

# THE CHRONICLES OF GENESIS

Because of the degradation of Race which we are witnessing today before our very eyes, the **chronicles** of the *Book of Genesis* become of the utmost importance to us. The first chronicle we find in the entire Bible is at Genesis 2:4-7. Because most people don't recognize this passage as a **chronicle** (an historical record of a previous event(s),) they mistakenly take it for a continuation of creation. Thus they try to identify two separate creations. They incorrectly deduce from this that the "man" at Genesis 1:26-27 (the same *Strong's* #120 as that used at Genesis 2:19) is the creation of the non-Adamic races, and that the "man" at Genesis 2:7 is the creation of Adam-kind. This dangerous, unsound theory they usually dub "the sixth and eighth day creations of man." Let's start by reading the chronicle at Genesis 2:4-7 from the KJV:

**"4 These are the generations of the heavens and of the earth when they were created, in the day that Yahweh Elohim made the earth and the heavens, 5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for Yahweh Elohim had not caused it to rain upon the earth, and there was not a man to till the ground. 6 But there went up a mist from the earth, and watered the whole face of the ground. 7 And Yahweh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."** [Note: Because Adam-man was created from the "dust of the earth", he was part of this creation of "the **earth** and the heavens"!] ]

The *Strong's* # for "generations" in verse 4 is 8435: "*Enhanced Strong's Lexicon*: "8435 תַּדְוֹדָה *towldah, toldah* /to-led-aw/] n f pl. From 3205; *Theological Workbook of the Old Testament* 867g; GK 9352; 39 occurrences; AV translates as "generations" 38 times, and "birth" once. 1 descendants, results, proceedings, generations, genealogies. 1A account of men and their descendants. 1A1 genealogical list of one's descendants. 1A2 one's contemporaries. 1A3 course of history (of creation etc). 1B begetting or account of heaven (metaph)."

Because the *Strong's* #3205 is cited, it will be necessary to refer to that one also: "3205 דָּלַי, הִדִּילָהּ [yalad /yaw-lad/] v. A primitive root; *Theological Workbook of the Old Testament* 867; GK 3528 and 4256; 498 occurrences; AV translates as "beget" 201 times, "bare" 110 times, "born" 79 times, "bring forth" 25 times, "bear" 23 times, "travail" 16 times, "midwife" 10 times, "child" eight times, "delivered" five times, "borne" three times, "birth" twice, "labour" twice, "brought up" twice, and translated miscellaneous 12 times. 1 to bear, bring forth, beget, gender, travail. 1A (Qal). 1A1 to bear, bring forth. 1A1A of child birth. 1A1B of distress (simile). 1A1C of wicked (behaviour). 1A2 to beget. 1B (Niphal) to be born. 1C (Piel). 1C1 to cause or help to bring forth. 1C2 to assist or tend as a midwife. 1C3 midwife (participle). 1D (Pual) to be born. 1E (Hiphil). 1E1 to beget (a child). 1E2 to bear (fig. — of wicked bringing forth iniquity). 1F (Hophal) day of birth, birthday (infinitive). 1G (Hithpaal) to declare one's birth (pedigree)."

Reference is then made to the *Theological Wordbook of the Old Testament* which says at 867g: "867g תַּדְוֹדָה (tôledôt) **descendants, results, proceedings**. Always used in the plural and in the construct state or with a pronominal suffix."

Reference is also made to the *Dictionary of Biblical Languages with Semantic Domains*, by J. Swanson: "9352 תַּדְוֹדָה (towedot): n. fem. pl.; = Str 8435; *Theological Workbook of the Old Testament* 867g—1. *Louw-Nida Greek-English Lexicon* 10.26 **genealogy**, i.e., an account or birth record of a family-line's descendants (Ge 5:1; 10:1, 32; 11:10; Nu 1:20–42 passim), see also domain

*Louw-Nida Greek-English Lexicon* 33.35–33.68; **2.** *Louw-Nida Greek-English Lexicon* 33.11–33.25 **account**, i.e., a written record of a story (Ge 2:4; 6:9; 37:2).”

Therefore the “man” (Adam) at Genesis 2:7 is simply a recorded **chronicle** of the “man” (Adam) at 1:26–27! At Genesis 1:28, this same Adam was given the commission to “subdue” the rest of the Almighty’s creation.

### “dust [#6083] of the ground [#127] ”

Not only was Adam made from “the dust of the ground”, but he was also given authority over it, as the definitions of #s 6083 and 127 show:

“**Strong’s: 6083** ῥῑ; [aphar /aw·fawr/] n m. From 6080; *Theological Workbook of the Old Testament* 1664a; GK 6760; 110 occurrences; AV translates as “dust” 93 times, “earth” seven times, “powder” three times, “rubbish” twice, “ashes” twice, “mortar” twice, and “ground” once. **1** dry earth, dust, powder, ashes, earth, ground, mortar, rubbish. 1A dry or loose earth. 1B debris. 1C mortar. 1D ore.”

“**6760** ῥῑ; (aphar): n. masc.; = Str 6083; *Theological Workbook of the Old Testament* 1664a—**1.** *Louw-Nida Greek-English Lexicon* 2.14–2.28 **earthen dirt**, dry dust, soil, rubble, ground, sand, i.e., the natural earthen material which may vary from solid (even packed) earth to dry, coarsely crumbled soil, to very fine dust or sand (Ge 2:7; Ne 4:4 [EB 10]); **2.** *Louw-Nida Greek-English Lexicon* 2.14–2.28 **fine material**, powder, i.e., any fine particle substance such as dried fungus (Lev 14:41; Nu 19:17; 2Ki 23:6); **3.** *Louw-Nida Greek-English Lexicon* 10.14–10.48 **descendants**, formally, dust, i.e., the progeny of a person, with a focus on the abundance of those offspring (Nu 23:10) ...”

“**127** ḥmda, ḥmda] [ʾadamah /ad·aw·maw/] n f. From 119; *Theological Workbook of the Old Testament* 25b; GK 141 and 143; 225 occurrences; AV translates as “land(s)” 125 times, “earth” 53 times, “ground” 43 times, “country” once, “husbandman” twice, and “husbandry” once. **1** ground, land. 1A ground (as general, tilled, yielding sustenance). 1B piece of ground, a specific plot of land. 1C earth substance (for building or constructing). 1D ground as earth’s visible surface. 1E land, territory, country. 1F whole inhabited earth. 1G city in Naphtali.”

“**141** I. ḥmda] (ʾadamah): n. fem.; = Str 127; *Theological Workbook of the Old Testament* 25b—**1.** *Louw-Nida Greek-English Lexicon* 2.14–2.28 **soil**, dust, i.e., dirt either as clods, clay, or fine particles (1 Sa 4:12; Isa 28:24); **2.** *Louw-Nida Greek-English Lexicon* 1.39–1.45 **earth**, world, i.e., the entire surface of the land on which mankind dwells (Ge 12:3); **3.** *Louw-Nida Greek-English Lexicon* 1.79–1.81 **land**, i.e., a geo-political area as a land region (Isa 19:17); **4.** *Louw-Nida Greek-English Lexicon* 1.17–1.25 **regions below the ground**, i.e., the realm of the dead (Ge 4:10; Da 12:2); **5.** *Louw-Nida Greek-English Lexicon* 43 unit: ḥmda] Ah' vyai (ʾish ha- ʾadamah) 1 farmer, formally, man of the soil (Ge 9:20+); **6.** *Louw-Nida Greek-English Lexicon* 43 unit: ḥmda] db' vyai (ʾish ʾabad ʾadamah) 1 farmer, formally, man working soil (Zec 13:5+).”

Thus Adam relates to a specific creation in the image of the Almighty and the zenith of His creation. Here, man is separated from the remainder of creation in that he was proposed by particular and solemn sacred counsel (Genesis 1:26); he was created after that Holy nature. He was placed in an exalted office (Genesis 1:28); he was destined for a still higher position in the person of our kinsman Redeemer (“son of man”, which means “son of Adam”). Hence, “Adam” was the crown gem of creation. Genesis 1 sets forth Adam as the ultimate objective and vice-regent of creation, while Genesis 2 shows how this higher creation was formed as the basis of man’s activity, i.e. it was molded around and breathed into him. In the first three chapters of Genesis there is a play-on-words interchanging the terms “man” and “Adam”, and signifies man

in the image and likeness of the Almighty, and a bonding in spirit indicating man's essential inclination toward higher objectivity, physical powers or faculties, intellectual and moral integrity.

### OTHER CHRONICLES OF GENESIS

Genesis 4:17-22: "17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. 18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. 19 And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah. 20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle. 21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ. 22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain *was* Naamah."

Genesis 5:1-32: "1 This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. 3 And Adam 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 after he had begotten Seth were eight hundred years: and he begat sons and daughters: 5 And all the days that Adam lived were nine hundred and thirty years: and he died. 6 And Seth lived an hundred and five years, and begat Enos: 7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: 8 And all the days of Seth were nine hundred and twelve years: and he died. 9 And Enos lived ninety years, and begat Cainan: 10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: 11 And all the days of Enos were nine hundred and five years: and he died. 12 And Cainan lived seventy years, and begat Mahalaleel: 13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: 14 And all the days of Cainan were nine hundred and ten years: and he died. 15 And Mahalaleel lived sixty and five years, and begat Jared: 16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: 17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died. 18 And Jared lived an hundred sixty and two years, and he begat Enoch: 19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: 20 And all the days of Jared were nine hundred sixty and two years: and he died. 21 And Enoch lived sixty and five years, and begat Methuselah: 22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: 23 And all the days of Enoch were three hundred sixty and five years: 24 And Enoch walked with God: and he *was* not; for God took him. 25 And Methuselah lived an hundred eighty and seven years, and begat Lamech: 26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: 27 And all the days of Methuselah were nine hundred sixty and nine years: and he died. 28 And Lamech lived an hundred eighty and two years, and begat a son: 29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. 30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: 31 And all the days of Lamech were seven hundred seventy and seven years: and he died. 32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth."

Genesis 6:9-10: "9 These *are* the generations of Noah: Noah was a just man *and* perfect in his generations [genealogy], *and* Noah walked with God. 10 And Noah begat three sons, Shem, Ham, and Japheth."

Genesis 10:1-32 gives the generations of Noah from Shem to the sons of Peleg. Genesis 11:10-32 gives the generations of Shem to Terah. Genesis 25:12-16 gives the generations from Ishmael to Kedemah. One can read these rather lengthy genealogies from his own Bible. The purpose here is to demonstrate the various passages in the book of Genesis which are chronicles, and that Genesis 2:4-7 represents the **first chronicle** in our Bible. Thus, once we understand and recognize a chronicle, we will not be repeating the creation of Adam-man making him two diverse kinds.

Genesis 25:19-20: "19 And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac: 20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian."

Genesis 36:1-30 gives the generations of Esau to duke Dishan.

Genesis 37:2: "These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report ..."

### A DANGEROUS DOCTRINE

Once one realizes that Genesis 2:4-7 is a recorded **chronicle** of a former event, he can no longer support the idea of a 6th and 8th day creation theory, but only a 6th day creation for Adam (#120)! The term "day" as used in Genesis is misleading and would be better stated as an "age." Actually, the advocacy of a 6th and 8th day creation first teaches that Yahweh created non-Adamic humans (enosh) in His image, and blessed them: a physical impossibility and a blatant lie. And secondly because it leads to "universalism"; the main doctrine which is taught by "Jewish" communism, most of the mainstream churches and the greater part of the Israel Identity teachers, and ultimately leads to miscegenation. We shouldn't be surprised, as Scripture teaches us the way is narrow and few would find it, Matthew 7:13-14! Universalism, on the other hand, has a "wide gate" and a "broad way."

Surely Yahweh has only one **likeness** and one **image**, so the "man" (#120) at Genesis 1:27 can only have been Adam that He created, or there are more numerous monumental, unsolvable problems throughout the Bible than we could ever imagine! Another place the 6th and 8th day creation theory falls short is the fact that besides the White Adamic race, there are two others (some say more), negroid and Mongolian. If the other races were created on the 6th day, which one of the last two (or possibly more) images did Yahweh have? It is blasphemous even to suggest such a possibility!

I am sure I can demonstrate that Adam was the only man Yahweh ever created. The 6th and 8th day creation advocates try to make a case that in Genesis 1 the word "created" is used as opposed to the word "formed" in chapter 2. By this they assert that Adam was "formed", not "created." But yet if one will go to Genesis 5:2, (Adam's genealogy) it states that Adam was created thus: **"Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."** The word "created" in both Genesis 1:27 and 5:2 is the same Hebrew word #1254 in *Strong's*. So their whole premise is faulty, as both Adam and Eve were indeed "created." There's another huge problem with that theory, for in both 1:27 and 2:7 the Hebrew article "*ha*" is used (*the* Adam). Also, both passages use the *Strong's* #120, which is the word for Adam-man. The implication being that if Yahweh didn't create the other races, He didn't say, in their case, "everything after his kind, and ... *it was good*."

It is obvious that the 6th & 8th day creation people are only surface-readers of Scripture. We need only to go to Isaiah 43:7 to verify that fact: **“Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.”** You will notice that both the terms “created” and “formed” are used in this verse, so we can safely conclude that Adam and Eve were both “created” and “formed” as in both Genesis 1:27 and 2:7! To leave little doubt, the Almighty added the term “made” in this verse.

### **COMMISSION GIVEN TO (the) ADAM**

Probably one of the most absurd inferences, if Genesis 1:26-27 is the record of the creation of the other races, is the commission (office) that Yahweh gave them in Genesis 1:28 which reads: **“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”** The other races have never fulfilled such a task as this, and never will. If that’s the true context of this passage, then the other races should “subdue” and “have dominion over” us. Well, surely it isn’t because they aren’t trying to accomplish such a thing! Go back and reread Psalm 2:2-3 again if you don’t think so!

Genesis 1:26-27 is highly imperative here: **“26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.”**

(Adam-man’s commission is repeated quite clearly at Psalm 8:4-8: **“4 What is man, that thou art mindful of him? and the son of Adam, that thou visitest him? 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: 7 All sheep and oxen, yea, and the beasts of the field; 8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.”**)

While the Hebrew article “*ha*” is not used in conjunction with “man” at verse 26, “*ha*” is incorporated with “man” at verse 27, or “the man.” This is not because it is speaking of two different men as some maintain. This is only proper usage, as at verse 26 “man” is only proposed, whereas at verse 27 “man” becomes an established fact. The “man” in both verses can only mean “Adam-man” because the Hebrew article is used in verse 27. In other words, it can’t be any of many, but the one and only, “the Adam.” The next important thing to notice is that “the man” is (1) “in our image”, and (2) “after our likeness.” Surely, Yahweh Elohim doesn’t have the disposition and features of the non-white races!

So again, Genesis 1:26-27 is highly imperative here: **“26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.”**

### **THERE WAS NO 8th DAY CREATION**

Further, after creation was completed at the end of the sixth day (age), the Almighty rested on the seventh day. There was no “eighth day (age) creation.” We are probably still in Yahweh’s seventh age at the present time inasmuch as a day (age) may last tens of thousands years or longer. It surely wasn’t a 24 hour day as some suppose. One may search the entire Bible from beginning to the end, and not find one peep of verification for such a supposition. In fact, the record speaks quite to the contrary!

To show that Adam could not have been created or “formed” on a so-called “eighth day”, I will quote Genesis 2:1-2: **“1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.”**

Notice the words “finished” and “ended” here. It is quite apparent from these two words, Yahweh Elohim “ended [all] his work which He had made.” Creating Adam-kind was part of that work.

### UNPLANTED PLANTS

All this brings us to Matthew 15:13: **“But he [Yahshua] answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.”** We can see from this statement that every apparently living creature we observe on this earth was not necessarily created by the Almighty, at least not in its present form. If its not after its kind, its a hybrid mutation. Yahweh never created a hybrid anything! The following is a case in point:

*Ante-Nicene Fathers*: “Irenaeus Against Heresies”, book 4, chapter 36, par. 4: **“Since the Son of God is always one and the same, He gives to those who believe on Him a well of water [springing up] to eternal life, but He causes the unfruitful fig-tree immediately to dry up; and in the days of Noah He justly brought on the deluge for the purpose of extinguishing that most infamous race of men then existent, who could not bring forth fruit to God, since the angels that sinned had commingled with them, and [acted as He did] in order that He might put a check upon the sins of these men, but [that at the same time] He might preserve the archetype, the formation of Adam. And it was He who rained fire and brimstone from heaven, in the days of Lot, upon Sodom and Gomorrah, ‘an example of the righteous judgment of God,’ that all may know, ‘that every tree that bringeth not forth good fruit shall be cut down, and cast into the fire.’”**

The writer of Hebrews 12:8 makes it quite clear there are purebreds and there are hybrids and there is nothing in-between, by stating: **“But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.”** A “son” is a purebred and a “bastard” is a hybrid! Obviously, the hybrids that were destroyed by Noah’s flood were the mixture of Adam-kind with angel-kind. And Jude 7 & 11 speaks of “going after strange flesh”, “the way of Cain” and “the error of Balaam” (all examples of race-mixing). That’s why we can know Cain wasn’t a purebred.

To document the mixture of angel-kind with Adam-kind we will go to the *Ante-Nicene Fathers*, vol. 8; The Clementine Homilies #8, chapters 15 & 18, “The Giants” & “The Law to the Survivors”: **“15 But from their unhallowed intercourse spurious men sprang, range greater in stature than ordinary men, whom they afterwards called giants; not those dragon-footed giants who waged war against God, as those blasphemous myths of the Greeks do sing, but wild in manners, and greater than men in size, inasmuch as they were sprung of angels; yet less than**

angels, as they were born of women ... 18 Since, therefore, the souls of the deceased giants were greater than human souls, inasmuch as they also excelled their bodies, they, as being a new race, were called also by a new name. And to those who survived in the world a law was prescribed of God through an angel, how they should live. For being bastards in race, of the fire of angels and the blood of women, and therefore liable to desire a certain race of their own, they were anticipated by a certain righteous law. For a certain angel was sent to them by God, declaring to them His will ...”

Today we are seeing the genocide of an entire race before our very eyes, and most consider this phenomenon normal (even Christian). We use the terms “race-mixing” and “miscegenation”, but it might better be described as “species-mixing” (actually man-kind with animal-kind, or as in the days of Noah angel-kind with man-kind). Today’s mad scientists are already mutating DNA of various kinds in their laboratories; so don’t argue such things are impossible! As verified by Scripture, angel-kind has the ability to take on the form and functions of men. At *Josephus’ Antiquities* 18:6:7 and 19:8:2, he records two instances where angels took on the form of an owl to which Eusebius (in his Church history) agrees at 2.10, and found in Scripture at Acts 12:19-23. For an angel to transform to man, bird or animal kind is but one step away from cohabitation with them.

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