

# Learn to Read Genesis Effectively

Distance Learning Programme

Additional Notes



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## **Additional Notes**

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## The Bible use of the word “spirit”

We looked briefly at this subject in session 1, page 7. We now want to look at the references a little more to help you understand more fully the Bible use of the word “spirit”.



Have another look at the references to “spirit” in the *Young’s Concordance* entries on page 16 of Session 1

- Gen 1 v 2     God’s spirit was involved in creation
- 6 v 3        God’s spirit was involved in His relations with men and women
- 41 v 8        Pharaoh’s “spirit was troubled” when he had dreams he could not understand
- 41 v 38      Joseph was said to have had “the Spirit of God” when he interpreted Pharaoh’s dreams
- 45 v 27      Jacob’s “spirit revived” when he was convinced Joseph was still alive
- Exod 6 v 9    The children of Israel had “anguish of spirit” when they were in slavery
- 28 v 3        Those making the high priest’s garments had the “spirit of wisdom”
- 31 v 3        Bezaleel the son of Uri was given the “Spirit of God” to help him design and make the tabernacle and all its furniture
- 35 v 21      People’s generous attitude was called a “willing spirit”
- 35 v 31      Bezaleel was again said to have the “Spirit of God” helping him to make the tabernacle
- Num 5 v 14    Jealousy was called the “spirit of jealousy”



What do these references tell us about “spirit”?

“Spirit” makes things happen.

“Spirit” is associated with our state of mind, eg generous, troubled, jealous.



- “Spirit” motivates and moves
- It is used both of God and people

The New Testament uses “spirit” in the same way, but extends the idea.



Look at Luke 1 v 35

In this verse Mary was told that by the power of the Holy Spirit she would be the mother of the Lord Jesus. Note that the “Holy Spirit” is equated with “the power of the Highest”. This agrees with our look at the Old Testament use of “spirit” – God’s motivating power was going to work on Mary.

We also see that God’s spirit is called the *Holy Spirit*. If you look at the word “Holy” in the *Young’s Concordance* entries on page 18 at the back of this booklet, you will see that it means “separate” or “set apart”. So we can see that “Holy Spirit” refers to a motivating power that is “set apart” from other influences.



Look at 2 Peter 1 v 19 to 21

The Bible itself was given by God’s own special power.



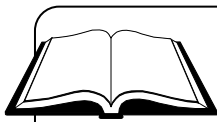
Look at 1 Peter 1 v 23 to 25

The Bible was given so that God’s message could motivate people.



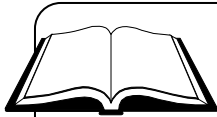
Look at John 9 v 30 to 33

In the New Testament God’s power was used by both the Lord Jesus and the early apostles to do miracles, as evidence that the message they had was not of human origin. The blind man healed by Jesus realised this.



Look at 1 Corinthians 14 v 15

“Spirit” is used of people in the New Testament in the same way as in the Old Testament, referring to their motivation.



Look at Romans 8 v 1 to 11  
Galatians 5 v 16 to 26; 6 v 7 and 8

In various places Paul uses “spirit” as a contrast to our natural way of thinking.



- “Spirit” is a “motivating” influence
- It is used of God and humans
- The *Holy Spirit* is motivation which comes from God
- God’s Word – the Bible – motivates us when we read it
- God used the Holy Spirit in the first century to enable the apostles to perform miracles as evidence of Divine authority

## The angels as God's agents

In session 1, page 9, we saw that Psalm 103 v 19 to 22 tells us that the angels do whatever God commands. It is a fascinating study to look at what we are told in the Bible about angels.

Here is a wide range of Scriptures in which angels are mentioned:

Genesis 16 v 7 *Now the Angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur.*

Genesis 16 v 10 *Then the Angel of the LORD said to her, "I will multiply your descendants exceedingly, so that they shall not be counted for multitude."*

Exodus 14 v 19 *And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them.*

Psalm 34 v 6 and 7 *This poor man cried out, and the LORD heard him, and saved him out of all his troubles. The angel of the LORD encamps all around those who fear Him, and delivers them.*

Psalm 78 v 49 *He cast on them the fierceness of His anger, wrath, indignation, and trouble, by sending angels of destruction among them.*

Daniel 6 v 21 and 22 *Then Daniel said to the king, "O king, live forever! My God sent His angel and shut the lions' mouths, so that they have not hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you."*

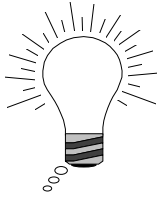
Matthew 1 v 20 *But while he thought about these things, behold, an angel of the LORD appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit."*

Matthew 13 v 41 *The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practise lawlessness.*



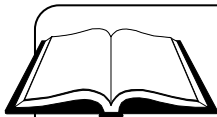
Luke 20 v 35 and 36 *But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; nor can they die any more, for they are equal to the angels and are sons of God, being sons of the resurrection.*

Hebrews 1 v 14 *Are they not all ministering spirits sent forth to minister for those who will inherit salvation?*



- From these verses it is clear that the angels are God's agents in all aspects of His plan for our earth.

This idea that the angels are God's agents is expanded in other verses:



Read Exodus 3 v 2 to 4



Who "appeared" to Moses in verse 2?  
Who "called" to Moses in verse 4?



Read Exodus 23 v 20 and 21



- God uses the angels as His agents, and these agents are sometimes even called God.

## The meaning of “Let Us make man in Our image”

We have already seen that God uses the angels as His agents to do His work in connection with the earth (see page 4 of these notes). The sentence “Let Us make man in Our image”, taken from Genesis 1 v 26, would then apply to the angels talking to one another. The *Old Testament Commentary* by Ellicott supports this by saying, in relation to this verse, “As regards the use of the plural here ... Jewish interpreters generally think that the angels are meant.”

The words “image” and “likeness” occur in several other places:

**Echo -**  
Image and  
likeness

Genesis 5 v 3; Numbers 33 v 52; 2 Kings 11 v 18  
Ezekiel 1 v 10, 13, 16

Comparing Genesis 1 v 26 with the reference in Genesis 5 v 3 tells us that Seth resembled Adam in the same way that Adam resembled the angels.

The remaining references make it very clear that it is the shape or appearance that is being spoken about.

We conclude from this that Adam had a similar physical shape to the angels.

**Echo -**  
angels  
appearance

Genesis 18 v 1 to 16; Judges 13 v 3 to 21


Notice in the Genesis verses that the “LORD” spoke to Abraham several times, but verse 2 tells us that “three men” came to him. One of the angels had God’s own name and was the spokesman (Exodus 23 v 20 and 21).

In the Judges section you will see that the angel was referred to by Manoah’s wife as a “man” in verses 6 and 10. Manoah did not seem to realise he was the angel of God (v 17).




- Mankind had a similar physical appearance to the angels
- Genesis 1 v 26 tells us that the angels made Adam a similar shape to themselves

The idea is extended in the New Testament to include moral similarities:

**Echoes -  
image** 

Romans 8 v 29; 2 Corinthians 4 v 4; Colossians 1 v 15

**Echoes -  
likeness** 

Romans 8 v 3; Philippians 2 v 7

## The length of the days of creation

There has been a lot of discussion about how long these days of creation were.

There are many uses of the word *day* which indicate that a 24-hour period is meant.



Look at the references to “day”  
in the *Young’s Concordance* entries  
on page 18 of these notes



Read Exodus 20 v 9 to 11; 31 v 12 to 17

As no distinction is made between the days of creation and the normal 24-hour days, these verses would seem to imply that the days of creation were also 24 hours.



Read Genesis 2 v 4

This verse shows that sometimes “day” is used figuratively. The whole creation process took six days, but most translations of this verse imply that it was one day.



Read Psalm 90 v 4  
2 Peter 3 v 8

These verses could point to “day” being longer than 24 hours.

The length of the days of creation is something which it is not possible to be dogmatic about because there is no direct statement made and no human being was there.



Read Exodus 20 v 9 to 11; 31 v 12 to 17

## The significance of “LORD” and “God”

You will have noticed that in Genesis chapter 1 and the first 3 verses of chapter 2, the term “God” is used of the Creator. From chapter 2 verse 4 onwards, however, the term “LORD God” is used. We want to look at what *Young’s Concordance* tells us about this.

Firstly, the word “God”. We have reproduced part of the *Young’s Concordance* entry on page 18 along with the Lexicon entry.



- The word “God” is translated from the Hebrew word *elohim*
- The word *elohim* means “those having power or authority”
- *Elohim* can refer to God but does not always do so

Secondly, the word “LORD”. Again, part of the *Young’s Concordance* entry is on page 19.



- There is a special “one having power and authority” Whose name is “Yahweh” or “He who is”
- He is the God Who really exists as opposed to false gods
- “LORD” reminds us that the true God is being referred to

All through most translations of the Bible, wherever LORD is printed in capital letters, Yahweh, the name of God, is being referred to.

We began this study of “LORD” and “God” by noting that “God” is used in chapter 1 and “LORD God” in chapter 2.



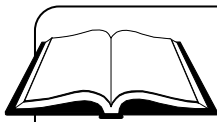
- As we saw in session 1, the “ones having power and authority” referred to in chapter 1 as “God” were the angels
- The second chapter is telling us that it was God, Whose name is Yahweh, Who was instigating the work of creation

## The significance of the coats of skins given to Adam and Eve

In Genesis 3 v 21, God made coats of skins for Adam and Eve. The fig leaves had been Adam's and Eve's answer to the situation. But God had more in mind than just covering up their physical nakedness, He wanted to show them a moral lesson as well.



- Animals were killed in order to provide these coats
- Their deaths were a result of the disobedience of Adam and Eve
- The realisation that animals had been killed because of what they had done would bring home to Adam and Eve the seriousness of their actions



Read Leviticus 4 v 27 to 31

This introduces us to the idea of animal sacrifice. When the people of Israel were becoming established as a nation, God gave them a law known as the Law of Moses. Part of this Law involved them offering sacrifices when they had done things displeasing to God.

The end of verse 31 tells us why sacrifices were offered:

*So the priest shall make atonement for him, and it shall be forgiven him.*

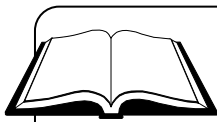


Look at the information on “atonement” in the *Young’s Concordance* entries on page 19



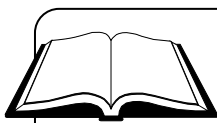
- “Atonement” was the removal of the effects of going against God’s commands
- This confirms what Leviticus 4 v 31 tells us – atonement resulted in forgiveness
- The word “atonement” means “covering”. The sin was “covered over” or forgiven

So God was prepared to forgive sins if the blood of an animal was shed to remind people of the seriousness of going against His commands.



Read Hebrews 10 v 4

We have already seen that God was prepared to forgive disobedience if the blood of an animal was shed. But there was an aspect of this arrangement which made it unacceptable as a long-term solution. The problem was caused by Adam's and Eve's rebellion, which was not redressed by killing animals. God was prepared to forgive sin by this means, but after offering a sacrifice for sins one day and receiving forgiveness, a person would have to offer another sacrifice the next day to have the next day's sins forgiven.

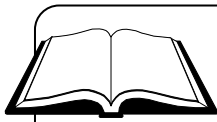


Read 1 John 1 v 7

So a perfect solution must remedy the problem in mankind – not by using animals. Animal sacrifices point forward to the sacrifice of Jesus. His was the perfect sacrifice.

The end of this verse tells us, *the blood of Jesus Christ His Son cleanses us from all sin.*

This is carrying on the principle we saw in animal sacrifices, that God was prepared to forgive sin if blood was shed.



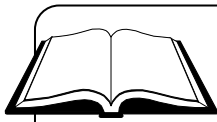
Read Hebrews 10 v 8 and 9

These verses explain why the sacrifice of Christ was so much more effective than those under the Law. They show us the attitude of Christ:

*“Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them” (which are offered according to the law), then he said, “Behold, I have come to do your will O God.”*



- Christ realised that God wanted people to “do His will” rather than disobey and then offer sacrifices
- Because Christ did God's will to perfection, he undid what went wrong in Eden when Adam and Eve rebelled against God's will

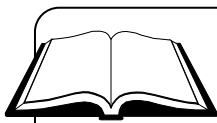


Read 2 Corinthians 5 v 18 and 19

Not only has the sacrifice of Christ enabled us to have forgiveness of sins, we can also be reconciled, or have friendship restored, with God.

**X-Ref -**  
2 Corinthians  
5 v 19

→ Romans 3 v 24 to 26



Read Romans 3 v 21 to 26

This section summarises God's purpose in the Lord Jesus Christ. The message may be clearer in the *New International Version*:

*3 v 21 But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify.*

*22 This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference,*

*23 for all have sinned and fall short of the glory of God,*

*24 and are justified freely by His grace through the redemption that came by Christ Jesus.*

*25 God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate His justice, because in His forbearance He had left the sins committed beforehand unpunished*

*26 –he did it to demonstrate his justice at the present time, so as to be just and the one who justifies the man who has faith in Jesus.*



- Like Adam and Eve we all rebel against God (v 23)
- Just as “Abraham believed and it was accounted to him for righteousness” so our being right with God comes as a result of faith in His work through the Lord Jesus Christ (v 22)
- The shedding of Christ's blood, as with animal sacrifice, was a public declaration that God is just in requiring our death because we have disobeyed Him (v 25 and 26)
- The sacrifice of Jesus is perfect in every respect (v 25)
- God's principles are not compromised and He is seen “to be right” (v 26)



Another key section is 1 Corinthians 15 v 20 to 28, which links Christ's work with our resurrection from the dead.



Read 1 Corinthians 15 v 20 to 28

All this undoes what went wrong in the garden of Eden:

	<u>Through Adam and Eve</u>	<u>Through Jesus Christ</u>
God's wishes –	Ignored	Respected
God and man –	Estranged	Reconciled
Man –	Dying	Can be raised from death

We have reproduced *The Treasury of Scripture Knowledge* references from the sections we have just looked at in Romans and 1 Corinthians at the end of this section. Have a look at some of them and see what you learn from them.

**Romans 3 v 21** *righteousness.* 1:17 5:19,21 10:3,4 Ge 15:6 Isa 45:24,25 46:13 51:8 54:17 61:10 Jer 23:5,6 33:16 Da 9:24 Ac 15:11 1Co 1:30 2Co 5:21 Ga 5:5 Php 3:9 Heb 11:4 2Pe 1:1 *being.* De 18:15-19 Lu 24:44 Joh 1:45 3:14,15 5:46,47 Ac 26:22 Heb 10:1-14 *and the.* 1:2 16:26 Ac 3:21-25 10:43 28:23 Ga 3:8 1Pe 1:10  
 22 *which is.* 4:3-13,20-22 5:1 8:1 Php 3:9 *unto all.* 4:6,11,22 Ga 2:16 3:6 Jas 2:23 *and upon.* Isa 61:10 Mt 22:11,12 Lu 15:22 Ga 3:7-9 *for there.* 2:1 10:12 Ac 15:9 1Co 4:7 Ga 3:28 Col 3:11  
 23 *all have.* 9,19 1:28-32 2:1 11:32 Ec 7:20 Ga 3:22 1Jo 1:8-10 *come.* Heb 4:1 *of.* 5:2 1Th 2:12 2Th 2:14 1Pe 4:13 5:1,10  
 24 *justified.* 4:16 5:16-19 1Co 6:11 Eph 2:7-10 Tit 3:5-7 *through.* 5:9 Isa 53:11 Mt 20:28 Eph 1:6,7 Col 1:14 1Ti 2:6 Tit 2:14 Heb 9:2-14 1Pe 1:18,19 Re 5:9 7:14  
 25 *set forth.* Ac 2:23 3:18 4:28 15:18 1Pe 1:18-20 Re 13:8 *to be.* Ex 25:17-22 Le 16:15 Heb 9:5 1Jo 2:2 4:10 *through.* 5:1,9,11 Isa 53:11 Joh 6:47,53-58 Col 1:20-23 Heb 10:19,20 *to declare.* 26 Ps 22:31 40:10 50:6 97:6 119:142 1Jo 1:10 *remission.* 23,24 4:1-8 Ac 13:38,39 17:30 1Ti 1:15 Heb 9:15-22,25,26 10:4 11:7,14,17,39,40 Re 5:9 13:8 20:15  
 26 *that he.* De 32:4 Ps 85:10,11 Isa 42:21 45:21 Zep 3:5,15 Zec 9:9 Ac 13:38,39 Re 15:3 *and* 30 4:5 8:33 Ga 3:8-14

**1Corinthians 15 v 20** *the first-fruits.* 23 Ac 26:23 Ro 8:11 Col 1:18 1Pe 1:3 Re 1:5  
 21 *by man came death.* 22 Ro 5:12-17 *by man came also.* Joh 11:25 Ro 6:23  
 22 *in Adam.* 45-49 Ge 2:17 3:6,19 Joh 5:21-29 Ro 5:12-21  
 23 *every.* 20 Isa 26:19 1Th 4:15-17 *they.* 3:23 2Co 10:7 Ga 3:29 5:24  
 24 *cometh.* Da 12:4,9,13 Mt 10:22 13:39,40 24:13 1Pe 4:7 *the kingdom.* Isa 9:7 Da 7:14,27 Mt 11:27 28:18 Lu 10:22 Joh 3:35 13:3 1Ti 6:15  
 25 Ps 2:6-10 45:3-6 110:1 Mt 22:44 Mr 12:36 Lu 20:42,43 Ac 2:34 Eph 1:22 Heb 1:13 10:12,13  
 26 55 Isa 25:8 Ho 13:14 Lu 20:36 2Ti 1:10 Heb 2:14 Re 20:14 21:4  
 27 Ps 8:6 Mt 11:27 28:18 Joh 3:35 13:3 Eph 1:20 Php 2:9-11 Heb 1:13 2:8 10:12 1Pe 3:22 Re 1:18  
 28 *all things.* Ps 2:8,9 18:39,47 21:8,9 Da 2:34,35,40-45 Mt 13:41-43 Php 3:21 Re 19:11-21 20:2-4,10-15 *then.* 3:23 11:3 Joh 14:28 *all in all.* 12:6 Eph 1:23 Col 3:11

## Walking with God

Allusions to “walking with God” occur several times in Genesis and many more times in the rest of the Bible.

What are we to understand by this idea?



Look at the references to “walk” in the *Young’s Concordance* entries on page 19

We can see that the word implies a regular, habitual walk. It is the norm as opposed to the abnormal. The word is used figuratively to mean usual “way of life” or “conduct”.

So we can see that when Noah “walked with God” his usual conduct was acceptable to God. This is confirmed in Genesis 6 v 9:

*Noah was a just man, perfect in his generations. Noah walked with God.*

Look at these other examples of the same idea:



Read Genesis 17 v 1; Judges 2 v 17  
1 Samuel 8 v 1 to 3



Read Leviticus 26 v 12  
Deuteronomy 23 v 14

The idea also works the other way round – God walks with men.



Read 2 Corinthians 6 v 11 to 18

These ideas are carried forward in the New Testament where we are clearly told that God will “walk with us” if we try to “walk with Him”.

## Melchizedek

In session 8, page 6, we referred to an “echo” of Melchizedek in the person of Jesus Christ. We shall now look at that “echo”:



Read Genesis 14 v 18 to 20

This is the only Bible mention of Melchizedek during his lifetime. This is what we learn about him:

- He was King of Salem
- He brought out bread and wine
- He was priest of the Most High God
- He blessed Abram
- He received a tithe (tenth) from Abram.

**X-Refs -**  
Genesis  
14 v 18

Hebrews 5 v 6 and 10; 6 v 20; 7 v 1 to 3, 11 to 22

All of these verses are in a section in Hebrews where Christ was shown to be superior to all other priests. Read all of Hebrews 5, 6 and 7 if you want to see the whole argument. Hebrews 7 v 21 tells us that Christ was a priest “according to the order of Melchizedek”. We can learn the following additional information about Melchizedek from Hebrews:

- He was king of righteousness (7 v 2) – he did right in God’s sight
- He was also king of peace or Salem (7 v 2)
- There is no record of his appointment or death – as far as the Scriptural record is concerned, he “remains a priest continually” (7 v 3)
- He was greater in status than the priests from the tribe of Levi (7 v 7 to 10)

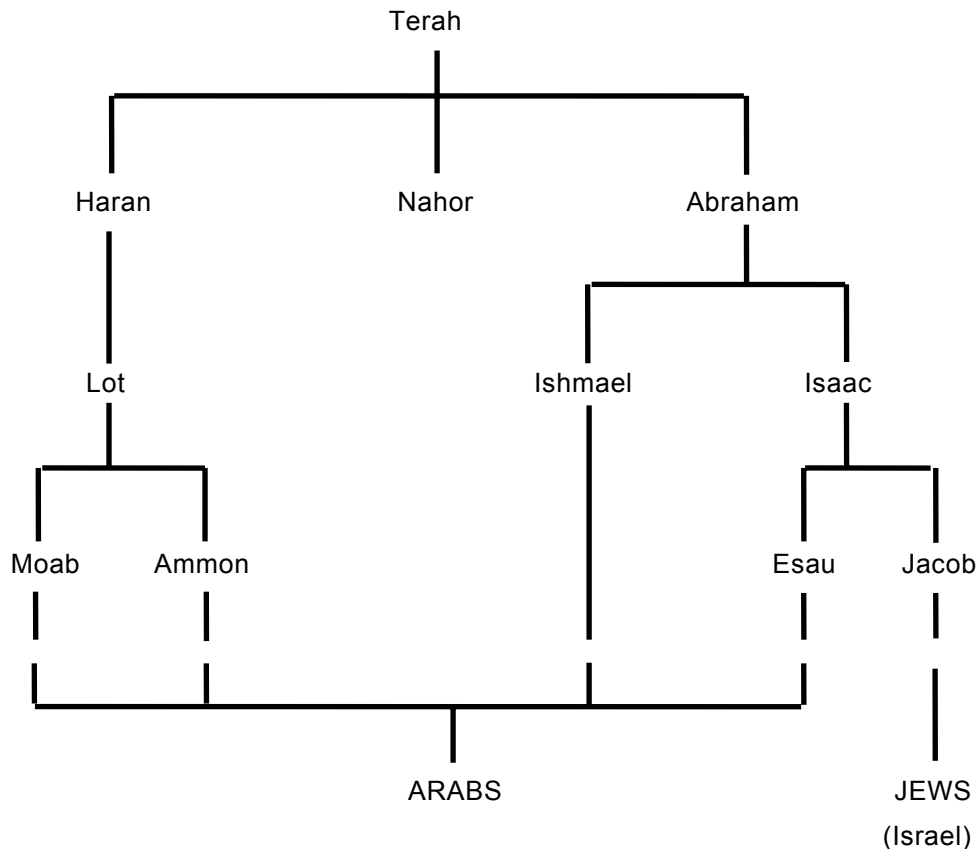
Although Christ’s death is recorded for us, he now lives on as our immortal intercessor, so in all these respects Melchizedek pointed forward to Christ.

The only other reference to Melchizedek is in Psalm 110 v 4 which is quoted in Hebrews 5 v 6 and 10; 6 v 20 and 7 v 21.

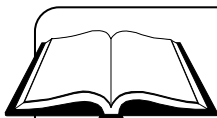
## The start of tensions in the Middle East

All through Genesis there was rivalry and hostility. This rivalry occurred between Abraham's herdsmen and Lot's herdsmen, between Isaac and Ishmael and again between Esau and Jacob.

Let's look at the "family tree" of these people:



So we can see that the Jews and Arabs are closely related. We shall now have a look at some of the Bible prophecies about these people.



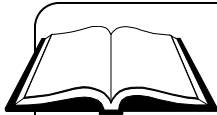
Read Genesis 25 v 5 and 6

The seeds of the hostility between Arabs and Jews can be seen here when Abraham gave his inheritance to Isaac and sent his other sons away. It is interesting to note that he sent them *eastward*, which is still the position of the Arabs relative to Israel today.



Read Genesis 25 v 21 to 23

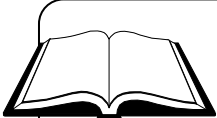
When Rebekah was expecting Esau and Jacob, she was told that there would be a struggle between the nations that would develop from the twins.



Read Genesis 27 v 39 and 40

The rivalry continued after Isaac had given the blessing to Jacob. Isaac gave Esau a lesser blessing.

We meet the conflict between Esau and Jacob at various stages through the Old Testament. If we bear in mind that Esau was also known as Edom (Genesis 36 v 19), we see it in the following verses:



Read 2 Samuel 8 v 13 and 14  
1 Kings 11 v 14 to 17; 2 Kings 14 v 7

The fascinating thing for us is that this hatred has continued in the descendants of these men right down to our age. The tensions in the Middle East between Israel and the Arabs are a result of this. There have been great efforts to achieve peace in the Middle East, which have been successful to a degree, but the basic suspicion still exists between the nations involved. We are not interested in the politics of the Middle East situation as such, but see in them a remarkable fulfilment of Bible prophecy.

This is one more piece of evidence (in addition to those we looked at in sessions 3 and 5 of the first course) given to us by God to encourage our faith in Him.

## Young's Concordance entries

### HOLY –

2. *Separate, set apart, qadosh.*

- Exod. 19. 6 a kingdom of priests, and an holy nation  
 29. 31 and seethe his flesh in the holy place  
 Lev. 6. 16 shall it be eaten in the holy place; in the  
 6. 26 in the holy place shall it be eaten, in  
 6. 27 whereon it was sprinkled in .. holy place  
 7. 6 it shall be eaten in the holy place: it  
 10. 13 ye shall eat it in the holy place, because

### DAY –

(There are more than four pages of references to *day*. We have reproduced the *Young's Concordance* entry for the end of Genesis to give an idea how the word is used in Genesis.)

2. *Day, yom.*

- Gen. 33. 13 if men should over drive them one day  
 33. 16 Esau returned that day on his way unto  
 34. 25 And it came to pass on the third day  
 35. 3 who answered me in the day of my dis.  
 35. 20 the pillar of Rachel's grave unto this day  
 40. 20 third day, (which was) Pharaoh's birthday  
 41. 9 saying, I do remember my faults this day  
 42. 13 the youngest (is) this day with our father  
 42. 18 Joseph said unto them the third day  
 42. 32 the youngest (is) this day with our father  
 47. 23 I have bought you this day and your  
 47. 26 And Joseph made it a law.. unto this day  
 48. 15 fed me all my life long unto this day  
 48. 20 he blessed them that day, saying, In thee  
 50. 20 as (it is) this day, to save much people

### GOD –

4. *God, gods, objects of worship, elohim.*

- Gen. 1. 1 In the beginning God created the heaven  
 1. 2 the spirit of God moved upon the face of  
 1. 3 God said, Let there be light: and there  
 1. 4 God saw the light, that (it was) good  
 1. 4 God divided the light from the darkness  
 1. 5 God called the light Day, and the dark.  
 1. 6 God said, Let there be a firmament

(+ every other time 'God' occurs in chapters 1 and 2)

The lexicon in *Young's Concordance* has the following details:

(The references in brackets are typical examples of where *elohim* has been translated by that word.)

#### ELOHIM

angels 1	(Psalm 8 v 5)
God <i>freq.</i>	
goddess 2	(1 Kings 11 v 5 and 33)
gods 240	(Genesis 35 v 2; Exodus 12 v 12; 20 v 3)
judges 5	(Exodus 21 v 6; 22 v 8 and 9)

**LORD –**

5. *He (who) is, yahweh.*

- Gen. 2. 4 LORD God made the earth and the heavens  
 2. 5 the LORD God had not caused it to rain  
 2. 7 the LORD God formed man (of) the dust of  
 2. 8 the LORD God planted a garden eastward  
 2. 9 out of the ground made the LORD God to  
 2. 15 the LORD God took the man, and put him

(+ 100s of other similar references)

**ATONEMENT, to make –**

*To cover, kaphar.*

- Exod 29. 36 when thou hast made an atonement for  
 29. 37 thou shalt make an atonement for the  
 30. 10 Aaron shall make an atonement upon the  
 30. 10 once in the year shall he make atonement  
 30. 15, 16 to make an atonement for your souls  
 32. 30 I shall make an atonement for your sin  
 Lev. 1. 4 for him to make atonement for him  
 4. 20 the priest shall make an atonement  
 [So in v. 26, 31, 35; 5.6, 10, 13, 16, 18; 6.7]  
 7. 7 priest that maketh atonement therewith

**KAPHAR**

pitch 1	purge away 2
appease 1	put off 1
be merciful 2	reconcile 3
be pacified 1	atonement be made 2
forgive 2	be cleansed 1
make atonement 70	be disannulled 1
make reconciliation 4	be purged 4
pacify 1	be forgiven 1
pardon 1	be purged 1
purge 2	

**WALK abroad, on, to and fro, up and down, to –**

*To go on habitually or up and down, halak.*

- Gen 3. 8 walking in the garden in the cool of the  
 5. 22 Enoch walked with God after he begat  
 5. 24 Enoch walked with God: and he (was) not  
 6. 9 Noah was a just man .. Noah walked with  
 13. 17 walk through the land, in the length of  
 17. 1 said .. walk before me, and be thou perf.  
 24. 40 LORD, before whom I walk, will send his  
 48. 15 God, before whom my fathers .. did walk

# Notes