

~GENEALOGY (2737)

[Hebrew, *ya-chas'*, Greek, *ge-ne-a-lo-gi'a*]

- Purpose Of Genealogical Records
- From Adam To The Flood
- From Abraham To Christ
- Other Prominent Genealogical Lists
- Official Archives
- Identification Of Relationships
- Cities And Plural Names
- Abbreviated Lists
- Some Reasons For Variations In Lists
- Repetition Of Names
- Names Of Women
- Genealogy And Generations
- Bible Genealogy Is Reliable
- Paul's Counsel Regarding Genealogies

• An account of human family pedigrees of ancestors or relatives. Yehowah God is the great Genealogist or Keeper of records of creation, beginnings, birth, and descent. He is, the Father, to whom every family in heaven and on earth owes its name.

• On account of this I bend my knees to the Father. (**Ephesians 3:14**)

• To whom every family in heaven and on earth owes its name. (**Ephesians 3:15**)

• His Word the Bible contains an accurate record of **genealogies** that play an important part in his purpose.

• Man has an inborn desire to know his ancestry and to keep his family name alive. Many ancient nations kept extensive **genealogical** records, particularly of the lines of their priests and kings.

• The Egyptians kept such registers, as did the Arabs. Cuneiform tablets have been found of the **genealogies** of kings of Babylon and Assyria. More recent examples are the **genealogical** lists of the Greeks, the Celts, the Saxons, and the Romans.

• The **Hebrew** verb for registering legitimate descent is *ya-chas'*, rendered, be enrolled **genealogically**

- They were all of them enrolled **genealogically** in the days of Jotham the king of Judah and in the days of Jeroboam the king of Israel. (**1 Chronicles 5:17**)
- The related noun is *ya'chas*, translated **genealogical** enrollment.
- But my God put it into my heart that I should collect together the nobles and the deputy rulers and the people to get themselves enrolled genealogically. Then I found the book of genealogical enrollment of those who came up at the first, and found written in it: (**Nehemiah 7:5**)
- The **Greek** term *ge-ne-a-lo-gi'a* occurs in;
- Nor to pay attention to false stories and to genealogies, which end up in nothing, but which furnish questions for research rather than a dispensing of anything by God in connection with faith. (**1 Timothy 1:4**)
- But shun foolish questionings and genealogies and strife and fights over the Law, for they are unprofitable and futile. (**Titus 3:9**)
- With reference to personal pedigrees, or genealogies.
- The apostle Matthew opens his Gospel account with the introduction; The book of the history *ge-ne'se-os*, form of *ge'ne-sis* of Jesus Christ, son of David, son of Abraham.
- The book of the history of Jesus Christ, son of David, son of Abraham: (**Matthew 1:1**)
- The **Greek** word *ge'ne-sis* means, literally, **line of descent, origin**. This **Greek** term is used by the **Septuagint** to translate the **Hebrew**, *toh-le-dhohth'*, which has the same basic meaning, and evidently denotes, **history**, in its numerous occurrences in the book of Genesis.
- This is a history of the heavens and the earth in the time of their being created, in the day that Yehowah God made earth and heaven. (**Genesis 2:4**) Footnote

- **Matthew, of course, gives more than a **genealogy** of Christ. He goes on to relate the history of Jesus human birth, ministry, death, and resurrection.**
- **This practice was not uncommon then, for the earliest Greek histories had a genealogical framework. In those ancient times a history revolved around those persons contained in or introduced by its genealogy. Thus the **genealogy** was an important part of the history, in many cases forming the introduction to it. (1 Chronicles Chapters 1-9)**
- **At the judgment in Eden, God gave the promise of the woman's Seed that was to crush the Serpents head.**
- **And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel. (Genesis 3:15)**
- **This may have given rise to the idea of the Seeds having a human line of descent, although not until Abraham was told that his Seed would be the means for blessing all nations was it specifically stated that the line of the Seed would travel an earthly course.**
- **I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore, and your seed will take possession of the gate of his enemies. (Genesis 22:17)**
- **And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice. (Genesis 22:18)**
- **This made the family **genealogy** of Abraham's line of surpassing importance. The Bible is the sole record not only of Abraham's origins but also of those of all the nations descending from Noah's sons Shem, Ham, and Japheth.**
- **These were the families of the sons of Noah according to their family descents, by their nations, and from these the nations were spread about in the earth after the deluge. (Genesis 10:32)**
- **As E. J. Hamlin comments in *The Interpreter's Dictionary of the Bible*, the Genesis table of nations is unique in ancient literature. Such preoccupation with history cannot be found in any other sacred literature of the world. [Edited by G. Buttrick, 1962, Vol. 3, p. 515]**

· Purpose Of Genealogical Records

- Over and above the natural inclination of man to keep a record of birth and relationships, **genealogy** was important to chronology, particularly in the earliest part of mankind's history. But more than that, because of God's promises, prophecies, and dealings, a record of certain lines of descent became essential.

- Following the Flood, Noah's blessing pointed out that Shem's descendants would be divinely favored.

- And he added; Blessed be Yehowah, Shem's God, and let Canaan become a slave to him. (**Genesis 9:26**)

- Let God grant ample space to Japheth, and let him reside in the tents of Shem. Let Canaan become a slave to him also. (**Genesis 9:27**)

- Later, God revealed to Abraham that what would be called his seed would be through Isaac.

- To this God said; Sarah your wife is indeed bearing you a son, and you must call his name Isaac. And I will establish my covenant with him for a covenant to time indefinite to his seed after him. (**Genesis 17:19**)

- Neither because they are Abraham's seed are they all children, but; What will be called, your seed, will be through Isaac. (**Romans 9:7**)

- It became obvious, therefore, that the identification of this Seed would require a very careful record of **genealogy**. Thus, in course of time, the line of Judah, the tribe that was promised leadership

- The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes, and to him the obedience of the peoples will belong. (**Genesis 49:10**)

- And particularly the family of David, the kingly line, would be painstakingly registered.

- When your days come to the full, and you must lie down with your forefathers, then I shall certainly raise up your seed after

- you, which will come out of your inward parts, and I shall indeed firmly establish his kingdom. (**2 Samuel 7:12**)
- He is the one that will build a house for my name, and I shall certainly establish the throne of his kingdom firmly to time indefinite. (**2 Samuel 7:13**)
 - I myself shall become his father, and he himself will become my son. When he does wrong, I will also reprove him with the rod of men and with the strokes of the sons of Adam. (**2 Samuel 7:14**)
 - As for my loving-kindness, it will not depart from him the way I removed it from Saul, whom I removed on account of you. (**2 Samuel 7:15**)
 - And your house and your kingdom will certainly be steadfast to time indefinite before you, your very throne will become one firmly established to time indefinite. (**2 Samuel 7:16**)
 - This record would provide the **genealogy** of the Messiah, the Seed, the line of extraordinary importance.
 - Has not the Scripture said that the Christ is coming from the offspring of David, and from Bethlehem the village where David used to be? (**John 7:42**)
 - The next most carefully guarded **genealogy** was that of the tribe of Levi, with special emphasis on the priestly family of Aaron.
 - And as for you, bring near to yourself Aaron your brother and his sons with him from the midst of the sons of Israel that he may act as priest to me, Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron. (**Exodus 28:1**)
 - And you must make holy garments for Aaron your brother, for glory and beauty. (**Exodus 28:2**)
 - And you yourself are to speak to all the ones wise with a heart that I have filled with the spirit of wisdom, and they must make Aaron's garments for sanctifying him, that he may act as priest to me. (**Exodus 28:3**)
 - And Yehowah proceeded to speak to Moses, saying; (**Numbers 3:5**)

- **Bring the tribe of Levi near, and you must stand them before Aaron the priest, and they must minister to him. (Numbers 3:6)**
- **And they must keep their obligation to him and their obligation to all the assembly before the tent of meeting in discharging the service of the tabernacle. (Numbers 3:7)**
- **And they must take care of all the utensils of the tent of meeting, even the obligation of the sons of Israel in discharging the service of the tabernacle. (Numbers 3:8)**
- **And you must give the Levites to Aaron and his sons. They are given ones, given to him from the sons of Israel. (Numbers 3:9)**
- **And you should appoint Aaron and his sons, and they must take care of their priesthood, and any stranger coming near should be put to death. (Numbers 3:10)**
- **Additionally, under the Law, **genealogical** records were essential in order to establish tribal relationships for the division of the land and for determining family relationship for individual land inheritances. They served the necessary purpose of identifying the nearest of kin as the *go-’el*, the one qualified to act in brother-in-law marriage**
- **In case brothers dwell together and one of them has died without his having a son, the wife of the dead one should not become a strange man’s outside. Her brother-in-law should go to her, and he must take her as his wife and perform brother-in-law marriage with her. (Deuteronomy 25:5)**
- **And it must occur that the firstborn whom she will bear should succeed to the name of his dead brother, that his name may not be wiped out of Israel. (Deuteronomy 25:6)**
- **In repurchasing his relative.**
- **But in case the hand of the alien resident or the settler with you becomes wealthy, and your brother has become poor alongside him and must sell himself to the alien resident or the settler with you, or to a member of the family of the alien resident. (Leviticus 25:47)**
- **After he has sold himself, the right of repurchase will continue in**

his case. One of his brothers may buy him back. (**Leviticus 25:48**)

- Or his uncle or the son of his uncle may buy him back, or any blood relative of his flesh, one of his family, may buy him back. Or if his own hand has become wealthy, he must also buy himself back. (**Leviticus 25:49**)
- **And as avenger of blood upon a manslayer.**
- The avenger of blood is the one who will put the murderer to death. When he chances upon him he himself will put him to death. (**Numbers 35:19**)
- **Also, the Law covenant prohibited marriage within certain degrees of consanguinity or affinity, which necessitated a knowledge of genealogical relationships.**
- You people must not come near, any man of you, to any close fleshly relative of his to lay bare nakedness. I am Yehowah. (**Leviticus 18:6**)
- The nakedness of your father and the nakedness of your mother you must not lay bare. She is your mother. You must not lay bare her nakedness. (**Leviticus 18:7**)
- The nakedness of your father's wife you must not lay bare. It is your father's nakedness. (**Leviticus 18:8**)
- As for the nakedness of your sister, the daughter of your father or the daughter of your mother, whether born in the same household or born outside it, you must not lay bare their nakedness. (**Leviticus 18:9**)
- As for the nakedness of the daughter of your son or the daughter of your daughter, you must not lay bare their nakedness, because they are your nakedness. (**Leviticus 18:10**)
- As for the nakedness of the daughter of your father's wife, the offspring of your father, she being your sister, you must not lay bare her nakedness. (**Leviticus 18:11**)
- The nakedness of your father's sister you must not lay bare. She is the blood relation of your father. (**Leviticus 18:12**)

- The nakedness of your mother's sister you must not lay bare, because she is a blood relation of your mother. (**Leviticus 18:13**)
- The nakedness of your father's brother you must not lay bare. You must not come near his wife. She is your aunt. (**Leviticus 18:14**)
- The nakedness of your daughter-in-law you must not lay bare. She is your son's wife. You must not lay her nakedness bare. (**Leviticus 18:15**)
- The nakedness of your brother's wife you must not lay bare. It is your brother's nakedness. (**Leviticus 18:16**)
- The nakedness of a woman and her daughter you must not lay bare. The daughter of her son and the daughter of her daughter you must not take in order to lay her nakedness bare. They are cases of blood relationship. It is loose conduct. (**Leviticus 18:17**)
- And you must not take a woman in addition to her sister as a rival to uncover her nakedness, that is, besides her during her lifetime. (**Leviticus 18:18**)
- The strictness with which the Israelites held to these **genealogies** is illustrated in the situation that arose after the return from Babylon, when some, supposedly of priestly descent, were unable to find their register. Nehemiah directed that they not eat of the most holy things provided for the priesthood until they could establish their **genealogy** publicly.
- And of the priests. The sons of Habaiah, the sons of Hakkoz, the sons of Barzillai, who took a wife from the daughters of Barzillai the Gileadite and came to be called by their name. (**Nehemiah 7:63**)
- These were the ones that looked for their register, to establish their **genealogy** publicly, and it was not found, so that they were barred as polluted from the priesthood. (**Nehemiah 7:64**)
- Consequently the Tirshatha said to them that they should not eat from the most holy things until the priest with Urim and Thummim stood up. (**Nehemiah 7:65**)

- Nehemiah's registry of the people included the Nethinim, for they, although not Israelites, were officially a group devoted to temple service.
- The Nethinim, the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth. (**Nehemiah 7:46**)
- The sons of Keros, the sons of Sia, the sons of Padon. (**Nehemiah 7:47**)
- The sons of Lebanah, the sons of Hagabah, the sons of Salmi. (**Nehemiah 7:48**)
- The sons of Hanan, the sons of Giddel, the sons of Gahar. (**Nehemiah 7:49**)
- The sons of Reaiah, the sons of Rezin, the sons of Nekoda. (**Nehemiah 7:50**)
- The sons of Gazzam, the sons of Uzza, the sons of Paseah. (**Nehemiah 7:51**)
- The sons of Besai, the sons of Meunim, the sons of Nephushesim. (**Nehemiah 7:52**)
- The sons of Bakbuk, the sons of Hakupha, the sons of Harhur. (**Nehemiah 7:53**)
- The sons of Bazlith, the sons of Mehida, the sons of Harsha. (**Nehemiah 7:54**)
- The sons of Barkos, the sons of Sisera, the sons of Temah. (**Nehemiah 7:55**)
- The sons of Neziah, the sons of Hatipha. (**Nehemiah 7:56**)
- As to chronology, in most instances **genealogical** lists are by no means intended to supply full data. Nevertheless, they are often an aid to chronology in that they provide a check on certain points of chronology or fill in important details.
- Neither can the **genealogical** lists usually be taken as supplying the index of population growth, for in many cases certain intermediate

links are left out where they are not necessary to the particular **genealogy** cited.

- And since **genealogies** do not usually contain the names of women, the names of the wives and concubines that a man may have had are not listed, likewise not all of his sons from these wives may be named, even some of the sons of the primary wife may occasionally be left out.

• From Adam To The Flood

- The Bible gives evidence of the existence of lists of family relationships from man's beginning. At the birth of Adam's son Seth, Eve said; God has appointed another seed in place of Abel, because Cain killed him.

- And Adam proceeded to have intercourse again with his wife and so she gave birth to a son and called his name Seth, because, as she said; God has appointed another seed in place of Abel, because Cain killed him. (**Genesis 4:25**)

- Representatives of the line begun by Seth survived the Flood.

- And Adam lived on for a hundred and thirty years. Then he became father to a son in his likeness, in his image, and called his name Seth. (**Genesis 5:3**)

- And the days of Adam after his fathering Seth came to be eight hundred years. Meanwhile he became father to sons and daughters. (**Genesis 5:4**)

- So all the days of Adam that he lived amounted to nine hundred and thirty years and he died. (**Genesis 5:5**)

- And Seth lived on for a hundred and five years. Then he became father to Enosh. (**Genesis 5:6**)

- And after his fathering Enosh Seth continued to live eight hundred and seven years. Meanwhile he became father to sons and daughters. (**Genesis 5:7**)

- So all the days of Seth amounted to nine hundred and twelve years and he died. (**Genesis 5:8**)

- **And Enosh lived on for ninety years. Then he became father to Kenan. ([Genesis 5:9](#))**
- **And after his fathering Kenan Enosh continued to live eight hundred and fifteen years. Meanwhile he became father to sons and daughters. ([Genesis 5:10](#))**
- **So all the days of Enosh amounted to nine hundred and five years and he died. ([Genesis 5:11](#))**
- **And Kenan lived on for seventy years. Then he became father to Mahalalel. ([Genesis 5:12](#))**
- **And after his fathering Mahalalel Kenan continued to live eight hundred and forty years. Meanwhile he became father to sons and daughters. ([Genesis 5:13](#))**
- **So all the days of Kenan amounted to nine hundred and ten years and he died. ([Genesis 5:14](#))**
- **And Mahalalel lived on for sixty-five years. Then he became father to Jared. ([Genesis 5:15](#))**
- **And after his fathering Jared Mahalalel continued to live eight hundred and thirty years. Meanwhile he became father to sons and daughters. ([Genesis 5:16](#))**
- **So all the days of Mahalalel amounted to eight hundred and ninety-five years and he died. ([Genesis 5:17](#))**
- **And Jared lived on for a hundred and sixty-two years. Then he became father to Enoch. ([Genesis 5:18](#))**
- **And after his fathering Enoch Jared continued to live eight hundred years. Meanwhile he became father to sons and daughters. ([Genesis 5:19](#))**
- **So all the days of Jared amounted to nine hundred and sixty-two years and he died. ([Genesis 5:20](#))**
- **And Enoch lived on for sixty-five years. Then he became father to Methuselah. ([Genesis 5:21](#))**
- **And after his fathering Methuselah Enoch went on walking with**

- the true God three hundred years. Meanwhile he became father to sons and daughters. (**Genesis 5:22**)
- So all the days of Enoch amounted to three hundred and sixty-five years. (**Genesis 5:23**)
 - And Enoch kept walking with the true God. Then he was no more, for God took him. (**Genesis 5:24**)
 - And Methuselah lived on for a hundred and eighty-seven years. Then he became father to Lamech. (**Genesis 5:25**)
 - And after his fathering Lamech Methuselah continued to live seven hundred and eighty-two years. Meanwhile he became father to sons and daughters. (**Genesis 5:26**)
 - So all the days of Methuselah amounted to nine hundred and sixty-nine years and he died. (**Genesis 5:27**)
 - And Lamech lived on for a hundred and eighty-two years. Then he became father to a son. (**Genesis 5:28**)
 - And he proceeded to call his name Noah, saying; This one will bring us comfort from our work and from the pain of our hands resulting from the ground which Yehowah has cursed. (**Genesis 5:29**)
 - And Noah got to be five hundred years old. After that Noah became father to Shem, Ham and Japheth. (**Genesis 5:32**)
 - At that Noah went out, and also his sons and his wife and his sons wives with him. (**Genesis 8:18**)
 - In this state also he went his way and preached to the spirits in prison. (**1 Peter 3:19**)
 - Who had once been disobedient when the patience of God was waiting in Noah's days, while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water. (**1 Peter 3:20**)
 - From the Flood to Abraham. The line of Noah's son Shem, who received Noah's blessing, brought forth Abram or Abraham, Yehowah's friend.

- **And the scripture was fulfilled which says: Abraham put faith in Yehowah, and it was counted to him as righteousness, and he came to be called, Yehowah's friend. (James 2:23)**
- **This **genealogy**, along with the above-mentioned pre-Flood one, constitutes the sole means for establishing the chronology of man's history down to Abraham.**
- **In the pre-Flood list the record runs through the line of Seth, and in the post-Flood list, through Shem. It consistently states the time from a man's birth to the birth of his son.**
- **This is the history of Shem. Shem was a hundred years old when he became father to Arpachshad two years after the deluge. (Genesis 11:10)**
- **And after his fathering Arpachshad Shem continued to live five hundred years. Meanwhile he became father to sons and daughters. (Genesis 11:11)**
- **And Arpachshad lived thirty-five years. Then he became father to Shelah. (Genesis 11:12)**
- **And after his fathering Shelah Arpachshad continued to live four hundred and three years. Meanwhile he became father to sons and daughters. (Genesis 11:13)**
- **And Shelah lived thirty years. Then he became father to Eber. (Genesis 11:14)**
- **And after his fathering Eber Shelah continued to live four hundred and three years. Meanwhile he became father to sons and daughters. (Genesis 11:15)**
- **And Eber lived on for thirty-four years. Then he became father to Peleg. (Genesis 11:16)**
- **And after his fathering Peleg Eber continued to live four hundred and thirty years. Meanwhile he became father to sons and daughters. (Genesis 11:17)**
- **And Peleg lived on for thirty years. Then he became father to Reu. (Genesis 11:18)**

- And after his fathering Reu Peleg continued to live two hundred and nine years. Meanwhile he became father to sons and daughters. (**Genesis 11:19**)
- And Reu lived on for thirty-two years. Then he became father to Serug. (**Genesis 11:20**)
- And after his fathering Serug Reu continued to live two hundred and seven years. Meanwhile he became father to sons and daughters. (**Genesis 11:21**)
- And Serug lived on for thirty years. Then he became father to Nahor. (**Genesis 11:22**)
- And after his fathering Nahor Serug continued to live two hundred years. Meanwhile he became father to sons and daughters. (**Genesis 11:23**)
- And Nahor lived on for twenty-nine years. Then he became father to Terah. (**Genesis 11:24**)
- And the days of Terah came to be two hundred and five years. Then Terah died in Haran. (**Genesis 11:32**)
- At that Abram went just as Yehowah had spoken to him, and Lot went with him. And Abram was seventy-five years old when he went out from Haran. (**Genesis 12:4**)
- There are no other extensive genealogical lists covering this historical period an indication that these lists serve the double purpose of **genealogy** and chronology.
- In a few other instances the placing of specific events in the stream of time is accomplished by the use of genealogical information.

See Also CHRONOLOGY (From 2370 B.C.E, To Covenant With Abraham)

· From Abraham To Christ

- By God's own intervention, Abraham and Sarah had a son, Isaac, through whom the seed of promise was to come.
- And Yehowah turned his attention to Sarah just as he had said;

and Yehowah now did to Sarah just as he had spoken. ([Genesis 21:1](#))

- And Sarah became pregnant and then bore a son to Abraham in his old age at the appointed time of which God had spoken to him. ([Genesis 21:2](#))
- Accordingly Abraham called the name of his son who had been born to him, whom Sarah had borne to him, Isaac. ([Genesis 21:3](#))
- And Abraham proceeded to circumcise Isaac his son when eight days old, just as God had commanded him. ([Genesis 21:4](#))
- And Abraham was a hundred years old when Isaac his son was born to him. ([Genesis 21:5](#))
- Then Sarah said; God has prepared laughter for me. Everybody hearing of it will laugh at me. ([Genesis 21:6](#))
- And she added; Who would have uttered to Abraham, Sarah will certainly suckle children, whereas I have given birth to a son in his old age? ([Genesis 21:7](#))
- By faith also Sarah herself received power to conceive seed, even when she was past the age limit, since she esteemed him faithful who had promised. ([Hebrews 11:11](#))
- Hence also from one man, and him as good as dead, there were born children just as the stars of heaven for multitude and as the sands that are by the seaside, innumerable. ([Hebrews 11:12](#))
- From Isaac's son Jacob, Israel, came the original 12 tribes.
- And it came about while Israel was tabernacling in that land that once Reuben went and lay down with Bilhah his father's concubine, and Israel got to hear of it. So there came to be twelve sons of Jacob. ([Genesis 35:22](#))
- The sons by Leah were Jacob's firstborn Reuben and Simeon and Levi and Judah and Issachar and Zebulun. ([Genesis 35:23](#))
- The sons by Rachel were Joseph and Benjamin. ([Genesis 35:24](#))

- **And the sons by Bilhah, Rachel's maidservant, were Dan and Naphtali. (Genesis 35:25)**
- **And the sons by Zilpah, Leah's maidservant, were Gad and Asher. These are Jacob's sons who were born to him in Paddanaram. (Genesis 35:26)**
- **And the sons of Reuben, Israel's firstborn, their births according to their families in the house of their fathers, came to be by the number of names, head by head of them, all the males from twenty years old upward, everyone going out to the army. (Numbers 1:20)**
- **Those registered of them of the tribe of Reuben, forty-six thousand five hundred. (Numbers 1:21)**
- **Of the sons of Simeon, their births according to their families in the house of their fathers, those registered ones of his by the number of names, head by head of them, all the males from twenty years old upward, everyone going out to the army. (Numbers 1:22)**
- **Those registered of them of the tribe of Simeon were fifty-nine thousand three hundred. (Numbers 1:23)**
- **Of the sons of Gad, their births according to their families in the house of their fathers by the number of names from twenty years old upward, everyone going out to the army. (Numbers 1:24)**
- **Those registered of them of the tribe of Gad were forty-five thousand six hundred and fifty. (Numbers 1:25)**
- **Of the sons of Judah, their births according to their families in the house of their fathers by the number of names from twenty years old upward, everyone going out to the army. (Numbers 1:26)**
- **Those registered of them of the tribe of Judah were seventy-four thousand six hundred. (Numbers 1:27)**
- **Of the sons of Issachar, their births according to their families in the house of their fathers by the number of names from twenty years old upward, everyone going out to the army. (Numbers 1:28)**

- **Those registered of them of the tribe of Issachar were fifty-four thousand four hundred. (Numbers 1:29)**
- **Of the sons of Zebulun, their births according to their families in the house of their fathers by the number of names from twenty years old upward, everyone going out to the army. (Numbers 1:30)**
- **Those registered of them of the tribe of Zebulun were fifty-seven thousand four hundred. (Numbers 1:31)**
- **Of the sons of Joseph. Of the sons of Ephraim, their births according to their families in the house of their fathers by the number of names from twenty years old upward, everyone going out to the army. (Numbers 1:32)**
- **Those registered of them of the tribe of Ephraim were forty thousand five hundred. (Numbers 1:33)**
- **Of the sons of Manasseh, their births according to their families in the house of their fathers by the number of names from twenty years old upward, everyone going out to the army. (Numbers 1:34)**
- **Those registered of them of the tribe of Manasseh were thirty-two thousand two hundred. (Numbers 1:35)**
- **Of the sons of Benjamin, their births according to their families in the house of their fathers by the number of names from twenty years old upward, everyone going out to the army. (Numbers 1:36)**
- **Those registered of them of the tribe of Benjamin were thirty-five thousand four hundred. (Numbers 1:37)**
- **Of the sons of Dan, their births according to their families in the house of their fathers by the number of names from twenty years old upward, everyone going out to the army. (Numbers 1:38)**
- **Those registered of them of the tribe of Dan were sixty-two thousand seven hundred. (Numbers 1:39)**
- **Of the sons of Asher, their births according to their families in the**

house of their fathers by the number of names from twenty years old upward, everyone going out to the army. (**Numbers 1:40**)

- Those registered of them of the tribe of Asher were forty-one thousand five hundred. (**Numbers 1:41**)
- Of the sons of Naphtali, their births according to their families in the house of their fathers by the number of names from twenty years old upward, everyone going out to the army. (**Numbers 1:42**)
- Those registered of them of the tribe of Naphtali were fifty-three thousand four hundred. (**Numbers 1:43**)
- These are the ones registered, whom Moses registered, together with Aaron and the chieftains of Israel, twelve men. They represented one each the house of his fathers. (**Numbers 1:44**)
- And all those registered of the sons of Israel according to the house of their fathers from twenty years old upward, everyone going out to the army in Israel, came to be. (**Numbers 1:45**)
- Yes, all those registered came to be six hundred and three thousand five hundred and fifty. (**Numbers 1:46**)
- However, the Levites according to the tribe of their fathers did not get registered in among them. (**Numbers 1:47**)
- Accordingly Yehowah spoke to Moses, saying; (**Numbers 1:48**)
- Only the tribe of Levi you must not register, and the sum of them you must not take in among the sons of Israel. (**Numbers 1:49**)
- And you yourself appoint the Levites over the tabernacle of the Testimony and over all its utensils and over everything that belongs to it. They themselves will carry the tabernacle and all its utensils, and they themselves will minister at it, and around the tabernacle they are to camp. (**Numbers 1:50**)
- Judah was to be the kingly tribe, this being narrowed down later to the family of David. Levis descendants became the priestly tribe, the priesthood itself being restricted to Aaron's line.

- In order to establish his legal right to the throne, Jesus Christ the King had to be identifiable as of David's family and of the line of Judah. But because his priesthood was, by oath of God, according to the manner of Melchizedek, it did not require the Levitical descent.
- The utterance of Yehowah to my Lord is; Sit at my right hand until I place your enemies as a stool for your feet. ([Psalms 110:1](#))
- Yehowah has sworn, and he will feel no regret; You are a priest to time indefinite according to the manner of Melchizedek! ([Psalms 110:4](#))
- If, then, perfection were really through the Levitical priesthood, for with it as a feature the people were given the Law, what further need would there be for another priest to arise according to the manner of Melchizedek and not said to be according to the manner of Aaron? ([Hebrews 7:11](#))
- For since the priesthood is being changed, there comes to be of necessity a change also of the Law. ([Hebrews 7:12](#))
- For the man respecting whom these things are said has been a member of another tribe, from which no one has officiated at the altar. ([Hebrews 7:13](#))
- For it is quite plain that our Lord has sprung up out of Judah, a tribe about which Moses spoke nothing concerning priests. ([Hebrews 7:14](#))

•• Other Prominent Genealogical Lists

- In addition to the line of descent from Adam to Jesus Christ and extensive **genealogies** of Jacob's 12 sons, there are **genealogical registers** of the beginnings of the peoples related to Israel. These include the brothers of Abraham.
- And this is the history of Terah. Terah became father to Abram, Nahor and Haran, and Haran became father to Lot. ([Genesis 11:27](#))
- Later Haran died while in company with Terah his father in the land of his birth, in Ur of the Chaldeans. ([Genesis 11:28](#))
- And Abram and Nahor proceeded to take wives for themselves.

- The name of Abram's wife was Sarai, while the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and father of Iscah. ([Genesis 11:29](#))
- Now it came about after these things that the report got through to Abraham; Here Milcah herself has also borne sons to Nahor your brother. ([Genesis 22:20](#))
 - Uz his firstborn and Buz his brother and Kemuel the father of Aram. ([Genesis 22:21](#))
 - And Chesed and Hazo and Pildash and Jidlaph and Bethuel. ([Genesis 22:22](#))
 - And Bethuel became the father of Rebekah. These eight Milcah bore to Nahor the brother of Abraham. ([Genesis 22:23](#))
 - There was his concubine too, whose name was Reumah. In time she herself also gave birth to Tebah and Gaham and Tahash and Maacah. ([Genesis 22:24](#))
 - **The sons of Ishmael**
 - Now these are the names of the sons of Ishmael, by their names, according to their family origins. Ishmael's firstborn Nebaioth and Kedar and Adbeel and Mibsam ([Genesis 25:13](#))
 - And Mishma and Dumah and Massa. ([Genesis 25:14](#))
 - Hadad and Tema, Jetur, Naphish and Kedemah. ([Genesis 25:15](#))
 - These are the sons of Ishmael, and these are their names by their courtyards and by their walled camps, twelve chieftains according to their clans. ([Genesis 25:16](#))
 - And these are the years of Ishmael's life, a hundred and thirty-seven years. Then he expired and died and was gathered to his people. ([Genesis 25:17](#))
 - And they took up tabernacling from Havilah near Shur, which is in front of Egypt, as far as Assyria. In front of all his brothers he settled down. ([Genesis 25:18](#))
 - **Moab and Ammon, who were the sons of Abraham's nephew Lot**

- **So they kept giving their father wine to drink during that night, then the firstborn went in and lay down with her father, but he did not know when she lay down and when she got up. (Genesis 19:33)**
- **And it came about on the next day that the firstborn then said to the younger; Here I lay down with my father last night. Let us give him wine to drink tonight also. Then you go in, lie down with him, and let us preserve offspring from our father. (Genesis 19:34)**
- **So they repeatedly gave their father wine to drink during that night also, then the younger got up and lay down with him, but he did not know when she lay down and when she got up. (Genesis 19:35)**
- **And both the daughters of Lot became pregnant from their father. (Genesis 19:36)**
- **In time the firstborn became mother to a son and called his name Moab. He is the father of Moab, to this day. (Genesis 19:37)**
- **As for the younger, she too gave birth to a son and then called his name Benammi. He is the father of the sons of Ammon, to this day. (Genesis 19:38)**
- **The sons of Abraham by Keturah, from whom came Midian and other tribes.**
- **Furthermore, Abraham again took a wife, and her name was Keturah. (Genesis 25:1)**
- **In time she bore him Zimran and Jokshan and Medan and Midian and Ishbak and Shuah. (Genesis 25:2)**
- **And Jokshan became father to Sheba and Dedan. And the sons of Dedan became Asshurim and Letushim and Leummim. (Genesis 25:3)**
- **And the sons of Midian were Ephah and Epher and Hanoch and Abida and Eldaah. All these were the sons of Keturah. (Genesis 25:4)**

- **And the posterity of Esau or Edom.**
- **And this is the history of Esau, that is to say; Edom. (Genesis 36:1)**
- **Esau took his wives from the daughters of Canaan. Adah the daughter of Elon the Hittite and Oholibamah the daughter of Anah, the granddaughter of Zibeon the Hivite. (Genesis 36:2)**
- **And Basemath, Ishmael's daughter, the sister of Nebaioth. (Genesis 36:3)**
- **And Adah proceeded to bear Eliphaz to Esau, and Basemath bore Reuel. (Genesis 36:4)**
- **And Oholibamah bore Jeush and Jalam and Korah. These are the sons of Esau who were born to him in the land of Canaan. (Genesis 36:5)**
- **After that Esau took his wives and his sons and his daughters and all the souls of his house and his herd and all his other beasts and all his wealth, which he had accumulated in the land of Canaan, and went to a land away from Jacob his brother. (Genesis 36:6)**
- **Because their goods had become too great for them to dwell together and the land of their alien residences was not able to sustain them as a result of their herds. (Genesis 36:7)**
- **So Esau took up dwelling in the mountainous region of Seir. Esau is Edom. (Genesis 36:8)**
- **And this is the history of Esau the father of Edom in the mountainous region of Seir. (Genesis 36:9)**
- **These are the names of the sons of Esau. Eliphaz the son of Adah, Esau's wife. Reuel the son of Basemath, Esau's wife. (Genesis 36:10)**
- **And the sons of Eliphaz came to be Teman, Omar, Zepho and Gatam and Kenaz. (Genesis 36:11)**
- **And Timna became the concubine of Eliphaz, Esau's son. In time she bore to Eliphaz Amalek. These are the sons of Adah, Esau's wife. (Genesis 36:12)**

- **These are the sons of Reuel, Nahath and Zerah, Shammah and Mizzah. These came to be the sons of Basemath, Esau's wife. (Genesis 36:13)**
- **And these came to be the sons of Oholibamah the daughter of Anah, the granddaughter of Zibeon, Esau's wife, in that she bore to Esau Jeush and Jalam and Korah. (Genesis 36:14)**
- **These are the sheiks of the sons of Esau, the sons of Eliphaz, Esau's firstborn, Sheik Teman, Sheik Omar, Sheik Zepho, Sheik Kenaz. (Genesis 36:15)**
- **Sheik Korah, Sheik Gatam, Sheik Amalek. These are the sheiks of Eliphaz in the land of Edom. These are the sons by Adah. (Genesis 36:16)**
- **These are the sons of Reuel, Esau's son, Sheik Nahath, Sheik Zerah, Sheik Shammah, Sheik Mizzah. These are the sheiks of Reuel in the land of Edom. These are the sons by Basemath, Esau's wife. (Genesis 36:17)**
- **Finally these are the sons of Oholibamah, Esau's wife, Sheik Jeush, sheik Jalam, sheik Korah. These are the sheiks of Oholibamah the daughter of Anah, Esau's wife. (Genesis 36:18)**
- **These are the sons of Esau, and these are their sheiks. He is Edom. (Genesis 36:19)**
- **These nations are important because of their kinship to God's chosen people Israel. Both Isaac and Jacob obtained wives from the family of Abraham's brother.**
- **Now it came about after these things that the report got through to Abraham; Here Milcah herself has also borne sons to Nahor your brother. (Genesis 22:20)**
- **Uz his firstborn and Buz his brother and Kemuel the father of Aram. (Genesis 22:21)**
- **And Chesed and Hazo and Pildash and Jidlaph and Bethuel. (Genesis 22:22)**
- **And Bethuel became the father of Rebekah. These eight Milcah**

bore to Nahor the brother of Abraham. (**Genesis 22:23**)

- But you will go to my country and to my relatives, and you will certainly take a wife for my son, for Isaac. (**Genesis 24:4**)
- After that Isaac brought her into the tent of Sarah his mother. Thus he took Rebekah and she became his wife, and he fell in love with her, and Isaac found comfort after the loss of his mother. (**Genesis 24:67**)
- Consequently Isaac called Jacob and blessed him and commanded him and said to him; You must not take a wife from the daughters of Canaan. (**Genesis 28:1**)
- Get up, go to Paddanaram to the house of Bethuel the father of your mother and from there take yourself a wife from the daughters of Laban the brother of your mother. (**Genesis 28:2**)
- And God Almighty will bless you and make you fruitful and multiply you, and you will certainly become a congregation of peoples. (**Genesis 28:3**)
- And he will give to you the blessing of Abraham, to you and to your seed with you, that you may take possession of the land of your alien residences, which God has given to Abraham. (**Genesis 28:4**)
- Then Jacob said to Laban; Give over my wife, because my days are up, and let me have relations with her. (**Genesis 29:21**)
- With that Laban gathered all the men of the place and made a feast. (**Genesis 29:22**)
- But it turned out that during the evening he resorted to taking Leah his daughter and bringing her to him that he might have relations with her. (**Genesis 29:23**)
- Moreover, Laban gave to her Zilpah his maidservant, even to Leah his daughter, as a maidservant. (**Genesis 29:24**)
- So it followed in the morning that here it was Leah! Consequently he said to Laban; What is this you have done to me? Was it not for Rachel that I served with you? So why have you tricked me? (**Genesis 29:25**)

- **To this Laban said; It is not customary to do this way in our place, to give the younger woman before the firstborn. ([Genesis 29:26](#))**
- **Celebrate to the full the week of this woman. After that there shall be given to you also this other woman for the service that you can serve with me for seven years more. ([Genesis 29:27](#))**
- **Accordingly Jacob did so and celebrated fully the week of this woman, after which he gave him Rachel his daughter as his wife. ([Genesis 29:28](#))**
- **God assigned territories bordering Israel to the nations of Moab, Ammon, and Edom, and Israel was told not to encroach upon the land inheritance of these peoples or interfere with them.**
- **And command the people, saying; You are passing along by the border of your brothers, the sons of Esau, who are dwelling in Seir, and they will be afraid because of you, and you must be very careful. ([Deuteronomy 2:4](#))**
- **Do not engage in strife with them, because I shall not give you of their land so much as the width of the sole of the foot, because I have given Mount Seir to Esau as a holding. ([Deuteronomy 2:5](#))**
- **Yehowah then said to me, Do not molest Moab or engage in war with them, because I shall not give you any of his land as a holding, for to the sons of Lot I have given Ar as a holding. ([Deuteronomy 2:9](#))**
- **And you must get close in front of the sons of Ammon. Do not molest them or engage in strife with them, because I shall not give you any of the land of the sons of Ammon as a holding, for it is to the sons of Lot that I have given it as a holding. ([Deuteronomy 2:19](#))**

.. Official Archives

- **It appears that in Israel, besides the registers kept by families themselves, national records were kept of genealogies. At ([Genesis, Chapter 46](#)), we find the listing of those born to Jacob's household down to the time of Jacob's entry into Egypt and evidently on to the time of his death.**

- **A genealogy, primarily of the descendants of Levi and seemingly copied from an earlier register, appears at;**
- **These are the heads of the house of their fathers. The sons of Reuben, Israel's firstborn, were Hanoch and Pallu, Hezron and Carmi. These are the families of Reuben. (Exodus 6:14)**
- **And the sons of Simeon were Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman. These are the families of Simeon. (Exodus 6:15)**
- **And these are the names of the sons of Levi, according to their family descents, Gershon and Kohath and Merari. And the years of Levis life were a hundred and thirty-seven years. (Exodus 6:16)**
- **The sons of Gershon were Libni and Shimei, according to their families. (Exodus 6:17)**
- **And the sons of Kohath were Amram and Izhar and Hebron and Uzziel. And the years of Kohath's life were a hundred and thirty-three years. (Exodus 6:18)**
- **And the sons of Merari were Mahli and Mushi. These were the families of the Levites, according to their family descents. (Exodus 6:19)**
- **Now Amram took Jochebed his father's sister as his wife. Later she bore him Aaron and Moses. And the years of Amram's life were a hundred and thirty-seven years. (Exodus 6:20)**
- **And the sons of Izhar were Korah and Nepheg and Zichri. (Exodus 6:21)**
- **And the sons of Uzziel were Mishael and Elzaphan and Sithri. (Exodus 6:22)**
- **Now Aaron took Elisheba, Amminadab's daughter, the sister of Nahshon, as his wife. Later she bore him Nadab and Abihu, Eleazar and Ithamar. (Exodus 6:23)**
- **And the sons of Korah were Assir and Elkanah and Abiasaph. These were the families of the Korahites. (Exodus 6:24)**

- And Eleazar, Aaron's son, took for himself one of the daughters of Putiel as his wife. Later she bore him Phinehas. These are the heads of the fathers of the Levites, according to their families. (**Exodus 6:25**)
- The nation's first census was taken in the wilderness of Sinai in **1512 B.C.E**, the second year of their coming out of Egypt, at which time they had their descent acknowledged as regards their families in the house of their fathers. (**Numbers Chapters 3**)
- And Yehowah proceeded to speak to Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month in the second year of their coming out of the land of Egypt, and he said. (**Numbers 1:1**)
- And they congregated all the assembly on the first day of the second month, that they might have their descent acknowledged as regards their families in the house of their fathers, by the number of the names, from twenty years old upward, head by head of them. (**Numbers 1:18**)
- The only other divinely authorized national census of Israel on record prior to the exile is the one taken about 39 years later, on the Plains of Moab. (**Numbers Chapters 26**)
- Apart from the genealogies recorded in Moses writings, there are such lists by other official chroniclers, including Samuel, who was the writer of Judges, Ruth, and part of First Samuel, Ezra, who wrote First and Second Chronicles and the book of Ezra, and Nehemiah, the writer of the book bearing his name.
- There is also evidence within these writings of other keepers of **genealogy**, Iddo;
- As for Rehoboam's affairs, the first and the last, are they not written among the words of Shemaiah the prophet and of Iddo the visionary by **genealogical** enrollment? And there were wars between Rehoboam and Jeroboam all the time. (**2 Chronicles 12:15**)
- And Zerubbabel, who evidently directed that **genealogical** enrollment be made among the repatriated Israelites. (**Ezra Chapter 2**)

During the reign of righteous King Jotham, there was a genealogical listing of the tribes of Israel living in the land of Gilead.

- **And the sons of Reuben the firstborn of Israel, for he was the firstborn, but for his profaning the lounge of his father his right as firstborn was given to the sons of Joseph the son of Israel, so that he was not to be enrolled **genealogically** for the right of the firstborn. (1 Chronicles 5:1)**
- **For Judah himself proved to be superior among his brothers, and the one for leader was from him, but the right as firstborn was Joseph's. (1 Chronicles 5:2)**
- **The sons of Reuben the firstborn of Israel were Hanoch and Pallu, Hezron and Carmi. (1 Chronicles 5:3)**
- **The sons of Joel were Shemaiah his son, Gog his son, Shimei his son. (1 Chronicles 5:4)**
- **Micah his son, Reaiah his son, Baal his son. (1 Chronicles 5:5)**
- **Beerah his son, whom Tilgath-pilneser the king of Assyria took into exile, he being a chieftain of the Reubenites. (1 Chronicles 5:6)**
- **And his brothers by their families in the genealogical enrollment by their descendants were, as the head, Jeiel, and Zechariah. (1 Chronicles 5:7)**
- **And Bela the son of Azaz the son of Shema the son of Joel, he was dwelling in Aroer and as far as Nebo and Baal-meon. (1 Chronicles 5:8)**
- **Even to the east he dwelt as far as where one enters the wilderness at the river Euphrates, for their livestock itself had become numerous in the land of Gilead. (1 Chronicles 5:9)**
- **And in the days of Saul they made war upon the Hagarites, who came to fall by their hand, and so they dwelt in their tents throughout all the country east of Gilead. (1 Chronicles 5:10)**
- **As for the sons of Gad in front of them, they dwelt in the land of Bashan as far as Salecah. (1 Chronicles 5:11)**

- Joel was the head, and Shapham the second, and Janai and Shaphat in Bashan. ([1 Chronicles 5:12](#))
- And their brothers belonging to the house of their forefathers were Michael and Meshullam and Sheba and Jorai and Jacan and Zia and Eber, seven. ([1 Chronicles 5:13](#))
- These were the sons of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz. ([1 Chronicles 5:14](#))
- Ahi the son of Abdiel, the son of Guni, head of the house of their forefathers. ([1 Chronicles 5:15](#))
- And they continued to dwell in Gilead, in Bashan and in its dependent towns and in all the pasture grounds of Sharon as far as their terminations. ([1 Chronicles 5:16](#))
- They were all of them enrolled **genealogically** in the days of Jotham the king of Judah and in the days of Jeroboam the king of Israel. ([1 Chronicles 5:17](#))
- These **genealogies** were carefully preserved down to the start of the Common Era. This is proved by the fact that each family of Israel was able to go back to the city of its father's house to be registered in response to Caesar Augustus decree shortly before Jesus birth.
- Now in those days a decree went forth from Caesar Augustus for all the inhabited earth to be registered. ([Luke 2:1](#))
- This first registration took place when Quirinius was governor of Syria. ([Luke 2:2](#))
- And all people went traveling to be registered, each one to his own city. ([Luke 2:3](#))
- Of course, Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David's city, which is called Bethlehem, because of his being a member of the house and family of David. ([Luke 2:4](#))
- To get registered with Mary, who had been given him in marriage as promised, at present heavy with child. ([Luke 2:5](#))

- **Also, John the Baptizer's father Zechariah is noted as of the priestly division of Abijah and John's mother Elizabeth as from the daughters of Aaron.**
- **In the days of Herod, king of Judea, there happened to be a certain priest named Zechariah of the division of Abijah, and he had a wife from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5)**
- **Anna the prophetess is spoken of as of Asher's tribe.**
- **Now there was Anna a prophetess, Phanuel's daughter, of Asher's tribe, this woman was well along in years, and had lived with a husband for seven years from her virginity. (Luke 2:36)**
- **And, of course, the extensive listings of Jesus forefathers at (Matthew, Chapter 1), and (Luke Chapter 3), make it clear that such records were kept in the public archives, available for examination.**
- **The historian Josephus gives testimony to the existence of Jewish official genealogical registers when he says; My family is no ignoble one, tracing its descent far back to priestly ancestors. Not only, however, were my ancestors priests, but they belonged to the first of the twenty-four courses a peculiar distinction and to the most eminent of its constituent clans.**
- **Then, after pointing out that his mother was descended from Asamonaeus, he concludes: With such a pedigree, which I cite as I find it recorded in the public registers, I can take leave of the would-be detractors of my family. [The Life, 1,2,6 (1)]**
- **The official genealogies of the Jews were destroyed, not by King Herod the Great, as Africanus maintained in the early Third Century C.E, but evidently by the Romans at the destruction of Jerusalem in 70 C.E. [Against Apion, by F. Josephus, I, 30-38 [7], The Jewish War, II, 426-428, xvii 6], VI, 354, vi, 3]**
- **Since that time the Jews have been unable to establish their descent in even the two most important lines, David and Levi.**
- **Identification Of Relationships**
- **In determining relationships, often the context or a comparison of parallel lists or of texts from different parts of the Bible is necessary.**

For example, son may actually mean a grandson or merely a descendant.

- **The book of the history of Jesus Christ, son of David, son of Abraham. ([Matthew 1:1](#))**
- **Again, a list of names may appear to be a register of brothers, the sons of one man. On closer observation and by comparison with other texts, however, it may prove to be the register of a **genealogical** line, naming some sons and also some grandsons or later descendants.**
- **And the sons of Benjamin were Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard. ([Genesis 46:21](#))**
- **Evidently lists both sons and grandsons of Benjamin as sons, as can be seen by a comparison with;**
- **The sons of Benjamin by their families were. Of Bela the family of the Belaites. Of Ashbel the family of the Ashbelites. Of Ahiram the family of the Ahiramites. ([Numbers 26:38](#))**
- **Of Shephupham the family of the Shuphamites. Of Hupham the family of the Huphamites. ([Numbers 26:39](#))**
- **The sons of Bela came to be Ard and Naaman. Of Ard the family of the Ardites. Of Naaman the family of the Naamites. ([Numbers 26:40](#))**
- **The above situation is found even in the **genealogies** of some major families. For example,**
- **The sons of Kohath were Amminadab his son, Korah his son, Assir his son. ([1 Chronicles 6:22](#))**
- **Elkanah his son and Ebiasaph his son and Assir his son. ([1 Chronicles 6:23](#))**
- **Tahath his son, Uriel his son, Uziah his son, and Shaul his son. ([1 Chronicles 6:24](#))**
- **Lists ten sons of Kohath. But in the 18th verse, and at;**
- **And the sons of Kohath were Amram and Izhar and Hebron and**

Uzziel. And the years of Kohath's life were a hundred and thirty-three years. (**Exodus 6:18**)

- **We find only four sons attributed to Kohath. And examination of the context shows that the listing of sons of Kohath at;**
- **The sons of Kohath were Amminadab his son, Korah his son, Assir his son. (**1 Chronicles 6:22**)**
- **Elkanah his son and Ebiasaph his son and Assir his son. (**1 Chronicles 6:23**)**
- **Tahath his son, Uriel his son, Uzziah his son, and Shaul his son. (**1 Chronicles 6:24**)**
- **Is in reality part of a **genealogy** of **families** of the line of Kohath who had representative members present for appointment by David to certain temple duties.**
- **Conversely, father may mean grandfather or even royal predecessor.**
- **There exists a capable man in your kingdom in whom there is the spirit of holy gods, and in the days of your father illumination and insight and wisdom like the wisdom of gods were found in him, and King Nebuchadnezzar your father himself set him up as chief of the magic-practicing priests, the conjurers, the Chaldeans and the astrologers, even your father, O king. (**Daniel 5:11**)**
- **As for you, O king, the Most High God himself gave to Nebuchadnezzar your father the kingdom and the greatness and the dignity and the majesty. (**Daniel 5:18**)**
- **In many places, such as at;**
- **And you must answer and say before Yehowah your God; My father was a perishing Syrian, and he proceeded to go down to Egypt and to reside there as an alien with very few in number, but there he became a great nation, mighty and numerous. (**Deuteronomy 26:5**)**
- **And Asa proceeded to do what was right in the eyes of Yehowah, like David his forefather. (**1 Kings 15:11**)**

- Finally Asa lay down with his forefathers and was buried with his forefathers in the City of David his forefather, and Jehoshaphat his son began to reign in place of him. (**1 Kings 15:24**)
- Finally Jotham lay down with his forefathers and was buried with his forefathers in the City of David his forefather, and Ahaz his son began to reign in place of him.
- Finally Jotham lay down with his forefathers and was buried with his forefathers in the City of David his forefather, and Ahaz his son began to reign in place of him. (**2 Kings 15:38**)
- The **Hebrew** word, *’av* or father, is also used in the sense of ancestor, or forefather. Similarly, the **Hebrew** words, *’em*, or mother, and *bath* or daughter, are used occasionally for grandmother and granddaughter respectively.
- And forty-one years he reigned in Jerusalem, and his grandmother’s name was Maacah the granddaughter of Abishalom. (**1 Kings 15:10**)
- As for even Maacah his grandmother, he went on to remove her from being lady, because she had made a horrible idol to the sacred pole, after which Asa cut down her horrible idol and burned it at the torrent valley of Kidron. (**1 Kings 15:13**)

· Cities And Plural Names

- In some lists a man may be said to be the father of a certain city, as at
- These became the sons of Caleb. The sons of Hur the firstborn of Ephrathah; Shobal the father of Kiriath-jearim. (**1 Chronicles 2:50**)
- Salma the father of Bethlehem, Hareph the father of Beth-gader. (**1 Chronicles 2:51**)
- And Shobal the father of Kiriath-jearim came to have sons, Haroeh, half of the Menuhoth. (**1 Chronicles 2:52**)
- And the families of Kiriath-jearim were the Ithrites and the Puthites and the Shumathites and the Mishraites. It was from these that the Zorathites and the Eshtaolites came out. (**1**

Chronicles 2:53)

- **The sons of Salma were Bethlehem and the Netophathites, Atroth-beth-joab and half of the Manahathites, the Zorites. (1 Chronicles 2:54)**
- **Where, for example, Salma is called the father of Bethlehem and Shobal the father of Kiriath-jearim. Evidently the cities of Bethlehem and Kiriath-jearim were either founded by these men or populated by their descendants.**
- **The same list reads further. The sons of Salma were Bethlehem and the Netophathites, Atroth-beth-joab and half of the Manahathites, the Zorites.**
- **The sons of Salma were Bethlehem and the Netophathites, Atroth-beth-joab and half of the Manahathites, the Zorites. (1 Chronicles 2:54)**
- **Here Netophathites, Manahathites, and Zorites were evidently families.**
- **And Mizraim became father to Ludim and Anamim and Lehabim and Naphtuhim (Genesis 10:13)**
- **And Pathrusim and Casluhim, from among whom the Philistines went forth, and Caphtorim. (Genesis 10:14)**
- **The names of Mizraim's descendants have what appear to be plural forms. It has been suggested that they represent the names of families or tribes rather than individuals.**
- **However, it should be borne in mind that other names in dual form, such as Ephraim, Appaim, Diblaim, and also the above-named Mizraim, son of Ham, each refer to one individual.**
- **And the name of the second he called Ephraim, because, to quote him, God has made me fruitful in the land of my wretchedness. (Genesis 41:52)**
- **And the sons of Nadab were Seled and Appaim. But Seled died without sons. (1 Chronicles 2:30)**
- **And the sons of Appaim were Ishi. And the sons of Ishi were**

Sheshan, and the sons of Sheshan, Ahlai. (1 Chronicles 2:31)

- And he proceeded to go and take Gomer the daughter of Diblaim, so that she became pregnant and in time bore to him a son. (Hosea 1:3)
- At that certain men of the heads of the sons of Ephraim, Azariah the son of Jehohanan, Berechiah the son of Meshillemoth and Jehizkiah the son of Shallum and Amasa the son of Hadlai, rose up against those coming in from the military campaign. (2 Chronicles 28:12)

•• Abbreviated Lists

- Often the Bible writers greatly abbreviated a **genealogical** list, evidently naming only family heads of the more prominent houses, important personages, or persons most important to the particular history being considered.
- At times, descent from a certain remote ancestor was apparently all that the chronicler was concerned with showing, therefore he could leave out many intermediate names.
- One example of such an abridgment is found in Ezra's own **genealogy**.
- And after these things in the reign of Artaxerxes the king of Persia, Ezra the son of Seraiah the son of Azariah the son of Hilkiah (Ezra 7:1)
- The son of Shallum the son of Zadok the son of Ahitub. (Ezra 7:2)
- The son of Amariah the son of Azariah the son of Meraioth. (Ezra 7:3)
- The son of Zerariah the son of Uzzi the son of Bukki. (Ezra 7:4)
- The son of Abishua the son of Phinehas the son of Eleazar the son of Aaron the chief priest. (Ezra 7:5)
- He records his descent from Aaron the High Priest, but in a parallel listing at;
- And the sons of Amram were Aaron and Moses, and there was

Miriam. And the sons of Aaron were Nadab and Abihu, Eleazar and Ithamar. (1 Chronicles 6:3)

- **As for Eleazar, he became father to Phinehas. Phinehas himself became father to Abishua. (1 Chronicles 6:4)**
- **Abishua, in turn, became father to Bukki. Bukki, in turn, became father to Uzzi. (1 Chronicles 6:5)**
- **Uzzi, in turn, became father to Zerahiah. Zerahiah, in turn, became father to Meraioth. (1 Chronicles 6:6)**
- **Meraioth himself became father to Amariah. Amariah, in turn, became father to Ahitub. (1 Chronicles 6:7)**
- **Ahitub, in turn, became father to Zadok. Zadok, in turn, became father to Ahimaaz. (1 Chronicles 6:8)**
- **Ahimaaz, in turn, became father to Azariah. Azariah, in turn, became father to Johanan. (1 Chronicles 6:9)**
- **Johanan, in turn, became father to Azariah. He was the one that acted as priest in the house that Solomon built in Jerusalem. (1 Chronicles 6:10)**
- **And Azariah came to be father to Amariah. Amariah, in turn, became father to Ahitub. (1 Chronicles 6:11)**
- **Ahitub, in turn, became father to Zadok. Zadok, in turn, became father to Shallum. (1 Chronicles 6:12)**
- **Shallum, in turn, became father to Hilkiah. Hilkiah, in turn, became father to Azariah. (1 Chronicles 6:13)**
- **Azariah, in turn, became father to Seraiah. Seraiah, in turn, became father to Jehozadak. (1 Chronicles 6:14)**
- **Several names appear in verses 7 to 10 that are dropped at;**
- **The son of Amariah the son of Azariah the son of Meraioth. (Ezra 7:3)**

- Likely Ezra did this to avoid unnecessary repetition and to shorten the long list of names. Still, the list was perfectly adequate to prove his priestly descent.
- Ezra says that he is the son of Seraiah, meaning that he was his descendant, for he must have been Seraiah's great-grandson, or possibly his great-great-grandson. Seraiah was High Priest and was killed by Nebuchadnezzar at the time of the exile to Babylon, 607 B.C.E, his son Jehozadak being taken into exile.
- Furthermore, the chief of the bodyguard took Seraiah the chief priest and Zephaniah the second priest and three doorkeepers. (2 Kings 25:18)
- And from the city he took one court official that had a command over the men of war, and five men from those having access to the king that were found in the city, and the secretary of the chief of the army, the one mustering the people of the land, and sixty men of the people of the land that were to be found in the city. (2 Kings 25:19)
- And Nebuzaradan the chief of the bodyguard then took them and conducted them to the king of Babylon at Riblah. (2 Kings 25:20)
- And the king of Babylon proceeded to strike them down and put them to death at Riblah in the land of Hamath. Thus Judah went into exile from off its soil. (2 Kings 25:21)
- Azariah, in turn, became father to Seraiah. Seraiah, in turn, became father to Jehozadak. (1 Chronicles 6:14)
- And Jehozadak it was that went away when Yehowah took Judah and Jerusalem into exile by the hand of Nebuchadnezzar. (1 Chronicles 6:15)
- Joshua or Jeshua, the High Priest, who returned 70 years later with Zerubbabel, was Seraiah's grandson.
- It was then that Zerubbabel the son of Shealtiel and Jeshua the son of Jehozadak got up and started to rebuild the house of God, which was in Jerusalem, and with them there were God's prophets giving them aid. (Ezra 5:2)
- In the second year of Darius the king, in the sixth month, on the

first day of the month, the word of Yehowah occurred by means of Haggai the prophet to Zerubbabel the son of Shealtiel, the governor of Judah, and to Joshua the son of Jehozadak the High Priest, saying; (**Haggai 1:1**)

- Ezra traveled to Jerusalem 69 years after that, which circumstance would make it impossible for Ezra to be Seraiah's actual son and Jehozadak's brother.
- Another thing that we learn from comparing genealogies here is that Ezra, though descended from Aaron through Seraiah, was evidently not from **that** line of Seraiah in which the office of High Priest was hereditary, namely, from Jehozadak.
- The high-priestly line from Seraiah ran through Joshua or Jeshua, Joiakim, and Eliashib, the latter being High Priest during the governorship of Nehemiah.
- Ezra, then, achieved his objective with his abridged **genealogy**, supplying just sufficient names to prove his position in the lineage of Aaron.
- And Eliashib the High Priest and his brothers, the priests, proceeded to get up and build the Sheep Gate. They themselves sanctified it and went setting up its doors, and as far as the Tower of Meah they sanctified it, as far as the Tower of Hananel. (**Nehemiah 3:1**)
- Jeshua himself became father to Joiakim, and Joiakim himself became father to Eliashib, and Eliashib to Joiada. (**Nehemiah 12:10**)

•• **Some Reasons For Variations In Lists**

- A son who died childless was often not named, in some cases the man may have had a daughter but no son, and the inheritance may have been transmitted through a daughter who, in marriage, went under another family head in the same tribe.
- And no inheritance of the sons of Israel should circulate from tribe to tribe, because the sons of Israel should cleave each one to the inheritance of the tribe of his forefathers. (**Numbers 36:7**)
- And every daughter getting possession of an inheritance out of

- the tribes of the sons of Israel, to one of the family of the tribe of her father she should become a wife, in order, that the sons of Israel may get possession each one of the inheritance of his forefathers. (**Numbers 36:8**)
- At times the **genealogy** may merge a less prominent family under another family head so that such minor family is not listed.
 - Therefore childlessness, transmission of inheritance through women, perhaps adoption, or failure to establish a separate ancestral house caused names to be dropped out of some of the **genealogical** lists, while new houses formed might add new names to the lists.
 - It is obvious, therefore, that the names in a later **genealogy** might differ at many points from those in an earlier listing.
 - A number of family heads may appear in what seems to be a list of brothers but which may actually include nephews, as in Jacob's adoption of Joseph's sons, Jacob saying; Ephraim and Manasseh will become mine like Reuben and Simeon.
 - And now your two sons who were born to you in the land of Egypt before I came here to you into Egypt, they are mine. Ephraim and Manasseh will become mine like Reuben and Simeon. (**Genesis 48:5**)
 - Later, therefore, Ephraim and Manasseh are counted alongside their uncles as tribal heads.
 - The three-tribe division of the camp of Ephraim in their armies will be toward the west, and the chieftain for the sons of Ephraim is Elishama the son of Ammihud. (**Numbers 2:18**)
 - And his army and the ones registered of them are forty thousand five hundred. (**Numbers 2:19**)
 - And alongside him will be the tribe of Manasseh, and the chieftain for the sons of Manasseh is Gamaliel the son of Pedahzur. (**Numbers 2:20**)
 - And his army and the ones registered of them are thirty-two thousand two hundred. (**Numbers 2:21**)
 - So Joshua said this to the house of Joseph, to Ephraim and

Manasseh. A numerous people you are, and great power is yours. You ought not to get one lot. ([Joshua 17:17](#))

- ([Nehemiah Chapter 10](#)), presents a number of names attesting by seal a trustworthy arrangement to perform God's commandments.
- So in view of all this we are contracting a trustworthy arrangement, both in writing and attested by the seal of our princes, our Levites and our priests. ([Nehemiah 9:38](#))
- In these lists, the names given are not necessarily those of the individuals entering into the agreements, but they may refer to the houses involved, the ancestral head being named.
- And the former exiles proceeded to do that way, and Ezra the priest and the men that were the heads of the fathers for their paternal house, even all of them by their names, now separated themselves and began sitting on the first day of the tenth month to inquire into the matter. ([Ezra 10:16](#))
- This may be indicated by the fact that many of the names listed are the same as those listed as returning with Zerubbabel from Babylon some 80 years earlier.
- So, while those present may in some cases have had the same name as the ancestral head, they may have been merely representatives of the ancestral houses listed by those names.

· · Repetition Of Names

- Quite often in a genealogical list there is a recurrence of the same name. The use of the same name for a later descendant was no doubt a method that made it easier for that person to identify his line of descent, although, of course, sometimes there were persons of the same name in separate family lines.
- Some of the many instances of such recurrences of names in the same ancestral line are;
- Zadok
- Ahitub, in turn, became father to Zadok. Zadok, in turn, became father to Ahimaaz. ([1 Chronicles 6:8](#))

- Ahitub, in turn, became father to Zadok. Zadok, in turn, became father to Shallum. (**1 Chronicles 6:12**)
- **Azariah**
- Ahimaaz, in turn, became father to Azariah. Azariah, in turn, became father to Johanan. (**1 Chronicles 6:9**)
- Shallum, in turn, became father to Hilkiah. Hilkiah, in turn, became father to Azariah. (**1 Chronicles 6:13**)
- Azariah, in turn, became father to Seraiah. Seraiah, in turn, became father to Jehozadak. (**1 Chronicles 6:14**)
- **Elkanah.**
- The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah. (**1 Chronicles 6:34**)
- The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai. (**1 Chronicles 6:35**)
- The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah. (**1 Chronicles 6:36**)
- **In a number of cases, the names appearing in parallel lists differ. This may be because certain persons had more than one name, as, for example, Jacob, who was also called Israel.**
- **Then he said; Your name will no longer be called Jacob but Israel, for you have contended with God and with men so that you at last prevailed. (**Genesis 32:28**)**
- **Then, too, there might be a slight alteration in spelling of a name, at times even giving the name a different meaning. Some examples are; Abram meaning Father Is High, Exalted and Abraham, meaning **Father of a Crowd, Multitude**, Sarai possibly, **Contentious** and Sarah **Princess**. The prophet Samuel's ancestor Elihu appears to be also called Eliab and Eliel.**
- **Now there happened to be a certain man of Ramathaim-zophim of the mountainous region of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. (**1 Samuel 1:1**)**

- Eliab his son, Jeroham his son, Elkanah his son. (**1 Chronicles 6:27**)
- The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah. (**1 Chronicles 6:34**)
- In the **Christian Greek Scriptures**, surnames were occasionally used, as with Simon Peter, who was called Cephas, from the Aramaic equivalent of the Greek name for Peter.
- Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew. (**Luke 6:14**)
- He led him to Jesus. When Jesus looked upon him he said; You are Simon the son of John. You will be called Cephas, which is translated Peter. (**John 1:42**)
- John Mark.
- And after he considered it, he went to the house of Mary the mother of John who was surnamed Mark, where quite a few were gathered together and praying. (**Acts of Apostles 12:12**)
- A name might be given to a person because of some characteristic trait. Simon the Cananaean, also called the zealous one, distinguishes this apostle from Simon Peter.
- Simon the Cananaean, and Judas Iscariot, who later betrayed him. (**Matthew 10:4**)
- And Matthew and Thomas, and James the son of Alphaeus, and Simon who is called the zealous one. (**Luke 6:15**)
- In some instances a differentiation is made by expressions such as James the son of Alphaeus, distinguishing him from James the son of Zebedee and brother of John the apostle.
- The names of the twelve apostles are these. First, Simon, the one called Peter, and Andrew his brother, and James the son of Zebedee and John his brother. (**Matthew 10:2**)
- Philip and Bartholomew, Thomas and Matthew the tax collector, James the son of Alphaeus, and Thaddaeus. (**Matthew 10:3**)

- **The city, district, or country from which one came might be added, such as Joseph of Arimathea and Judas the Galilean.**
- **There came Joseph of Arimathea, a reputable member of the Council, who also himself was waiting for the kingdom of God. He took courage to go in before Pilate and asked for the body of Jesus. (Mark 15:43)**
- **After him Judas the Galilean rose in the days of the registration, and he drew off people after him. And yet that man perished, and all those who were obeying him were scattered abroad. (Acts of Apostles 5:37)**
- **Judas Iscariot is thought possibly to mean Judas Man From Kerioth.**
- **Simon the Cananaean, and Judas Iscariot, who later betrayed him. (Matthew 10:4)**
- **The same methods were employed in the Hebrew Scriptures.**
- **And Isaac happened to be forty years old at his taking Rebekah the daughter of Bethuel the Syrian of Paddanaram, the sister of Laban the Syrian, as his wife. (Genesis 25:20)**
- **And a champion began to go out from the camps of the Philistines, his name being Goliath, from Gath, his height being six cubits and a span. (1 Samuel 17:4)**
- **Saul now said to him; Whose son are you, boy? To which David said; The son of your servant Jesse the Bethlehemite. (1 Samuel 17:58)**
- **The name of one's brother might be given to clarify identity.**
- **Andrew the brother of Simon Peter was one of the two that heard what John said and followed Jesus. (John 1:40)**
- **Women with the same name were similarly distinguished by also naming the father, mother, brother, sister, husband, or son.**
- **And Abram and Nahor proceeded to take wives for themselves. The name of Abram's wife was Sarai, while the name of Nahor's**

- wife was Milcah, the daughter of Haran, the father of Milcah and father of Iscah. ([Genesis 11:29](#))
- Hence Esau went to Ishmael and took as wife Mahalath the daughter of Ishmael the son of Abraham, the sister of Nebaioth, besides his other wives. ([Genesis 28:9](#))
 - When Baalhanan son of Achbor died, Hadar began to reign instead of him, and the name of his city was Pau, and the name of his wife was Mehetabel the daughter of Matred the daughter of Mezahab. ([Genesis 36:39](#))
 - By the torture stake of Jesus, however, there were standing his mother and the sister of his mother, Mary the wife of Clopas, and Mary Magdalene. ([John 19:25](#))
 - With one accord all these were persisting in prayer, together with some women and Mary the mother of Jesus and with his brothers. ([Acts of Apostles 1:14](#))
 - And after he considered it, he went to the house of Mary the mother of John who was surnamed Mark, where quite a few were gathered together and praying. ([Acts of Apostles 12:12](#))
 - In both the Hebrew Scriptures and [Christian Greek Scriptures](#), a family name or a title may be used, the identification of the person being determined by his individual name or else by the time and historical events with which the person was connected.
 - For example, Abimelech was evidently either a personal name or a title of three Philistine kings, comparable to Pharaoh among the Egyptians.
 - And Abraham repeated concerning Sarah his wife. She is my sister. With that Abimelech king of Gerar sent and took Sarah. ([Genesis 20:2](#))
 - Later on Abimelech came to him from Gerar with Ahuzzath his confidential friend and Phicol the chief of his army. ([Genesis 26:26](#))
 - And Pharaoh grew indignant at his two officers, at the chief of the cupbearers and at the chief of the bakers. ([Genesis 40:2](#))

- **Finally Pharaoh commanded all his people, saying; Every newborn son you are to throw into the river Nile, but every daughter you are to preserve alive. (Exodus 1:22)**
- **And now come and let me send you to Pharaoh, and you bring my people the sons of Israel out of Egypt. (Exodus 3:10)**
- **The Abimelech or the Pharaoh under discussion would therefore be identified by the time and circumstances. Herod was a family name, Caesar was a family name that became a title.**
- **In referring to one of the Herod's, the speaker, if there was a danger of ambiguity, could designate the one meant by using his personal name only, such as Agrippa, or by combining the personal name or additional title with Herod, such as, Herod Antipas, Herod Agrippa and the Caesars similarly, as Caesar Augustus, Tiberius Caesar.**
- **Now in those days a decree went forth from Caesar Augustus for all the inhabited earth to be registered. (Luke 2:1)**
- **In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was district ruler of Galilee, but Philip his brother was district ruler of the country of Ituraea and Trachonitis, and Lysanias was district ruler of Abilene. (Luke 3:1)**
- **Now when some days had passed, Agrippa the king and Bernice arrived in Caesarea for a visit of courtesy to Festus. (Acts of Apostles 25:13)**

•• Names Of Women

- **Women were named in the genealogical registers occasionally when there was a historical reason to do so.**
- **And Abram and Nahor proceeded to take wives for themselves. The name of Abram's wife was Sarai, while the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and father of Iscah. (Genesis 11:29)**
- **But Sarai continued to be barren. She had no child. (Genesis 11:30)**

- **Sarai or Sarah is mentioned, evidently for the reason that the promised Seed was to come through her, not through another wife of Abraham.**
- **Milcah may have been named in the same passage because she was the grandmother of Rebekah, Isaac's wife, thereby showing Rebekah's lineage as being from Abraham's relatives, since Isaac was not to have a wife from the other nations.**
- **Now it came about after these things that the report got through to Abraham. Here Milcah herself has also borne sons to Nahor your brother. ([Genesis 22:20](#))**
- **Uz his firstborn and Buz his brother and Kemuel the father of Aram. ([Genesis 22:21](#))**
- **And Chesed and Hazo and Pildash and Jidlaph and Bethuel. ([Genesis 22:22](#))**
- **And Bethuel became the father of Rebekah. These eight Milcah bore to Nahor the brother of Abraham. ([Genesis 22:23](#))**
- **Hence Abraham said to his servant, the oldest one of his household, who was managing all he had. Put your hand, please, under my thigh. ([Genesis 24:2](#))**
- **As I must have you swear by Yehowah, the God of the heavens and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites in among whom I am dwelling. ([Genesis 24:3](#))**
- **But you will go to my country and to my relatives, and you will certainly take a wife for my son, for Isaac. ([Genesis 24:4](#))**
- **Furthermore, Abraham again took a wife, and her name was Keturah. ([Genesis 25:1](#))**
- **The name of Abraham's later wife Keturah is given. This shows that Abraham married again after Sarah died and that his reproductive powers were still alive more than 40 years after their miraculous renewal by Yehowah.**
- **And, although he did not grow weak in faith, he considered his own body, now already deadened, as he was about one hundred**

- years old, also the deadness of the womb of Sarah. (**Romans 4:19**)
- **After that Isaac brought her into the tent of Sarah his mother. Thus he took Rebekah and she became his wife, and he fell in love with her, and Isaac found comfort after the loss of his mother. (**Genesis 24:67**)**
 - **And Isaac happened to be forty years old at his taking Rebekah the daughter of Bethuel the Syrian of Paddanaram, the sister of Laban the Syrian, as his wife. (**Genesis 25:20**)**
 - **Also, it reveals the relationship of Midian and other Arabian tribes to Israel.**
 - **Leah, Rachel, and Jacob's concubines, together with the sons they bore, are named.**
 - **After that Israel pulled away and pitched his tent a distance beyond the tower of Eder. (**Genesis 35:21**)**
 - **And it came about while Israel was tabernacling in that land that once Reuben went and lay down with Bilhah his father's concubine, and Israel got to hear of it. So there came to be twelve sons of Jacob. (**Genesis 35:22**)**
 - **The sons by Leah were Jacob's firstborn Reuben and Simeon and Levi and Judah and Issachar and Zebulun. (**Genesis 35:23**)**
 - **The sons by Rachel were Joseph and Benjamin. (**Genesis 35:24**)**
 - **And the sons by Bilhah, Rachel's maidservant, were Dan and Naphtali. (**Genesis 35:25**)**
 - **And the sons by Zilpah, Leah's maidservant, were Gad and Asher. These are Jacob's sons who were born to him in Paddanaram. (**Genesis 35:26**)**
 - **This helps us to understand God's later dealings with these sons. For similar reasons we find the names of other women in the genealogical registers. When an inheritance was transmitted through them, their names might be included.**
 - **Now Zelophehad the son of Hephher proved to have no sons, but**

daughters, and the names of the daughters of Zelophehad were Mahlah and Noah, Hoglah, Milcah and Tirzah. ([Numbers 26:33](#))

- Of course, Tamar, Rahab, and Ruth are outstanding. In each case, there is something remarkable about the manner in which these women came to be in the line of ancestry of the Messiah, Jesus Christ. ([Genesis Chapter 38](#))

- In time Elimelech the husband of Naomi died, so that she remained with her two sons. ([Ruth 1:3](#))
- Later the men took wives for themselves, Moabite women. The name of the one was Orpah, and the name of the other Ruth. And they went on dwelling there for about ten years. ([Ruth 1:4](#))
- In time the two of them, Mahlon and Chilion, also died, so that the woman remained without her two children and her husband. ([Ruth 1:5](#))
- Accordingly Boaz took Ruth and she became his wife and he had relations with her. So Yehowah granted her conception and she bore a son. ([Ruth 4:13](#))
- And the women began to say to Naomi; Blessed be Yehowah, who has not let a repurchaser fail for you today, that his name may be proclaimed in Israel. ([Ruth 4:14](#))
- And he has become a restorer of your soul and one to nourish your old age, because your daughter-in-law who does love you, who is better to you than seven sons, has given birth to him. ([Ruth 4:15](#))
- The book of the history of Jesus Christ, son of David, son of Abraham: ([Matthew 1:1](#))
- Abraham became father to Isaac. Isaac became father to Jacob. Jacob became father to Judah and his brothers. ([Matthew 1:2](#))
- Judah became father to Perez and to Zerah by Tamar. Perez became father to Hezron. Hezron became father to Ram. ([Matthew 1:3](#))
- Ram became father to Amminadab. Amminadab became father to Nahshon. Nahshon became father to Salmon. ([Matthew 1:4](#))

- Salmon became father to Boaz by Rahab. Boaz became father to Obed by Ruth. Obed became father to Jesse. (**Matthew 1:5**)
- Among other instances of the mention of women in the genealogical lists are;
- So Sheshan gave his daughter to Jarha his servant as a wife, who in time bore him Attai. (**1 Chronicles 2:35**)
- As for Caleb's concubine Maacah, she gave birth to Sheber and Tirhanah. (**1 Chronicles 2:48**)
- In time she bore Shaaph the father of Madmannah, Sheva the father of Machbenah and the father of Gibeon. And Caleb's daughter was Achsah. (**1 Chronicles 2:49**)
- Logical lists are,
- And these became the sons of David that were born to him in Hebron: the firstborn Amnon, of Ahinoam the Jezreelitess, the second, Daniel, of Abigail the Carmelitess. (**1 Chronicles 3:1**)
- The third, Absalom the son of Maacah the daughter of Talmi the king of Geshur, the fourth, Adonijah the son of Haggith. (**1 Chronicles 3:2**)
- The fifth, Shephatiah, of Abital, the sixth, Ithream, of Eglah his wife. (**1 Chronicles 3:3**)
- And there were these born to him in Jerusalem, Shimea and Shobab and Nathan and Solomon, four of Bath-sheba the daughter of Ammiel. (**1 Chronicles 3:5**)

•• Genealogy And Generations

- In some **genealogies** we find the names of a man and his descendants listed down to great-great-grandsons. These could be counted, from one viewpoint, as four or five generations.
- However, the man first named might live to see all these **generations** of descendants. So from his viewpoint a **generation** could mean the time from his birth until his death, or until the most remote descendant whom the man lived to see.

- If this kind of **generation** is referred to, it would, of course, involve a much longer period of time than in the case of the previous viewpoint mentioned.
- To illustrate, Adam lived 930 years, having sons and daughters. During that time he saw at least eight **generations** of his descendants. Yet his own life span overlapped or linked with that of Lamech, Noah's father. Thus, from this viewpoint, the Flood occurred in the third **generation** of human history.
- And Adam lived on for a hundred and thirty years. Then he became father to a son in his likeness, in his image, and called his name Seth. (**Genesis 5:3**)
- And the days of Adam after his fathering Seth came to be eight hundred years. Meanwhile he became father to sons and daughters. (**Genesis 5:4**)
- So all the days of Adam that he lived amounted to nine hundred and thirty years and he died. (**Genesis 5:5**)
- And Seth lived on for a hundred and five years. Then he became father to Enosh. (**Genesis 5:6**)
- And after his fathering Enosh Seth continued to live eight hundred and seven years. Meanwhile he became father to sons and daughters. (**Genesis 5:7**)
- So all the days of Seth amounted to nine hundred and twelve years and he died. (**Genesis 5:8**)
- And Enosh lived on for ninety years. Then he became father to Kenan. (**Genesis 5:9**)
- And after his fathering Kenan Enosh continued to live eight hundred and fifteen years. Meanwhile he became father to sons and daughters. (**Genesis 5:10**)
- So all the days of Enosh amounted to nine hundred and five years and he died. (**Genesis 5:11**)
- And Kenan lived on for seventy years. Then he became father to Mahalalel. (**Genesis 5:12**)

- **And after his fathering Mahalalel Kenan continued to live eight hundred and forty years. Meanwhile he became father to sons and daughters. ([Genesis 5:13](#))**
- **So all the days of Kenan amounted to nine hundred and ten years and he died. ([Genesis 5:14](#))**
- **And Mahalalel lived on for sixty-five years. Then he became father to Jared. ([Genesis 5:15](#))**
- **And after his fathering Jared Mahalalel continued to live eight hundred and thirty years. Meanwhile he became father to sons and daughters. ([Genesis 5:16](#))**
- **So all the days of Mahalalel amounted to eight hundred and ninety-five years and he died. ([Genesis 5:17](#))**
- **And Jared lived on for a hundred and sixty-two years. Then he became father to Enoch. ([Genesis 5:18](#))**
- **And after his fathering Enoch Jared continued to live eight hundred years. Meanwhile he became father to sons and daughters. ([Genesis 5:19](#))**
- **So all the days of Jared amounted to nine hundred and sixty-two years and he died. ([Genesis 5:20](#))**
- **And Enoch lived on for sixty-five years. Then he became father to Methuselah. ([Genesis 5:21](#))**
- **And after his fathering Methuselah Enoch went on walking with the true God three hundred years. Meanwhile he became father to sons and daughters. ([Genesis 5:22](#))**
- **So all the days of Enoch amounted to three hundred and sixty-five years. ([Genesis 5:23](#))**
- **And Enoch kept walking with the true God. Then he was no more, for God took him. ([Genesis 5:24](#))**
- **And Methuselah lived on for a hundred and eighty-seven years. Then he became father to Lamech. ([Genesis 5:25](#))**

- And after his fathering Lamech Methuselah continued to live seven hundred and eighty-two years. Meanwhile he became father to sons and daughters. (**Genesis 5:26**)
- So all the days of Methuselah amounted to nine hundred and sixty-nine years and he died. (**Genesis 5:27**)
- And Lamech lived on for a hundred and eighty-two years. Then he became father to a son. (**Genesis 5:28**)
- And he proceeded to call his name Noah, saying; This one will bring us comfort from our work and from the pain of our hands resulting from the ground which Yehowah has cursed. (**Genesis 5:29**)
- And after his fathering Noah Lamech continued to live five hundred and ninety-five years. Meanwhile he became father to sons and daughters. (**Genesis 5:30**)
- So all the days of Lamech amounted to seven hundred and seventy-seven years and he died. (**Genesis 5:31**)
- And Noah got to be five hundred years old. After that Noah became father to Shem, Ham and Japheth. (**Genesis 5:32**)
- We find in the Bible a few cases of the latter method of reckoning. Yehowah promised Abraham that his seed would become an alien resident in a land not theirs and that they would return to Canaan, in the fourth **generation**.
- And he began to say to Abram; You may know for sure that your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them for four hundred years. (**Genesis 15:13**)
- But in the fourth **generation** they will return here, because the error of the Amorites has not yet come to completion. (**Genesis 15:16**)
- The census at (**Numbers Chapters 1-3**) indicates that there must have been many father-to-son **generations** during the 215-year stay in Egypt, the total number of men 20 years old and upward shortly after the Exodus being 603,550, aside from the tribe of Levi. But the four generations of;

- But in the fourth **generation** they will return here, because the error of the Amorites has not yet come to completion. (**Genesis 15:16**)
- Counting from the time of the entry into Egypt until the Exodus, might be reckoned as follows; (1) Levi. (2) Kohath. (3) Amram. (4) Moses.
- And these are the names of the sons of Levi, according to their family descents, Gershon and Kohath and Merari. And the years of Levi's life were a hundred and thirty-seven years. (**Exodus 6:16**)
- And the sons of Kohath were Amram and Izhar and Hebron and Uzziel. And the years of Kohath's life were a hundred and thirty-three years. (**Exodus 6:18**)
- Now Amram took Jochebed his father's sister as his wife. Later she bore him Aaron and Moses. And the years of Amram's life were a hundred and thirty-seven years. (**Exodus 6:20**)
- These persons averaged well over a hundred years in individual life span. Each one of these four **generations** thus saw numerous descendants, possibly down to great-great-grandchildren or farther, allowing 20 or sometimes even 30 years from father to the birth of his first son. This would explain how four **generations** could see such a large population come into being by the time of the Exodus.

See Also EXODUS

- Another problem for Bible scholars concerns the same census. At
- And of Kohath there were the family of the Amramites and the family of the Izharites and the family of the Hebronites and the family of the Uzzielites. These were the families of the Kohathites. (**Numbers 3:27**)
- Among the number of all the males from a month old upward there were eight thousand six hundred, taking care of the obligation to the holy place. (**Numbers 3:28**)

- It is stated that four families sprang from Kohath, totaling, at the time of the Exodus, the high number of 8,600 males, or 8,300, some Manuscripts of **LXX** from a month old upward.

- Thus it would appear that Moses had, at this time, thousands of brothers, male cousins, and nephews. Some have concluded from this that Moses was not the son of Amram the son of Kohath but of another Amram, with several generations between, so as to allow sufficient time for the development of such a large male population in just four Kohathite families by the time of the Israelites Exodus from Egypt.

- But the problem may be resolved in two ways. First, not all of a man's sons were always named, as illustrated earlier. Therefore, it is possible that Kohath, Amram, and Amram's four named sons had more sons than those specifically listed. Second, even though Levi, Kohath, Amram, and Moses represent four generations from the viewpoint of their four lifetimes, each could have seen several generations during his lifetime.

- Thus, even though we allow 60 years each between the births of Levi and Kohath, Kohath and Amram, and Amram and Moses, many generations could have been born within each 60-year period.

- Moses could have seen great-great-grandnephews, and possibly even their children, by the time of the Exodus. Hence the total of 8,600, or, possibly, 8,300, would not necessitate another Amram between Amram the son of Kohath and Moses.

- A question arises in connection with the line of the promised Seed, the Messiah, in the **genealogy** from Nahshon, who was chieftain of the tribe of Judah after the Exodus.

- And Amminadab became father to Nahshon, and Nahshon became father to Salmon. (**Ruth 4:20**)

- And Salmon became father to Boaz, and Boaz became father to Obed. (**Ruth 4:21**)

- And Obed became father to Jesse, and Jesse became father to David. (**Ruth 4:22**)

- Jesse is the fifth link from Nahshon to David. The period of time from the Exodus to David is about 400 years. This would mean that the

average age of each of these forefathers of David was possibly 100 years, as was Abraham at the time of his son's birth.

- This would not be impossible and may have been the case. These sons listed in the book of Ruth would not have had to be firstborn sons, even as David was not the firstborn but was the youngest of several sons of Jesse.

- Also, Yehowah may have brought the line of the Seed through this almost miraculous course so that it could be seen in retrospect that He had all along been directing the affairs of the promised Seed, as He had definitely done in the cases of Isaac and Jacob.

- Again, it may be that there were intentional omissions of names in this 400-year portion of the Messianic **genealogy**, which is recorded also at

- Nahshon, in turn, became father to Salma. Salma, in turn, became father to Boaz. (**1 Chronicles 2:11**)
- Boaz, in turn, became father to Obed. Obed, in turn, became father to Jesse. (**1 Chronicles 2:12**)
- Jesse, in turn, became father to his firstborn Eliab, and Abinadab the second, and Shimea the third. (**1 Chronicles 2:13**)
- Nethanel the fourth, Raddai the fifth. (**1 Chronicles 2:14**)
- Ozem the sixth, David the seventh. (**1 Chronicles 2:15**)
- Ram became father to Amminadab. Amminadab became father to Nahshon. Nahshon became father to Salmon. (**Matthew 1:4**)
- Salmon became father to Boaz by Rahab. Boaz became father to Obed by Ruth. Obed became father to Jesse. (**Matthew 1:5**)
- Jesse became father to David the king. David became father to Solomon by the wife of Uriah. (**Matthew 1:6**)
- Son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David. (**Luke 3:31**)
- Son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon. (**Luke 3:32**)

- But the fact that all the lists agree in this section of the **genealogy** may mean that no names were left out. Nevertheless, even though the chroniclers compiling these lists did leave out certain names not considered important or necessary for their purpose, it would present no problem, for the assumption that several additional generations intervened would do no violence to other Biblical statements or chronology.

• Bible Genealogy Is Reliable

- The careful, sincere student of Bible **genealogy** will not accuse the Bible chroniclers of carelessness, inaccuracy, or exaggeration in an effort to glorify their nation, a tribe, or an individual.

- It must be kept in mind that those including genealogies in their writings, Ezra and Nehemiah, for example, referred to the national archive and drew their material from the official sources available to them.

- They found there the information that filled their need. They used these lists to prove satisfactorily to all whatever needed to be proved **then**.

- Evidently their genealogical listings were fully accepted by those living at that time, persons having access to the facts and the records. Consequently, we must recognize the situation with which they were dealing.

- Ezra and Nehemiah were dealing with these matters in times of reorganization, and the genealogies they compiled were essential to the functioning of things vital to the nations existence.

See Also **CHRONICLES, THE BOOKS OF**

- Such **genealogical** lists were bound to vary from period to period, new names would be added and others would be dropped, often only the more important family heads would be named in those lists dealing with the more remote past.

- In some cases less important names might appear on certain lists because of being of current interest. The sources employed in some cases may have given only partial lists.

- **Some portions may have been missing, or the chronicler himself may have skipped over sections because they were not necessary for his purpose. And they are not necessary for our purpose today.**
- **In a few instances, copyists errors may have crept into the text, particularly in the spelling of names. But these do not present problems that have any significant bearing on lineages necessary to our understanding of the Bible, nor do they affect Christianities' foundation.**
- **A careful examination of the Bible will eliminate the false idea sometimes advanced that the ancient genealogies in (**Genesis, Chapters 5,11**) and in other Bible books contain imaginary, or fictitious, names to suit some scheme of the chronicler.**
- **These chroniclers were dedicated servants of Yehowah, not nationalists. They were concerned with Yehowah's name and dealings with his people. Furthermore, not only did other Bible writers refer to many of these individuals as real persons but so did Jesus Christ.**
- **This is just as the days of Noah to me. Just as I have sworn that the waters of Noah shall no more pass over the earth, so I have sworn that I will not become indignant toward you nor rebuke you. (**Isaiah 54:9**)**
- **And had these three men proved to be in the midst of it, Noah, Daniel and Job, they themselves because of their righteousness would deliver their soul, is the utterance of the Sovereign Lord Yehowah. (**Ezekiel 14:14**)**
- **Even were Noah, Daniel and Job in the midst of it, as I am alive, is the utterance of the Sovereign Lord Yehowah, neither son nor daughter would they deliver, they themselves because of their righteousness would deliver their soul. (**Ezekiel 14:20**)**
- **For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark. (**Matthew 24:38**)**
- **Abraham your father rejoiced greatly in the prospect of seeing my day, and he saw it and rejoiced. (**John 8:56**)**
- **Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the**

transgression by Adam, who bears a resemblance to him that was to come. (**Romans 5:14**)

- For just as in Adam all are dying, so also in the Christ all will be made alive. (**1 Corinthians 15:22**)
- It is even so written: The first man Adam became a living soul. The last Adam became a life-giving spirit. (**1 Corinthians 15:45**)
- For Adam was formed first, then Eve. (**1 Timothy 2:13**)
- Also, Adam was not deceived, but the woman was thoroughly deceived and came to be in transgression. (**1 Timothy 2:14**)
- By faith Abel offered God a sacrifice of greater worth than Cain, through which faith he had witness borne to him that he was righteous, God bearing witness respecting his gifts, and through it he, although he died, yet speaks. (**Hebrews 11:4**)
- By faith Enoch was transferred so as not to see death, and he was nowhere to be found because God had transferred him, for before his transference he had the witness that he had pleased God well. (**Hebrews 11:5**)
- By faith Noah, after being given divine warning of things not yet beheld, showed godly fear and constructed an ark for the saving of his household, and through this faith he condemned the world, and he became an heir of the righteousness that is according to faith. (**Hebrews 11:7**)
- By faith Rahab the harlot did not perish with those who acted disobediently, because she received the spies in a peaceable way. (**Hebrews 11:31**)
- In the same manner was not also Rahab the harlot declared righteous by works, after she had received the messengers hospitably and sent them out by another way? (**James 2:25**)
- Yes, the seventh one in line from Adam, Enoch, prophesied also regarding them, when he said; Look! Yehowah came with his holy myriads. (**Jude 1:14**)

- **To contradict all this testimony would be accusing the God of truth of lying, or of needing some artifice or expedient to promote belief in his Word. It would also deny the Bible's inspiration.**
- **As the apostle states;**
- **All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness. (2 Timothy 3:16)**
- **That the man of God may be fully competent, completely equipped for every good work. (2 Timothy 3:17)**
- **Therefore, we may rely fully on the genealogies recorded in the Bible. They provided vital statistics not only for the time they were written but also for us today.**
- **By them we have full genealogical assurance that Jesus Christ is the promised, long-awaited Seed of Abraham. We are aided greatly in establishing chronology back to Adam, something found in no other source. We know that God, made out of one man every nation of men, to dwell upon the entire surface of the earth.**
- **And he made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed times and the set limits of the dwelling of men. (Acts of Apostles 17:26)**
- **We see that truly, when the Most High gave the nations an inheritance, when he parted the sons of Adam from one another, he proceeded to fix the boundary of the peoples with regard for the number of the sons of Israel.**
- **When the Most High gave the nations an inheritance, when he parted the sons of Adam from one another, He proceeded to fix the boundary of the people with regard for the number of the sons of Israel. (Deuteronomy 32:8)**
- **And we understand how the nations are related.**
- **By knowing the origin of mankind, that Adam was originally a son of God and that we all descended from Adam.**
- **Son of Enosh, son of Seth, son of Adam, son of God. (Luke 3:38)**

- **We can clearly understand the statement;**
- **That is why, just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned. (Romans 5:12)**
- **Also, such knowledge makes understandable how Jesus Christ can be the last Adam and the Eternal Father and how it can be that just as in Adam all are dying, so also in the Christ all will be made alive.**
- **For there has been a child born to us, there has been a son given to us, and the princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (Isaiah 9:6)**
- **For just as in Adam all are dying, so also in the Christ all will be made alive. (1 Corinthians 15:22)**
- **It is even so written; The first man Adam became a living soul. The last Adam became a life-giving spirit. (1 Corinthians 15:45)**
- **We can better understand God's purpose to bring obedient men back into the relationship of children of God.**
- **For the creation was subjected to futility, not by its own will but through him that subjected it, on the basis of hope (Romans 8:20)**
- **That the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God. (Romans 8:21)**
- **We observe that Yehowah's loving-kindness is expressed toward those loving him and keeping his commandments to a thousand generations.**
- **And you well know that Yehowah your God is the true God, the faithful God, keeping covenant and loving-kindness in the case of those who love him and those who keep his commandments to a thousand generations. (Deuteronomy 7:9)**
- **We observe his trueness as the covenant-keeping God and his careful preservation of a historical record on which we can safely build**

our faith. **Genealogy**, as well as other features of the Bible, proves God to be the great Recorder and Preserver of history.

See Also **GENEALOGY OF JESUS CHRIST**

· Paul's Counsel Regarding Genealogies

- The apostle Paul, writing about **61-64 C.E.**, told Timothy not to pay attention to false stories and to **genealogies**, which end up in nothing, but which furnish questions for research rather than a dispensing of anything by God in connection with faith.
- Nor to pay attention to false stories and to **genealogies**, which end up in nothing, but which furnish questions for research rather than a dispensing of anything by God in connection with faith. (**1 Timothy 1:4**)
- The force of this warning is more appreciated when we know of the extremes to which the Jews later went in researching **genealogies** and how minutely they investigated any possible discrepancy.
- The **Babylonian Talmud [Pesahim 62b]** makes the statement that between *Aze/* and *Aze/* (**1 Chronicles 8:38 Through to 9:44**), a genealogical portion of the Bible, they were laden with four hundred camels of exegetical interpretations! [**Hebrew-English Edition of the Babylonian Talmud, translated by H. Freedman, London, 1967**]
- To engage in studying and discussing such matters was pointless, and it was even more so at the time Paul wrote to Timothy. It was no longer vital to have the genealogical records maintained to prove ones ancestry, since God did not now recognize any distinction between Jew and Gentile in the Christian congregation.
- There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female, for you are all one person in union with Christ Jesus. (**Galatians 3:28**)
- And the **genealogical** records had already established the descent of Christ through the line of David. Also, it would not be long after Paul wrote this admonition that Jerusalem would be destroyed, and along with it the Jewish records. God did not preserve them.
- Accordingly, Paul was anxious that Timothy and the congregations should not be sidetracked into spending time in research

and in controversy over matters of personal pedigree, which contributed nothing to Christian faith.

- The **genealogy** furnished by the Bible is sufficient to prove Christ's Messiahship, the genealogical matter of prime importance to Christians. The other Biblical genealogies stand as a testimony to the authenticity of the Scriptural record, manifesting clearly that it is a genuinely historical account.