

## **The Genealogy and Chronology of Jesus' Ancestors from Adam to David**

Those who have read my other “musings” might ask why I have chosen this topic when simply reading of the Scripture provides all we need to know about. Besides what difference does it make in the big picture where redemption is the main issues? Many Bible scholars seem to share this view, and justify their unwillingness to deal with the matter, because from only a superficial reading of Scripture, it seems evident that any attempt would be futile. This, they believe, is because God simply did not provide sufficient information to allow for such an endeavor to produce a reliable conclusion. Regarding this view, I can only make the following two comments:

- First, God told us through 2 Timothy 3:16, 17 that *“<sup>16</sup> All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup> that the man of God may be perfect, thoroughly furnished unto all good works.”* I accept that for exactly what it says “all Scripture”. From this I believe that wherever I’m persuaded to look deeply into God’s Word, is exactly where I should devote my attention until the Spirit tells me that I have adequately served His purpose, one way or another.
- Second, to me at least, the invitation by God, to engage in this effort is abundantly clear and compelling by merely reading Genesis chapter 5, and then chapters 10 and 11. There God demonstrated that these things are important enough to spell it out in detail as clearly as possible, through the genealogy and chronology that He has chosen to provide. That is something that we all should seek to understand. In developing a clear, easy to understand chronology, the obvious way is to simply accumulate the years by starting with year one as the first year of creation. Starting with year one, is simply keeping track of event by adding the appropriate number of years going forward. This manner of dating is called Anno Mundi (AM). Now the dates noted in this study will identify chronological points of interest. For instance, chapter 5 provides us with

sufficient information to know that the flood occurred in 1656 Anno Mundi (AM). Chapters 10 and 11 provide a continuous chronology in the very same manner up to the birth of Terah which occurred 222 years later in 1878 AM. The major genealogical / chronological theme follows the blood line that leads to Jesus. God always finishes what He starts. Why would He have so carefully recorded up to that point, and then quit, or made hopelessly its continuance? God wants us to know Jesus the Man's blood line, as evidence of His human-ness.

Some Biblical scholars do not believe that it is possible to extract a complete and accurate genealogy and chronology solely from the Bible. This is because there are genealogical gaps, and what seem to be chronological inconsistencies. Therefore, some believe that it is futile to even try to deal with the issue, and so they have chosen not to dig any further for the answers. Why would God so meticulously and clearly provide the listing of the first 20 generations unless He had a purpose for doing so? That purpose was to reveal the human ancestry of Jesus. This much of His ancestry proved nothing. He needed to continue it all the way to the event of His birth. Again we will see the evidence of the genealogy and chronology beginning with Adam and continuing to the time of Terah, Abraham's father. It is simple, clear and explicit. Notice also that in Genesis 10 the descendants Ham Shem and Japheth are listed, but only their names with no ages mentioned. Then in chapter 11 God repeats the list, but only for the descendants of Shem. There, the ages of each of that single line are recorded in clear consecutive order providing an unbroken time frame just as is given for the first 10 descendants of Adam. This information is complete all the way to Terah, Abraham's father.

Beginning with the birth of Abraham and on through to David, there are difficulties, but God has provided us with the means to successfully get through, or around them. God is finishes everything that He begins, and most assuredly He did begin this genealogical and chronological message, and so also He did continue it to its end. Perhaps this is one of those things that are alluded to in Proverbs 25:2 where we are told: *"It is the glory of God to conceal a thing: but the honor of kings is to search out a matter."* "Kings" here applies to born-again Christians whom Scripture tells us will one day be kings and priests

(Revelation 5:10). These are the ones yet living in the flesh who are given the “honor” affectually “to search out” this “matter”. I know that I have been powerfully compelled to study and write each of what I call “Christian Musings”. If these are in fact urgings from God, then they are of great benefit to all who seek to understand Scripture.

Where are these precious words of divine wisdom provided by Cyrus, Alexander, Darius, King Henry etc.? I pray that it is by Spiritual persuasion, that I have been given the desire, the commitment and the perseverance for the last 20 years to produce these “musings.” Anyone who goes beyond reading of Scripture and begins to study it, its depth and breadth become more and more astounding. The analogy that first comes to mind is the nature of a huge iceberg. The study of its surface features tell us a great deal about it, as does Scripture reading. However, about 90% of an iceberg is unseen because it is below the surface. I believe that our Lord has so placed a large portion of His message that exists in the Holy Bible.

Given the clarity of the carefully crafted genealogy and chronology of the descendants of Adam to Noah, there should be little question as to its accuracy. The age of Adam when Seth was born, and the age of Seth when his son was born is repeated down through Noah. Thus the chronology is clearly stated without ambiguity. As noted above, we can therefore safely conclude that the flood occurred in 1656 Anno Mundi (AM) by simply adding up the years each one lived before he had the named son. We should realize that each Patriarch had many children. Only those named are the ones God selected to be the direct ancestors of David, and therefore of Jesus. Again, we should not forget that the names given as the ancestors of David are the only men selected by God out of many others that these early ancestors sired. It is evident from what Scripture tells us that all of them had daughters and other sons. So we must recognize that those selected and named are not necessarily the first born in every case. Each of those named are the ones that God selected from among the sons in each of these families.

The list of descendants of Noah through Shem, continue to be documented in a similar “error-proof” chronological order that is, until we get to Terah. Actually there is an issue of apparent inconsistency between Genesis and Luke regarding the name of Arphaxad’s son. Genesis 11:5 speaks of his son as being Salah, while Luke 3:36 claims that a man named Cainan was his son rather than Salah. Scripture contains many, many instances of someone having been assigned a particular name, where another reference to that same man speaks of him by a totally different name. This has caused biblical scholars a great deal of concern as to how to harmonize this particular difference. While we could do so, it is beyond the scope of this study to delve into that issue, especially because it has no bearing on the chronology, which is the primary purpose of this study. As we follow the given chronology and add up the years, we see that Terah was born in 1878AM or 222 years after the flood. However, then we read in Genesis 11:26 that *“And Terah lived seventy years, and begat Abram, Nahor and Haran.”*

This presents another interpretation problem. First, while we assume that because Abram is listed first that he is the oldest. The fact is, that he was the youngest, but was listed first because he was the one chosen to be of the lineage of Jesus. Up to this point, the genealogy is clear. Here that pattern is broken when three sons of Terah’s are indentified. Until God spoke to Abram we couldn’t know which of these sons would be of the chosen line. Here for the first time in the entire chronological listing, the one chosen one is not immediately given his place in the chronological order.

The way God has chosen for us to be able to follow and to continue to be following was to tell us that Terah died at age 205 and that Abram was 75 at the time of Terah’s death, making him 130 when Abram was born. Since 11:26 tells us that “Terah lived 70 years and begat Abram, Nahor, and Haran” it is evident that at least the first of the three was born when he was 70. Thus Terah had the second son sometime during the 60 years after the first son was born. Otherwise, if there was a son younger than Abram, Terah would have to have fathered him when he was over 130 years old.

We find Terah taking 70 year old Abram with him when he left Ur to go to Haran. Therefore, Terah must have been 200 when they made that 600 mile journey to Haran. That is because he died five years later, when 75 year old Abram went into Canaan. Later we see that Terah's son Abram needed supernatural rejuvenation so that he could sire Isaac at age 100. Did this happen to Terah? Maybe not. Remember, as noted above, that the comparative young ages of his ancestors when they had the chosen sons doesn't prove anything. As is clearly stated each lived several hundreds of years and had additional sons and daughters. Procreating at age 130 and even at hundreds of years was apparently normal in those early years.

As we further reflect on this bit of genealogy, while not relevant to our study, it tells us that Haran, who died before they left Ur was the one who was the first born when Terah was 70, and it was Nahor who was the second born some time during that ensuing 60 year period. Also, while we are not specifically informed here, it is evident that Nahor also settled in Haran where he lived out his life. This is because it was of his family that Abraham's servant found Rebekah. Genesis 24:15 tells us that she was the daughter of Bethuel the son of Nahor and Milcha. This was the wife of Nahor which we are told about in Genesis 11:29. Given that we read nothing of Nahor whereabouts when we read of Rebekah being Bethuel's daughter, it is likely that Nahor had already died. Nahor probably was considerably older than Abram, such that his son, Bethuel may have been closer in age to Abram.

Here is another peripheral point of interest in the genealogical study. Noah was the tenth after Adam. Noah is the first of the chosen line where the names of his three sons are recorded, rather than just one. At that point we do not know through which of the three the chosen line would continue. Only when God chose to continue the genealogical and chronological line of Shem in Genesis 11, do we learn that it would be through his line. As we study this portion of Scripture, we read that Terah was the tenth after Noah. And he also had three named sons. Therefore, just as God told us through which of Noah's sons would be of the line that would continue toward Jesus, so also did God specifically

reveal which of Terah's three sons would carry the line. But it was only after God spoke to Abram, when he was 75 years, do we learn that it would be of his line.

It was then that God revealed His reason for so carefully indentifying the names of his line of ancestors. It is in Genesis 12:1-3 that God told Abram what his mission would be. Notice in verse 3b, it says that *"...in thee shall all families of the earth be blessed."* What this alludes to is that through his progeny will one day come the One who would be a blessing to the entire earth and all of its people, namely our Lord and Savior Christ Jesus. Who else could be a blessing to the entire world? What an incredible story our inerrant eternal God has authored for us! The more we study Scripture and grown in faith and obedience, the more we begin to realize that all Scripture, both that which we see on its surface, as well as what is in its great depths, is all about Jesus.

When Abram went into Canaan is a rock solid milestone within the genealogy and chronology of the chosen line. We have already determined the date of Terah's birth as 1878 AM. Genesis 12:1-5 tell us of the Covenant God made with Abram. *"<sup>1</sup> Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: <sup>2</sup> and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: <sup>3</sup> and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. <sup>4</sup> So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. <sup>5</sup> And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came."* Thus 75 year old Abram left Haran and entered Canaan in the year 2083, AM the year Terah died.

From the viewpoint of pure chronology, we find in Exodus 12:40, 41, an astounding statement which reads as follows: *"<sup>40</sup> Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. <sup>41</sup> And it came to pass at the end of*

*the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.*” On first reading it sounds like they dwelt in Egypt continuously for 430 years. However, that is not what it says, nor is it what it means. What it means is, that the sojourn of that particular branch of Abraham’s lineage that is of relevance here, is those who can be traced through Isaac and Jacob. They didn’t spend 430 years in Egypt, but they are the ones who did some sojourning in Egypt. Their actual dwelling in Egypt was only 215 years, as we will soon see.

If there is any remaining doubt as to where the 430 years began and ended consider Galatians 3:17, 18 which tells us: “*17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.*” What this is telling us is that the law covenant, which was given at Mt. Sinai, was given 430 years after the covenant which God made with Abraham as he left Haran. What is intriguing here is the phrase “even to the selfsame day” What day was that? In Acts 7:2, 3 Steven tells us: “*2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran. 3 and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.*” Here we learn that God spoke to Abram while he was yet in Ur which is in the Chaldees. He did not speak of the covenant at that time. This was before he came to Charran (Haran) which is in Syria. Steven, in Acts 7:4 tells us that he stayed in Haran 5 years, that is until his father died.

Genesis 12 doesn’t tell us of God’s speaking to Abram before he got to Haran. What we find is that while Abram was 70 when he left Ur, he was 75 when he left Haran and headed for Canaan. According to Steven, God’s first instruction was simply to get out of Sin city, and into a land that He would show him. God couldn’t physically show him Canaan from Ur, because Canaan was 600 miles west of Ur on the other side of the Arabian dessert. To follow the Euphrates northward along the “fertile crescent” was the only feasible way to get to Canaan.

But how did Abram know which way to go to get to this land? He didn't yet know where it was or what it was called? Somehow, God must have pointed him towards Haran. Genesis 11:31 tells us that Terah took Abram and the others to Haran. There is no mention of what or who motivated this move. It's because Haran was the name of his oldest son, it may be that earlier Haran moved to that location and founded the town which was then named after him. It is how God inspired Terah to go there to the place where his then dead son would have his descendants, Terah's grandchildren. Did Abram convey God's message to Terah, or did God put it in Terah's heart to go to Haran as mentioned? We don't know, however, the covenant message was not given to Abram until they were in Haran.

Many claim that it was given when he first came to Haran and so he disobeyed by delaying the five years until Terah died. The five year lapse is evidenced in Genesis 12 because we learned that he was 70 when he arrived and 75 when he left. Genesis 12:4 leads us to believe that as soon as he received God's covenant, he left Haran. The question is, did he receive the covenant and the order to leave at age 70, or at age 75? We get the idea from Steven that he didn't respond to the order to leave Haran until five years after God had ordered it. Does this prove disobedience regarding his time of departure as many believe? I use to believe it did. However, as noted, the five year period is clearly evidenced in Genesis 12:4 with no hint of disobedience imputed.

As I have studied this more carefully, I find no scripturally defensible reason to believe that Abram didn't obey as soon as God gave the order. We don't know what went on during those 5 years. Certainly God gave the travel order when Abram was 70, but not the covenant, nor a date certain when he had to go into Canaan. The covenant and date certain occurred just as we are informed in Genesis 12:1-4 which says "*1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: 2 and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. 4 So Abram departed, as the Lord had spoken unto him; and Lot*



*went with him: and Abram was seventy and five years old when he departed out of Haran.*”(Emphasis mine) I believe that “*So Abram departed, as the Lord had spoken unto him...*” gives us good reason to believe that he did depart when God ordered him and, so Abram was not guilty of that particular charge of disobedience.

While we are at this point, let us look back at the other disobedience claim against Abram. It is because he took Lot. First off, would God say that “Abram departed as the Lord had spoken to him, if that departure had included Lot? This would have been an overt act of disobedience to take Lot based on God’s instructions to him as recorded in Genesis 12:1. Notice that Lot’s going is mentioned twice. In verse 4 we are simply told that Lot went with him, and in verse 5 it says that Abram took Lot. These words, as are all of God’s words, are very carefully crafted. Why are we first told that Lot went and then told that Abram took him? I believe that Lot was unalterably insistent on going, and did so by simply following behind Abram’s caravan regardless of Abram’s protestations.

Under these conditions, which were beyond Abram’s control, and by God’s permitted will, Abram eventually felt it necessary to let him join the group for his safety and survival. Under this scenario, Abram did not disobey, and the way God described the event, gives ample reason to make this interpretation. As we ponder this, we should realize that it is very likely that because Lot’s father had died, Lot “adopted” Abram as his father and vice versa. When Lot heard that God had told Abram to go without him he was heartbroken. Then perhaps Lot realized that God had not told him not to go, so he decided to go anyway, and so he just “went”. After tagging along behind Abram amid Abram’s protestations and urging to go back, Abram finally realized he wouldn’t go back. It was then when Abram, seeing the potential danger to this young man traveling alone, finally acquiesced and then took him along.

Now putting that all aside, could it have been that Abram departed Haran after receiving the covenant, and three days later crossed the Euphrates into Canaan? The distance as I scale it on a map is about 70 miles, an easy distance to traverse in three days especially for people of that day. Also, could the people that Moses led out of Egypt have gotten to

the other side of the Red Sea in three days? Initially, that may seem to be ludicrous, given the number of people and the distance. The route Moses chose by God's prompting was not the one shown on almost every Bible map that attempts to show the route. It is evident that Moses was taking his people to Mt. Sinai where God had first spoken to him. Scripture tells us that Mt. Sinai is in Arabia, not at the lower end of the Sinai Peninsula where in the 4<sup>th</sup> century AD Constantine's mother Helena decreed it to be. (Galatians 4:25)

No one seems to know the exact route along which Moses led them, but there is good evidence as to where the real crossing of the Red Sea is located. Scaling of the applicable maps indicates that it could have been about 200 miles from Ramses to where they ended this journey on the east side of the Red Sea. That's an unbelievably long distance for a million or more people to traverse in three days. However, note carefully the written account of the journey, especially how many times they camped. From Succoth they traveled to Eham where they camped at the end of day two. From Eham they traveled to *"Pi-hahiroth between Migdol and the sea, over against Baal-Zephon: before it shall ye encamp by the sea."* (Exodus 14:2) That was their place of encampment at some point during the third day. Then, on that same third day, they continued whatever short distance it was to the crossing location, and proceeded to cross along the dry sea bed to the east side of the east leg of the Red Sea.

There have been many studies that have attempted to determine the crossing location. From those that I have studied, I have concluded that it was at a location about 40 miles south of the northern end of the easterly finger of the Red Sea, which is today called the Gulf of Agaba, and where the sea is about 10 mile wide, as I scale it. There are many people who live near that location who have strongly believed to this day that this was where the crossing occurred. That makes the crossing long enough for Pharaoh and his 600 chariots, his horseman, and his foot soldiers to all be where the returning water killed them. A more detailed story of Israel's travels is long and complex, and way beyond the scope of this study.

The point that is established is that they made the trip from Ramses to the east side of the Red Sea in 3 days as evidenced by the fact that they stopped and camped only three times, the end of the third being in Arabia. Notice in Exodus 13:21, they traveled both night and day. They probably stopped for but a short time, perhaps only to swallow some food, and reconnoiter. We should note from many evidences in Scripture that the people of that day had, in general, far greater strength and stamina than the very best of us have today. Therefore, we should not try to compare what they could do with what the best of us today could do after thirty five hundred years of degenerative decline.

So what is the point? For this, we go back to Abram's 3 day trip from Haran to his entry into Canaan. On what day did they leave Ramese? It was during the evening of the Passover, that is, the 14<sup>th</sup> of Nisan (also called Abib). That was the original actual Passover when the angel of death "past over" the homes of those who had the blood of the innocent lamb smeared around their door frames. Three days later, on the 17<sup>th</sup> of Nisan they were out of Egypt, that date thus being established as a time of a new beginning. This is certainly a foreshadowing of what happened 1400 years later which was the ultimate Passover when Jesus, the "Lamb of God" shed His blood for all humanity and rose three days later when a new beginning occurred.

Because Abram crossed into Canaan on the "selfsame day," I believe that he very likely left Haran on the 14<sup>th</sup> of Nisan. Again, this then would be a foreshadowing the day that was yet to occur 430 years later, which was when the first blessed Passover occurred. Now let us go back to Genesis 8:4 where we find that the ark "*...rested in the seventh month on the seventeenth day of the month upon the mountains of Ararat.*" This is an even older foreshadowing of that same day, the day of new beginnings. Finally let us again make very clear regarding just what these "foreshadowings" were revealing. Jesus died on the 14<sup>th</sup> of Nisan, and rose three days later on the 17<sup>th</sup> of Nisan, which most certainly was THE ULTIMATE day of new beginnings for the entire world. Am I trying to contrive a pattern here? No, as we can see, it's already been provided in God's own Word. All I have done is to suggest that Abram's leaving Haran was very likely was on

the 14<sup>th</sup> of Nisan so as to show us another pattern or foreshadowing that appears to have been a little less evident.

The great significance of Exodus 12:40, 41 in terms of our study is that we have the comfort of another rock solid milestone in the chronology, one that leaps over 430 years of history so that one doesn't necessarily have to deal with what happened in between. Nevertheless, we must and will deal with this "in-between period," because what it reveals has essential significance without which we cannot continue on from the event at Mt. Sinai. We remember that we only learn that Judah was of the chosen line just before Jacob died. From there, the evidence in the Bible shifts to the line of Levi and his descendants, after a brief mention of Joseph's family. This Levite genealogy effectually ends with Moses, Aaron and Miriam, because that is as far as its relevance goes.

As we gratefully muse on what we have found to date, we recognize that we have been following two threads within this glorious tapestry of history that God has woven for us for our appreciation and learning. Up to the time of Abram, the genealogical thread and the chronological thread have been continuously visible, and have progressed together. However, Exodus 12:40 exposed only a later portion of the chronological thread. At that point, the parallel portion of the genealogical thread that leads to David is not discernable. And we couldn't recognize that thread even if we saw it, because there was nothing at Sinai to identify it. Realizing that Moses was of the Tribe of Levi, and absent any back tracking into that 430 year period, we could logically assume that the sacred covenant had been passed to Moses!

However, because we have all read the account of that period between Abram and Moses, we know that isn't the case. As we return to Abram and the given history of that 430 year period, the progression of the genealogy will be quite clear. However, the chronological thread will not always be discernable. That is why our all-knowing God gave us that later Exodus 12 milestone. With that to count on, we need not worry about when the chronological thread is not continuously visible. It sometimes seems to disappear for long periods of time into somewhere below the tapestry surface. With that

in mind, let us move on with Abram and the inheritors of that sacred covenant who are of the true line of David. In doing so I will limit myself to the salient point of our study, using every ounce of strength the Lord has given me not do what I'm so prone to do, that is to move off that narrow path, and into the many fascinating peripheral biblical adventures. Because I said I'll try doesn't mean that I will succeed.

Our study flows clearly and easily past Abraham through Isaac to Jacob. Abram had Isaac when he was 100 years old, that is on 2108AM. Then in Genesis 25:26 we learn that Isaac was 60 years old when he had Jacob. That was in 2168AM. Now we come to a "tricky" part of this study. Before we can completely move on, it is essential that we learn of when Jacob came to Laban's house and found Rachel. Based only on a limited search of the subject, it appears that some biblicists fail to realize that he was 77 years old when he met Rachel, and also was 77 years old, that is in 2245AM when he married both Leah and Rachel. Obviously, these assertions, if they are to be believed, demand proof which must be generated strictly from Scripture. The proof of Jacob's age can be found by the application of a little simple arithmetic, as we "connect the dots" found in several scattered verses in Genesis. The proof is as follows:

1. Turn to Genesis 47:19 there Jacob clearly informs Pharaoh that he was 130 years old upon his arrival in Egypt.
2. See Genesis 41:46. There we are told that Joseph was 30 years old when he became number 2 man in Egypt.
3. Let us go back to Genesis 30:25, 26. Here we learn that Joseph was born during the last year of Jacob's 14 year of service to Laban as payment for his wives.
4. In Genesis 43 we find that it was in the second year of the famine, and after he had learned of Joseph being alive, that he made that journey with his whole family to Egypt, at age 130.

5. Now, when we add the 7 years of plenty to the two years before he saw Jacob, Joseph would have been  $30+7+2$  or 39 years old when Jacob was 130.
6. If we then subtract 39 years from Jacob's age of 130, we get 91, that being Jacob's age when Joseph was born and when Jacob had fulfilled his 14 years of servitude for his wives. Take 14 from 91 and we learn that Jacob was 77 when he began that 14 years.

Now we must address the much more difficult and controversial issue of when the two marriages took place. The reading of Genesis 29:18-28 seems to appear to make it "perfectly" clear that there was a seven year delay after he mistakenly married Leah, and before he married Rachel. To state that he was married to both during the whole 14 years of child bearing demands biblical evidence seemingly contrary to what these verses tells us. And if true, the statements in the above noted verses require some evidence from which to harmonize them with that truth.

So, now let us examine this assumption based on what Scripture seems to say, that is that Jacob had to wait 7 years before he could have Rachel, and that at the end of 7 years Laban tricked him into marrying Leah instead of Rachel. This would mean that he didn't begin his family until the first 7 years of the 14 years had past. Let's look at verse 20 carefully. It says "*And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.*" It seems logical to conclude that after 7 years when he thought that he was marrying Rachel is when he got tricked. Now let's us apply a little of what I pray is spiritually guided common sense and logic. Chapters 29 and 30 tell us that he had 12 children by the end of his 14 years of service. (11 boys and one girl) The boys are all listed in the order they were born, as well as to which wife they were born.

This wording does not permit the conclusion that there were any multiple births, or concurrent pregnancies, although that is the way many try to reconcile the problem associated with having 12 children in 7 years. It is because there were 4 women

involved, and therefore there may have been some overlapping, that is Jacob might have impregnated a second woman before the birth by the first woman. That contrivance yields nothing, because it's physically impossible to have 12 children in 7 years given the way they are so methodically listed in chapters 29 and 30. However, the full 14 years is adequate time for him to have sired 12 children. There is no way that one can logically or successfully torture the Scripture, to get 12 children in 7 years. Actually 12 children would have to be born in 6 years, given that at least three fourths of the first year would pass before the first birth.

There is one more verse to consider as germane to the issue. In Genesis 30: 1, 2 we find Rachel complaining to Jacob saying *"1 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. 2 And Jacob's anger was kindled against Rachel; and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?"* It is evident from verse 2 that he had been sexually very "generous" to Rachel whom he loved so much. He expresses anger for her insinuation that her being without child was his fault. He instead pointed out that it was in God's hands and that he personally had done all he could to bring about a pregnancy. If she had not already been married to Jacob while Leah was giving him four sons, why would she be so frustrated? In order to ease her pain, she gave him Bilhah her maid to get her sons by proxy.

Obviously, she had been married to Jacob during the entire time of his marriage to Leah. Otherwise her demand for Jacob to give her children would have been a demand that he commit adultery with her. As we read Genesis 30:9, we see an undeniable sequence of pregnancies rather than any hint of concurrent ones. To have used the handmaiden without expressed permission, or even demand, I believe would have been a severe violation of both civil and religious norms. (See Genesis 16:1-4 regarding Sarah and Hagar as an example.) We continue to see that sequential pattern clearly expressed as we continue reading Chapter 30.

I mention this so as to discredit the idea that there was anything other than sequential births which could only be possible if we are dealing with 14 years rather than any 7 year span of time. In desperation, some may suggest that there was some sort of divine involvement that caused 12 children in 7 years. There is of course divine attention given to everything that happens, but there is not even a hint of such an extraordinary involvement here. Obviously, 12 children in 14 years does not need this type of intervention, except perhaps for the keeping Jacob able to continue procreating, and the mothers appropriately fertile.

Now, hopefully having put this issue “to bed,” what remains is to somehow harmonize these established facts with the seemingly conflicting and unharmonizable narrative of Genesis 29: 18-28. So let us revisit the text. It was after Jacob had worked for Laban for a month that he agreed to pay for Rachel by working for 7 years. While verse 20 and 21 seem to say that he fulfilled the 7 years before the marriage took place, based on what we now know, those verses are simply contextually out of place in the true sequence of what went on. We can find other examples of this type of confusing element in 2Thessaloians 2:2-4, and in Revelation 20:5, 6. Notice that in verse 21 Jacob says “Give me my wife, for my days are fulfilled”

He didn't say my years, or my 7 years are fulfilled, but my days. Of course, we normally would assume this to mean that he was speaking of years, but “days” in this case is hardly befitting of 7 years, which amounts to 2520 days. Every thing else in this chapter regarding servitude is spoken of in years, or in a week, which we know is an Old Testament word used to mean of 7's, and particularity of 7's of years. Given what we know, the “days” he is speaking of is the time it took to nail down the details of the 7 years of servitude agreement. Here you might accuse me of torturing Scripture to make valid a pre-chosen conclusion. Perhaps you are correct. It is because of the time frame arguments mentioned, that it seems necessary to at least try to reconcile those conclusions with this seemingly contrary verse.



We don't read anything about the details, and so it is logical to assume that agreement needed little more than a "handshake." However, in Genesis 31:7, we see Jacob telling his wives, that Laban changed his labor ten times. What is that of not a reference to the terms of some agreement? What the agreement probably needed to included would have been such things as, what aspects of the whole work spectrum was Jacob to take on? As we'll learn later, Laban had sons, who until then were the shepherds, or the supervisors of shepherds. Would he be over them, under them, or have separate flocks, and if so, how big would they be? Where would be his portion of the grazing fields? Where in the compound were the couple to live, and was there a private tent for them away from the others? What portion of his efforts would provide him and his family with the food and other necessities? Was his commitment 24/7/360, or would he have free days, and if so, how many would he have in which to attend to his own affairs? As we know, Laban was a shroud unscrupulous person with which to bargain. There probably were several more conditions, that Jacob struggled to reconcile, but these seem to be fundamentally and logically the minimum needed to be incorporated in the agreement that took those "days" mentioned in verse 29.

When he spoke of having "fulfilled" his days, he was speaking of the negotiating days that finally culminated in the covenant to which Jacob had agreed. To persons with real integrity, even a hand shake is as good as gold as a commitment that will be honored, regardless of how difficult it may be to keep later. During the early portion of my career, I was blessed to have many such men as my clients. We needed no written agreements to assure compliance. Today, that quality of integrity has all but vanished. Because of Laban's lack of such integrity, Jacob knew that he had to have a very comprehensive agreement. This took seven days to prepare (7). Even so, Laban unilaterally changed it "ten times."

These conditions of employment had to be set forth before the marriage could be consummated. Remember, as noted above, that at the end of his full 20 years of service, we learn that Laban had "changed" his wages (contract) ten times.(Genesis 31:7) To have changed his wages confirms that there were many violations of the contract by

Laban. In today's manner of communication, we probably would not describe, the time duration of having formulated an employment contract in this way. However, under the circumstances, knowing of Laban's devious scheming nature, this is what Jacob was referring to in verse 21 regarding fulfilling his days, that is having completed what could have been a long and very difficult process that ended in that agreement.

This would have been the first 7 years agreement consummated within no more than two months after he arrived. The marriage took place immediately after that. When he realized he had married Leah, the 7 year agreement with its many clauses was extended to 14 years, which then brought about the marriage to Rachel within only a few days interval after the first marriage. It's already been pointed out how verse 20 is probably out of chronological context and represents what his thoughts were much earlier than when they are mentioned here. Verses 22-25 are self explanatory, and not of themselves specifically linked to any questionable point in time. We now know however, that this event did occur near the beginning of Jacob's sojourn at Padan-aram.

Again, as noted, this led to a 7 year extension of the first agreement. Verse 28 is a little more difficult to harmonize. It seems to say that Jacob agreed to the second 7 years, and when he had fulfilled the first 7 years then he got Rachel to be his wife. However, it doesn't say that, it's only inferred. It says Jacob fulfilled her week. (7 years). It doesn't say then he gave him Rachel. It merely says, and he gave him Rachel. We know from the above chronology study that it couldn't have happened the way many infer that it did. There would be less of a problem if verse 28b preceded verse 28a, that is that Laban gave Rachel, and then at the end of the first 7 years, Jacob fulfilled the second "week", that is the second 7 years of his 14 years. The fact is that the marriage was not deferred, but as noted happened unceremoniously within the next few days after the first marriage.

As noted earlier, there are biblical precedents to justify our interpreting verse 20 and 28 to be accurate, although contextually misplaced in terms of how we understand them. 2Thessalonians 2:2 for instance speaks of the "day of Christ", while the very next verse, describes the "day of the Lord" as if that was what verse 2 was referring to. To many,

this has been called a “scribal error” which to me is blasphemy, in that it suggests that God failed in His promised preservation of His inerrant Word. It represents an ancient manner of speech that we see as simply a contextual displacement related to how we interpret it. Another such precedent is found in Revelation 20:5a. Here it speaks of the resurrection of the condemned ones at the end of the millennium. Then verse 5b says, “This is the first resurrection.” However, we know this to be the second resurrection. Verse 6 then describes the first resurrection.

Therefore, we can accept the idea that this statement is contextually misplaced which should make it easier to reconcile this issue. We also find several similar “cart before the horse” segments of Revelation, as John, because he saw the past, present and future all at once as he looked down from heaven, reported several events out of their true sequence. Here we have seen how inerrant God’s Word is. It is only our limited ability to look deeply enough into troubling verses that make our understanding so difficult. Many will not be convinced by this harmonizing effort. However, the biblical evidences demand a reconciliation between these verses and years issue. If one can admit that it took 14 years of both marriages to produce the twelve children, then the issue is resolved.

None of this has gotten us very far in our subject quest. All we know at this point, is that Jacob is the one to whom the blessed covenant was transferred. Where did it go from there? Which of the 12 sons would carry it on? To find out, we must go all the way to the end of Jacobs’s life, for it was on his death bed that he revealed this. Genesis 49:10 tells us that:

*“The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”*

Now finally, the genealogical thread has re-surfaced. However, the chronological thread is yet to be found. Knowing that the Abrahamic Covenant had been transferred to Judah, the focus of our study is now on the particular line of descendants of Judah, and their chronological places in Scriptural history.

Going forward from where we have been chronologically up to the birth of Jacob, will not be as easy or as straight forward as it has been until now. If we expect to discover clear precise and frequent exposures of our symbolic threads, we will be very disappointed. Our Divine Author has chosen to withhold some of the inter-connecting evidences required to continue our study. However, here is the good news! Turn to 1Kings 6:1 where we are told *“And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month of Zif, which is the second month, that he began to build the house of the Lord.”* As we already know, they left Egypt in 2513AM. Add 480 years and we see the date of the beginning of the temple construction was on 2992 AM. (Only 479 years is added because the given date in months indicates an eleven month difference in the stated years.) The beginning of Solomon’s reign was four years earlier, the same year David died, that is 2989AM. David reigned for 40 years which began in 2949AM.

It appears that most scholars report that David was 70 years old when he died. However, I haven’t found any that present the Scriptural evidence from which to have made that precise and an accurate determination. That opinion seems reasonable if we are willing to realize that he was about 15 years old when he was secretly anointed king and became the reigning king when he was thirty years old. Because we know that he ruled for forty years, this would indicate that he died around age 70. This then would make the date of his birth around 2919 AM. David was the eighth son of Jesse. Might we say that Jesse’s seventh son was sort of a completing of something, while David, being the eighth, symbolized a new beginning? Most certainly, David was the beginning of the royal dynasty that culminated in Jesus!

With only a small amount of effort, we could easily locate all of Judah’s direct line of descendant’s right down to Jesse, David’s father. In doing so, we could claim technical completion of our work, having fulfilled the mission that the title of this paper indicates. Instead, however, we will go back to Genesis 28 where we first find Judah. Focusing on the fatherhood of Judah we find four generations of his clan coming to Egypt with Jacob.

As we have already determined, Jacob was 77 years old when he came to Padan-aram and left there 20 years later at the age of 97. Scripture tells us that he was 130 years old when he arrived in Egypt, 33 years later. (Genesis 47:9) If we acknowledge that the birth of Leah's fourth son Judah, came four or five years after Jacob married Leah at the beginning of his 20 year sojourn, then Judah was about 16 years old when Jacob left Haran. Therefore, Jacob was 130 when he arrived with Judah and Judah's sons and grandsons. At that time, Judah had to have been  $16+130-97 = 49$ . At that time, the surviving clan of Judah consisted of four generations (Judah, Er, Pheraz, and Pheraz's two sons). The following chart is a reasonable depiction of how this might have come about.

Event	Age of Judah
Judah born	0
Judah Married	16
Er born	17
Er married Tamar at age 13	30
Onan married Tamar a year later	31
Tamar tricked Judah 2 years later and had Pharez the next year	34
Pharez married at 12 and had two sons probably twins by the time he turned 14. These were with him when he went to Egypt, and they must have been no more than about one year old at that time. This would add 15 years to Judah's age when he came to Egypt. It's strange that Pharez's wife did not accompany him, her children being so young.	49

It is evident that I made age related assumptions, which on the surface seem absurd. Of course, I did this so as to sensibly fit them all into the 49 years. However, how much

deviation from fact could all of this be, when the unyielding milestone dates demand that all of this happened by the time Judah was 49 years old? We need to conclude the age of maturity for marriage and procreation in that time and culture must have been quite young at least for Judah and his family. In order to get on with our genealogy study, what we have established is that Pharez was born around 2283 AM and his son Herzon was born around 2297 AM.

Of course we have no assurance that either year is accurate. However, given the above reasoning, they must be correct within a year or two, which is close enough for our purposes. The genealogy from Herzon to David is recorded in the Book of Ruth 4:18-22 where we find that they were Ram, Amminadeb, Nashon, Salmon, Boaz, Obed, and Jesse, David's father. We also know from Ruth that it was the time of famine, a unique famine caused by the Midianites who took away or destroyed the fruits of their efforts. This process ended when Gideon drove out the Midianites when he was one of the judges. This was about the year 2771 AM which had begun 7 years earlier. Thus we now have the complete genealogy from Adam to David. Through 1Kings 6:1 we have the chronological date regarding David. However, I don't believe that we are given any direct chronological evidence for the descendants of Hezron to Jesse. Apparently the Author didn't consider this information of any relevance, in as much as He had already given us the 430 year "leap over."

This now brings us to the last time that we will "tip-toe through the tulips" of God's garden-like tapestry of knowledge and wisdom, as we seek Scripture honoring clues from which to at least estimate the ages of these ancestors of David.

We already know that Salmon and Rahab were Boaz's parents, and we can make a close approximation as to when they might have had their first son. Salmon was the fourth after Hezron. He married the Amorite, Rahab, sometime after the fall of Jericho, which was about in 2553 AM. We determined this by noting that Moses was 80 years old when on that "self same day" 430 years earlier 75 year old Abram went into Canaan.(Exodus 12:41) We know that this was in 2083 AM therefore, Moses was 80 years old, 430 years

later, that is 2513AM. It was then, 40 years later when Moses died and Joshua conquered Jericho in 2553AM. This was a seven year war. However, when the month and date are given describing certain events, we must look more carefully to determine what portion of the year is involved. If it amounts to less than a half year, or more than a half year, than it may be necessary to add or take away a year from the given total in order to keep the accumulated time span more accurate.

By 2559 AM the conquest of Canaan was complete, and they began dividing up the land and assigning portions to each of the 12 Tribes, and to each family within each tribe. Salmon would have married Rahab at about that time, that is after he received his portion of land from what was assigned to the tribe of Judah. As we learn later, the property that Salmon received was in the Bethlehem region. There is no way to know when they had their first son, Boaz. If Rahab was, let's say 18, when Jericho fell, she would have been about 25 when the land was divided up, and therefore this was appoint in time for Rahab to have married Salmon. If so, then her first son might have been born around 2560. However, the bracket of time when they might have had their first child could have been anytime from the year Jericho fell in 2553 AM, to say, 22 years later when she was 40 years old, and likely at, or nearing the end of her child bearing years. This would have been in 2575AM.

Elimelech and Naomi with their two sons went to Moab during the first or second year of the famine, having held out until it seemed impossible to any longer properly care for their sickly family in Judea. Naomi remained in Moab for 10 years.

Therefore Naomi returned to Israel several years after the deliverance of Israel by Gideon. This then was around the year 2776 AM, the year Boaz married Ruth. Having determined that this marriage of Ruth and Boaz took place around 2776 AM, and that he was at that time around, say 80 years old, his year of birth would have been around 2696 AM. There is a difference of about 121 years between these two approaches for determining the date of birth of Boaz. That Boaz was 80 years old is only an assumption by others, based on what the Book seems to imply. Note that the younger we assume him

to be when he married Ruth, or the younger we assume Rahab to be when she gave birth, the wider this gap becomes. However, to modify the assumptions in these two scenarios, the gap is still very likely too large to be ignored.

Consider this: In Numbers 32:11 God said that not one of the people 20 years of age or older would ever enter Canaan except for Joshua and Caleb. Therefore, everyone who entered Canaan had to have been no older than 19+40 or 59 years old when the whole tribe was allowed into Canaan. This would mean that Salmon was born at the very earliest in 2553-59 or in 2494AM. Taking Boaz's birth date from Ruth's story as being 2696 AM and subtracting 2494 the assumed year of Salmon's birth, we find that Salmon would have to have been 202 years old when Boaz was born. Therefore Rahab would have to have been at least around 160 when she gave birth to Boaz. Of course that's nonsense. Therefore, the only conclusion is that Boaz was not Rahab's son, but probably her grandson or even her great grandson. If so, then this means that our Lord chose to remove from this period, one or more names from David's genealogy. We will in a moment see that this is not at all inconsistent with Scripture.

Now let us take a quick look at the list of descendants from Boaz to David. There we have only Obed to Jesse to David. Having determined Obed's likely birth date as being about 2776 AM, the year Ruth and Boaz would have married, then from Obed's birth to David's birth in 2919 AM, amounts to 142 years. Therefore, the average ages of Obed and Jesse when their sons were born was 71 years. This, while it seems a bit old, it is credible. Therefore there seems to be no compelling reason to assume that there may have been another son between Obed and Jesse. However, there is one interesting observation to be made here. Based on what we learn from the Book of Ruth, Elimelech was quite likely the owner of a fairly large portion of land and of course, Boaz was also exceedingly wealthy. Obed inherited all that Elimelech had as well as all that Boaz had. This should have made him much wealthier than Boaz.

Yet presumably, just one generation later, we find Jesse's his son David being a poor shepherd with only a few sheep. (1Samuel 17:23) What happened to Obed's great



wealth, the loss of which left Jesse to be but a poor shepherd? Of course, we can easily come up with several possibilities. One of which I find to be most interesting, is that there might have been another son between Obed and Jesse, a real bad “prodigal” son whom God chose to remove from the recorded genealogy because of what he did. If there was an unrecorded son this would bring the average age of these fathers down from 71 to 47, a more reasonable age to accept. Then also, it may have been either Obed or Jesses that did the squandering. Who or whatever caused it, the “riches to rags” situation is how David’s genealogy ended up.

Finally, let us see if Scripture justifies such seemingly “arbitrary” name removal as I have suggested to be the answer as to how Rahab most likely was Boaz’s grandmother, or great grandmother. We read in Deuteronomy 29:20 that in some instances there can be men that God may curse such that, *“the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.”* Notice that blotting his name from under heaven appears to be the same as out of the book of life. It simply means that because of some great offense against God, his name, which would have found its place somewhere in Scripture, was justly removed leaving no remembrance of him. It seems compelling that where this chronology and genealogy seem to cry out, that such a “blotting” in fact have happen. Another interesting case that may be called “semi-blotting” is found in the genealogy of Jesus as recorded in Matthew 1:16.

“Semi” seems to be an appropriate term in that in 2Chronicles chapters 21-23 there is listed a line of three kings, namely Ahaziah, Joash, and Amazrah that are not listed in the genealogy found in Matthew. Also the Matthew genealogy leaves out two of king Josiah’s sons who are listed in 2Chronicles 36. All five of these omissions from Matthew’s genealogy list were evil men. However their evil was not severe as of those whom He blotted out completely. That may be why He excluded from Matthew’s “official list”. For the sake of permitting a more complete historical list of kings within

the Davidic dynasty, God chose to keep their name and their doings in the Chronicle's of kings.

This ends our study. Our Lord provided even more than I had hoped. However, in another sense it is not all that I should have sought to do. I set my sights too low when I chose to stop with David. The chronology cannot be really complete until the year of the birth of our Lord Christ Jesus has been determined. Until that is known, I don't feel that it is appropriate to apply BC or AD, but only AM to the chronology. I have been prompted to do this, but I cannot at his time, because it's been given to me to first delve into several other aspects of Scripture.

If it is God's will, I will, one day, search out and report on the "rest of the story." However, Dr. Missler in having read the Talmud, has determined what did take place regarding Judah's staff of authority. The Jews knew that Judah's staff of authority would be given to "Shiloh" whom they realized would be the Messiah. Therefore, around 6-7AD, when a Roman procurator, named Caporium took away the legal power of the Sanhedrin, they believed that because Shiloh had not come, God had broken His promise, which they believe even to this day. This is documented in the Talmud and also in Josephus. Had they not so quickly blamed God rather than searching for Him, they would have found the 6-7 year old Messiah to whom the staff of authority had been rightly given. What is also remarkable is that both of these non-biblical sources mentioned Jesus and His brother James.

As I look back on what I have written, I claimed that both marriages took place the first year Jacob was with Laban. Then I attempt to harmonize this with verses that seem clearly to read to the contrary. Many may not be very convinced, and find the verbiage concerning the seven year issue to be unsalable regardless of its numerical difficulties. Because I believe most strongly in the sequential births which our Author has so specifically listed. I will continue to believe in its correctness until, or unless another more appropriate and convincing answer can be found. If there is such answers, I will continue to pray for them to be revealed.