakim which means much the same, "Whom God will raise up". 2Kings 23:34 "And Pharaoh-necoh made Eliakim the <u>son of Josiah</u> king in the room of Josiah his father, and changed his name to Jehoiakim ..." Thus, the two names together mean, "The Lord God raised up".
47	Jehoiachin/ Coniah/ Jeconiah	and whom the Lord upholds, will uphold and did uphold!	<p>Jehoichin: "The Lord will establish"; "Whom Jehovah appointed"; or "Jehovah establishes/upholds"; "Jehovah will uphold"; "The Lord founds or establishes". This king went by three similar names:</p> <p>"Jehoiachin (je-hoi 'a-kin) (יהויכין, yehōyākhin, "Jehovah <u>will</u> uphold"; called also "Jeconiah" in 1Ch_3:16; Jer_24:1; יכניה, yekhonyāh, "Jehovah will be steadfast," and "Coniah" in Jer_22:24, Jer_22:28; כנייה, konyāhū, "Jehovah <u>has</u> upheld him"; Ἰωακείμ, Iōakéim): A king of Judah; son and successor of Jehoiakim; reigned three months and surrendered to Nebuchadnezzar; was carried to Babylon, where, after being there 37 years a prisoner, he died."</p> <p>Coniah: "The Lord did uphold."</p> <p>Since this king had <u>three</u> similar names, I have taken the <u>three</u> main meanings and combined them. The context sometimes determines tense in Hebrew. This king had three names that are basically the same, two of which are exactly the same except for the one being future (or continuous present) and the other being past tense. The third name (<u>Jehoiachin</u>) can be future or continuous present, and I have rendered it as a present tense as perhaps suggested by the changed word order of the divine name to that of Jeconiah, and because two future tenses would be redundant. See Rev. 1:8, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. (Compare #45-47 with #36-39.)</p>
48	Shealtiel	I have asked God about	"I have asked God (about)".

a	Pedaiah? (see notes)	the ransomed of the Lord,	"Jehovah has ransomed"; "Redemption of the Lord"; "Whom the Lord has delivered". The insertion of Pedaiah is questionable. It is not included in Matthew, but neither are a few other names. (The following is quoted from John Gill's "Exposition of the Entire Bible") on 1Chron. 3:19-24 - "And the sons of Pedaiah were, Zerubbabel and Shimei,.... Here arises a difficulty, since elsewhere Zerubbabel is said to be the son of Shealtiel, (Hag. 1:1) some think this is not the same Zerubbabel here as there; so Grotius (u); but I see no reason for that; but this difficulty may be removed by observing, that if Pedaiah was a son of Salathiel (<i>Shealtiel</i>), as Kimchi thinks, then Zerubbabel, being his grandson, may be called his son, as grandsons are sometimes called sons in Scripture; or rather, Salathiel, having no children, adopted Zerubbabel, his brother's son, and made him successor in the government; so that he was the son of Pedaiah by birth, and of Salathiel by adoption; or else Salathiel dying without children, his brother Pedaiah, according to the law, married his widow, and by her had Zerubbabel, who was the proper son of Pedaiah, and the legal son of Salathiel:"
49	Zerubbabel	(about) the seed (exiles) in Babylon.	"Born at Babel (or Babylon)"; "Seed of Babylon", "Sown/dispersed in Babylon". (Zerubbabel was the first royal son born in Babylonian captivity, hence the name means, "Born in Babylon," but here it refers to "The exiles/seed in Babylon" since "seed" can be plural or singular.)
50	Abiud	My Father is majestic!	"My father is majesty/glorious"; "father is majestic".
51	Eliakim	My God will raise up	"My God will raise up"; "God sets up/establishes"; "Whom God sets up"; "Raising up by God". (Compare to #55)
52	Azor	a Helper! (or, 'help').	"Help"; "Helper".
53	Zadok	The Just (One)	"Just", "Righteous", "upright"; "justified". (See Acts 3:14,15)
54	Akim	will the Lord	"The Lord will establish", "The Lord will raise up".

		raise up!	
55	Eliud	My God is my praise!	"My God is my praise", "God is my praise", "God his praise"; "God of Judah". (Compare to #51)
56	Eleazar	God is the Helper!	"Help of God", "God has helped", "God is helper".
57	Matthan	May the gift of	"Gift". (The word "may" actually belongs to #59, but is inserted here for the aid of the English reader. Literally, these three names in Hebrew read, "The gift of Jacob, let it increase!" But that is not how we speak in English!) (Gill's commentary, "...and said, the Lord shall add to me another son: which is expressive of strong faith; that as she had begun to bear children, she should bear another, as she did; <u>though some read the words as a wish or prayer, "may the Lord", or, "and that the Lord would add", &c. (h); but our version seems best.</u> " Nevertheless, the context of the code with #48 here favors this as indeed a "prayer" said in perfect faith.
58	Jacob	Jacob	The name is here left to read as is because in this context the name Jacob seems to be referring to the nation of Israel. In the bible, Jacob is simply another name for Israel. The 'gift' (son) of the Jacob was Joseph, who became the savior in Egypt. "Joseph" is a type of the Savior Jesus, and thus note the next name in the genealogy! This is true also of his other son, Judah. See Genesis 33 for an account of 'the gift of Jacob' to his brother Esau for the purpose of reconciliation. Note that Jacob refers to his sons (especially Joseph) as 'a gift graciously given to him from God', (Gen. 33:5). Thus, the gift of Jacob are his sons, particularly Judah and Joseph. It happens that Jesus is the Son of Joseph, both literally and figuratively --- figuratively in the sense that He Himself is the Gift of Jacob that brings reconciliation between God and men through the laying down of his life. And it is that greatness that will increase forever, as will the descendents of Jacob, "like the sand on the sea shore and like the stars in the sky", (Gen. 22:17). (See #22 for meaning of "Jacob".)
59	Joseph	increase (in greatness),	"He will add"; "Increaser", "Let him add/increase"; "Remover".

			<p>Joseph, the father (not by birth) of Jesus was likely named after Joseph the son of the patriarch Jacob, and thus Gen 30:24 is relevant, "And she called his name Joseph; and said, The LORD shall <u>add</u> to me another son."</p> <p>Isa. 9:6-7 "For unto us a child is born, unto us <u>a son is given</u>: and the government shall be upon his shoulder: and <u>his name shall be called</u> Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of <u>the increase</u> of [his] <u>government</u> and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and <u>to establish it</u> with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."</p>
60	Jesus Christ, Emmanuel	for God is with us! --- The Messiah and Savior of	<p>"Savior", "Deliverer", "Salvation", "The Lord saves", "Jehovah is (my) salvation", "Jehovah is helper". Matt. 1:21 "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."</p> <p>Also named, "Emmanuel", meaning, "God is with us"; and "Christ", meaning, "Messiah" = "Anointed one".</p>
61	Church	those called out of (the World/ Babylon).	<p>"Those called out" (i.e., out of the World/Babylon). In a very real sense, the church of believers was "born" of the Spirit of Jesus at Pentecost, Acts 1. This is in agreement with Isaiah the prophet, "Yet it was the Lord's will to crush him and cause him to suffer and though the Lord makes his life a guilt offering, he will see his offspring and prolong his days...", (Isaiah 53:10 NIV). Moreover, in AD 70, a generation (40 years) after Jesus' rose from the dead, Jerusalem fell to the Romans thereby (for a time) ending an era.</p>

Cain's Line (Gen. 4)

The following is the composite list of the meaning of the 8 (10) names in the genealogy from Adam to Jabal along Cain's line.

(Note the similarity between these names and the first 10 names along the godly line of Seth's in above chart. The similarity suggests that the ungodly line was mimicking the godly line. It also suggests that the list is selective, perhaps implying a hidden message.) Keep in mind that this is the ungodly line. It appears that the death of Messiah to them brings about the deepest of sorrow.

Rev. 1:7 "Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; **and all the tribes of the earth shall mourn over him.** Even so, Amen."

(Genesis 4)

Hebrew	English Meaning
God	<i>(A Mighty One of)</i> The God-
Adam	man
Cain	(is) brought forth,
Enoch	a teacher of
Irad	(the) fugitive.
Mehujael	The one smitten of God
Methushael	is a Man of God-

<p style="text-align: center;">Lamech</p>	<p style="text-align: center;">mighty.</p> <p>(Note: adjectives follow nouns in Hebrew.)</p>
<p style="text-align: center;">Jabal Jubal Tubal-Cain</p> <p>(The 3 sons of Lamech who presumably perished in the Flood.)</p>	<p style="text-align: center;">A river flows forth, O' offspring of the <i>man</i> brought forth!</p> <p>(Tubal-Cain also sounds like, "<u>You</u> brought forth Cain", and Cain also means, "brought forth". All three names have the same root meaning, "to bring forth", and are related to the word for the "Flood" as used in the Flood narrative in which these three perished! Gen. 6:17.) The word "Cain" is a synonym, and thus a word-play. "Jabal" and "Jubal" are also related to the word for "Jubilee", which suggests the end of an age, as does the narrative's use of multiples of seven, Gen. 4:24. (A jubilee occurred at the end of 7 x 7 years.)</p>

Thus, the above reads: *(Keep in mind that Cain was sent away as a "fugitive" upon the earth, Gen. 4:14, and that all men today are like Cain, fugitives fleeing God.)*

"The God-man is brought forth, a teacher of fugitives. *The One smitten by God is a mighty man of God! A river flows forth, O' descendents of the Man brought forth!*" *(Or, "A river flows forth, O' descendents of Cain!")*

Or the names can read slightly different...

Hebrew	English Meaning
Adam	A man
Cain	(is) brought forth, (Gen. 4:1)
Enoch	instructing
Irada	a fugitive. (or, "one running wild.")
Mehujael	Smitten of God,
Methushael	his death is of God. (or lit., "{is} a man of God.")
Lamech	Despair
Jabal	flows forth.

Method of Decoding Names Code

1. Sometimes a word in Hebrew has a double meaning that is lost in the English. On a few occasions both meanings are used to bring out the full sense. This is especially true if the bible itself applies the meaning of a name in more than one way, therefore the same liberty has been taken in

the code, (example, Perez). Our purpose is to decipher the names-code. It is not to burden it with a modern methodology that is foreign to both the bible and to ancient near-eastern culture. To do so would be a huge mistake. Our interpretation must remain within the boundary that the bible itself gives to names. There are a great many names where the bible itself explains their meanings and applications. One cannot properly unravel the names code without first studying them, for they are the key that unlocks this code. Adam, Cain, Seth, Noah, Abraham, Isaac, Jacob (and all 12 sons), Perez, Peleg and Jesus all have the meaning of their name explicitly given in the bible. And there are a number of women also.

2. On a few occasions, (as with Uzziah/Azariah and Eliakim/Jehoiakim), the person had two or more (often similar) names. Their meanings have been rendered as a compilation of both.

3. Sometimes in the bible, one name has two meanings: the literal meaning and a meaning based upon another word that only sounds like the literal word. In other words, a pun. An example of this is the naming of Zebulun in Gen. 30:19-20. Also see the long list of puns on names in Jeremiah 48:1-9 and elsewhere, There likewise appears to be a few (not many) instances of this in the names-code, as with Kenan, Methuselah, Lamech, Arphaxad (both literal and as a pun), and *perhaps* Boaz. Also see note for Abraham.

4. On several occasions, a noun has been used as a verb, such as Serug, (meaning, "a branch"). Since it is in parallel with the verb before it, "to sprout", the meaning of Serug likely carries this same sense also. Moreover, there is also a reference in the bible to the branch of the Lord "branching forth", (Isa.11:1; Zech. 3:8; 6:12).

5. "And", "but", "of", "the", "is/are", "in", "to" etc., are included in the meaning as simple connector words, necessary in a code of this type, and not uncommon in normal Hebrew too. Other additions are used only when the meaning is strongly implied. These are bracketed. The code could read without these inserted words in the brackets but that would hinder the casual reader. It would especially hinder one unfamiliar with the biblical narratives because the names-code is running through the biblical

history of man and interpreting it as it goes. Recognizing this is key to interpreting the code in segments, or as a whole. The names-code summarizes the history of man as seen through the eyes of a Jew!

6. Sometimes the names appear out of order to the English reader, but not in the Hebrew since the adjective usually follows the noun in Hebrew, and there are other such differences between Hebrew and English. (See#57 and note for an example.)

7. The context determines tense because tense can be blurred in Hebrew when dealing with prophecy, with the exception of Jeconiah. He had three names basically the same, two of which were exactly the same except for one being future and the other being past tense. Therefore, since the names themselves make this distinction, it is thus reflected in the code.

8. Wherever the code reads, "the Lord", it actually reads, "Jehovah" (or "Jah" as shortened), or as more correctly pronounced, "Yahweh". Jehovah is the personal name of God given to Israel by covenant at the time of the Exodus.

9. Over a dozen sources were used to dig into the meaning of these names, most of which are found in the e-sword free software. The classic and monumental works of "Brown Drivers and Briggs Hebrew and English Lexicon" and "The International Standard Bible Encyclopedia" were the main resources, also free over the internet.

Endnote about the meaning of Arphaxad

The following is quoted from "The Jewish Encyclopedia":

"The identification of Arphaxad has been the subject of many wild guesses. The identification with Arrapachitis in the mountainous district of the Upper Zab is now generally abandoned; and there is general agreement that the last element of the name, **כַּשְׁדִּי**, is the Hebrew "Kasdim" or Chaldeans. J. D. Michaelis revived this view, which Josephus ("Ant." i. 6, § 4) seems to have anticipated. Difference of opinion still exists as to the meaning of the first part of the name. Dillmann ("Genesis," i. 372 *et seq.*) and Holzinger ("Genesis," in "K. H. C." p. 105) hold that the first element is **אֶרֶץ**, which in Arabic and Ethiopic means "boundary," "limit," the whole word meaning "district of the Chaldeans." Hommel ("Ancient Hebrew Tradition," p. 292), who is followed by W. Max Müller (comp. Arphaxad), explains the name as a corruption of "Ur-kasdim"; but this view leaves the presence of the **פ** unexplained. The Egyptian article (Hommel) is out of place here. Cheyne (in Stade's "Zeitschrift," xvii. 190) explains the word as being composed of **אַרְפַּחְ**, name of the Assyrian province of Arbaha, and **כַּשְׁדִּי**. Whatever the origin of the name, it no doubt refers to the Babylonians."

"More recently, the view of Michaelis, anticipated by Josephus ("Ant." i. 6, § 4), that Arpakshad contains the name of the Kasdim or Chaldeans, has become predominant. The explanations of Gesenius, etc., "boundary ["Arp"] of Chaldea" (*Keshad*); of Cheyne, "Arpakh" and "keshad," written together by mistake ("Expositor," 1897, p. 145), etc., are now superseded by the observation of Hommel ("Ancient Hebrew Traditions," 294) that Arpakshad is the same as "Ur of the Chaldeans" (*Ur-kasdim*). Both names agree in the consonants except one, and also in meaning, as Arpakshad is the father of Shelah, grandfather of Eber and ancestor of Terah, Nahor, and Abraham, who came from Ur (Gen. xi. 12). The inserted "p" of Arpakshad has so far not been explained—Hommel has recourse even to Egyptian—but it is doubtless due to some graphic error. In Judith i. 1, etc., Arphaxad, a king of the Medians in Ecbatana, is mentioned, conquered by Nebuchadnezzar II. of Assyria and put to death. The name has clearly been borrowed from Gen. x. by the writer."

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This [Bible code has been greatly expanded](#) to include its Atbash,
and forms images of the Creation, Noah's Flood,
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