

Appendix 1C

I. THE PERSONS WHO ENTERED EGYPT WITH JACOB¹

- (a) "And, were all the souls that came out of the loins of Jacob, seventy—Joseph being in Egypt--" *Exodus 1:5.*
- (b) "Your fathers went down to Egypt with 70 persons..." *Deuteronomy 10:22.*
- (c) "Those souls...of Jacob...besides the wives of Jacob's sons, all the souls—sixty-six. And sons, Joseph's, which were born to him in Egypt, two; all the souls belonging to the house of Jacob going into Egypt, seventy." *Genesis 46:26-27.*
- (d) "These,...of Israel--those coming into Egypt besides the wives of Jacob's sons:" *Genesis 46:8-27.*

The only females named are (Leah + Jacob-) Dinah and ([Zilpah + Jacob -] Asher + ? -) Serah/Sarah. It is stated clearly that the wives of Jacob's sons were not included in the number. Of Jacob's wives/concubines, Rachel died previously (*Genesis 35:18*). When Leah died is not said,² nor are Zilpah's and Bilhah's deaths mentioned. The names given by (d) above are as follows (italicized forms are per *Josephus AJ II.VII. 4*):

<u>Leah/Lea</u>		
Reuben		1
Sons: Hanoch, Phallu, Hezron, Carmi		
<i>Anoch, Phallu, Assaron, Charmi</i>		4
Dinah/ <i>Dinah</i>		1
Simeon		1
Sons: Jemuel, Jamin, Ohad, Jachin, Zohar, Shaul,		
("the sons of a woman Canaan")		
<i>Jamuel, Jamin, Avod, Jachin, Soar, Saul</i>		6
<i>(1 Chronicles 4:24 gives Nemuel, Jamin, Jaarib, Zerah, Shaul.)</i>		
Levi		1
Sons: Gershon, Kohath, Merari		
<i>Gersom, Caath, Merari</i>		3
Judah/ <i>Judas</i>		1
Sons: Shelah, Pharez, Zarah		
<i>Sala, Phares, Zerah</i>		3
Grandsons: (Phares-) Hezron, Hamul		
<i>Esrom, Amar</i>		2
Issachar		1
Sons: Tola, Phuvah, Job, Shimron		
<i>Thola, Phua, Jasob, Samaron</i>		4
Zebulun/ <i>Zabulon</i>		1
Sons: Sered, Elon, Jahleel		
<i>Sarad, Helon, Jalel</i>		3
OF LEAH, subtotal		32

The Leah subtotal above does not agree with either the statement at *Genesis 46:15*, that "all the souls of his [Jacob's by Leah] sons daughters thirty-three,"

¹ The only other use of the form, "Jacob," is in *Matthew's* lineage roster, as the father of Joseph, "husband of Mary [A]" (refer to Appendix 4C, Lineage, David to Jesus, Joseph, Mary [A], etc.). The name "James," however, has been claimed an English form of *Jacob* (Appendix 4C, James).

² *But see* Appendix 1F, Machpelah.

or the AJ II.VII.4 *Josephus* statement, "So far is the posterity of Lea.... These are thirty-three."

<u>Zilpah/Zilpha</u>			
Gad		1	
Sons:	Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, Areli <i>Saphoniah, Augis, Sunis, Azabon, Aerin, Eroed, Ariel</i>	7	
Asher/Aser		1	
Sons:	Jimnah, Ishuah, Isui, Beriah <i>Jomne, Isus, Isoui, Baris</i>	4	
Serah/Sarah,	"their sister"/daughter	1	
Grandsons:	(Beriah -) Heber and Malchiel <i>Abar and Melchiel</i> ³	<u>2</u>	
OF ZILPAH (Genesis 46:18), "16"			16
<u>Rachel</u>			
Joseph (already in Egypt but counted textwise)		1	
Sons (born in Egypt " " " "):			
	Ephraim, Manasseh/ <i>Manasses</i>	2	
Benjamin		1	
Sons:	Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, Ard <i>Bolau, Bacchar, Asabel, Geras, Naaman, Jes, Ros, Momphis, Opphis, Arad</i>	<u>10</u>	
OF RACHEL (Genesis 46:22), "14"			14
<u>Bilhah</u> ⁴			
Dan		1	
Son:	Hushim/ <i>Usi</i> ⁵	1	
Naphtali/ <i>Nephthali</i>		1	
Sons:	Jahzeel, Guni, Jezer, Shillem/Shallum <i>Jesel, Guni, Issari, Sellim</i>	<u>4</u>	
OF BILHAH (Genesis 46:23-5), "7"			<u>7</u>
Total:			69 ⁶

II. "HEZRONIC" PERIOD.⁷

A. In General.

The era of Goshen and the exodus, which spanned patriarchal lineage from Jacob to Amminadab-Nahshon, is sparse of political clan data for men and almost devoid, for women.

³ *Josephus* states it, "Aser had...six male children" and includes son and grandson names together.

⁴ a) Bilhah (1 *Chronicles* 4:29) as *Baalah* (*Joshua* 15:29, 19:3, "City of Baal")—a Simeon enclave in Judah's Negev/Negeb area. Also as *Baalah*, (1) a mountain on the N boundary of Judah territory, and (2) a Judah/Benjamin border town equated with Kirjath-baal/Kirjath-jearim (see Appendix 2A, "Kiriath- Jearim"). "Bilhah" occurs also as the name of a parent of Jahziel, Guni, Jezer and Shallum, sons of Naphtali (1 *Chronicles* 7:13).

⁵ See fn. 37.

⁶ As *Josephus'* editors state, "[T]he number 70 is made up...if we reckon Leah for one; but if she be not reckoned, Jacob must himself be one, to complete the number." Page 73, footnote.

⁷ Refer to Appendix 1B, "Ephrath/Ephrathah," and Attachment 1 to this Appendix 1C, at D, for charted exploration of descendancies involved in this summary.

At the time of entry into Egypt, Reuben had a son named Hezron/*Assaron* and Judah's and Tamar's son, Phares/Pharez/Perez, had a son named Hezron/*Esrom*; post-exodus reports include "Hezronites" only collectively, some designated sons of Reuben and some, Judah.

Mother(s) of the three primary Hezron sons, Jerahmeel, Ram/Arni and Chelubai/Caleb, is/are not named. At the same time, Ephrathah is the only one of three Hezron wives to whom no Hezron children are ascribed. . A reference to "Ram, the firstborn of Jerahmeel," has been taken to denote a second Ram, a Hezron grandson; however, the one reference to (Jerahmeel-) Ram as a "son" of Hezron would fall within the referential parameters of the patriarchal system if the mother of (Jerahmeel-) Ram was a Hezron daughter (in the same manner that, centuries later, Joseph of the *New Testament* may have acquired "sonship" via Heli⁸). Another question about Ephrathah is the descendancy of Hur (and Miriam's relationship to him, as discussed in the Introductory Summary).

"Chelubai/Caleb" appears both as a son of Hezron and a son of "Jephunneh, a "Kenazite/Kenezite," but was there in fact a second Caleb?--tradition has presumed Jephunneh to be male, although some commentators still endorse two Calebs even when Jephunneh is taken as female. In either event, an unnaturally long life would not have been required for one Chelubai/Caleb to acquire Hezron wives, have been one of the 12 men sent by Moses to assess capturability of Canaan land, and also be an 85-year-old Caleb who reminded Joshua of Moses' guarantee of Calebite inheritance and was granted Hebron land in perpetuity.

B. Book of Jasher/Jashar/Jesher⁹

This book apparently existed up to the time of David:

Joshua 10:13: "Is it not written in the Book of The Upright? [referring to earlier battles]."

2 Samuel 1:17: "And chanted David dirge this over Saul, and over Jonathan his son--'And he said to teach the sons of Judah the Bow; see, it is written in the Book of Jashar.'"¹⁰

The scroll of *Jasher*, termed a "lost book," was found during a pilgrimage in the 8th century by Alcuinus, Abbot of Canterbury; Alcuinus' believed that *Jasher* fell into the possession of Babylonia at the time of the captivity. The scroll was locked in a chest in the library of "Gazna, in the furthest city of Persia;" the key for the chest was in the custody of the city's treasurer. Alcuinus' translation and notes surfaced in north England in 1721 and eventually were printed in 1879.¹¹

Jasher both agrees with the canon and relates material not included there, some of which indicates a chasm in the scriptural history of the period of Judges. According to *Jasher*, Caleb judged Israel 12 years; Caleb was succeeded by Jasher; and Jasher was succeeded by Othniel--Othniel being the first judge reported in the *Book of Judges*.¹² *Jasher* reports the exodus and the period following it as a straight line of events.

Alcuinus' record of a separate scroll found with that of *The Book of Jasher*

⁸ Appendix 4C, Heli/Eli and Mary [A].

⁹ *The Book of Jasher*, "One of the Sacred Books of the Bible," Kingsport, Tenn.: Kingsport Press, Inc., 19th Edition, June 1981; refer also to Appendix 1A, Attachment 1, *Jasher/Jasher/Jazer/Jezer*.

¹⁰ Before Moses re-entered Goshen, Caleb was there, perfecting men in the use of the bow and arrow, as discussed in Section One.

¹¹ Alcuinus founded the University of Paris in 800 and died in 804.

¹² Refer to Appendix 1D, II, "Judges."

corroborates *1 Chronicles* 2:18, that Jasher was son of Azuba/Azubah and Caleb and born in Goshen while Moses was with Reuel/Jethro in Midian. Per *Jasher* 4:22, "All these things which I, Jasher, have written received I from Caleb, my father, yea, even from Hezron, my father's father, and from Azuba who travailed with me."

Some *Jasher* data is incorporated in part IV of this appendix, "Moses Conferences on the Mountain and Connected Events," as noted there.

III. HOUSES EXITING EGYPT

It is at about this time that there comes into use the term, children of *Israel* in place of "Jacob:"

"God gave it to Aaron and Moses" "to bring out the sons of Israel from Egypt--Aaron and Moses, whom God told, "Bring out the sons of Israel from the land of Egypt according to their armies." *Exodus* 6:26.

Concomitant with introduction of the term *Israelites* for the initial Jacobites, the patriarchal heads of the houses of the fathers and heads of descendant families, as given at *Exodus* 6:14ff. contain only three of the original patriarchal tribes--all descendants of Leah:

LEAH [+ Jacob]:
 Reuben
 Hanoch
 Pallu/Peleth
 Hezron
 Carmi.
 Simeon
 Jemuel/Nemuel
 Jamin
 Ohad
 Jachin
 Zohar and
 Shaul
 Levi
 Gershon
 Libni and Shimei.
 Kohath
 Amram
 Moses
 Aaron
 Nadab
 Abihu
 Eleazar
 Ithamar
 Izhar[*Amminadab?*]
 Korah
 Assir, Elkanah, Abiasaph.
 Nepheg
 Zichri
 Hebron
 Uzziel
 Mishael, Elzaphan and Zithri.
 Merari
 Mahli and Mushi.

The naming of only Leah-descendant chiefs at *Exodus* 6:14 coincides with *Jasher*,

whose verses, however, leave room for others.¹³ The remaining Jacobite tribal names (excepting Dinah) reappear, along with Joseph's Ephraim and Manasseh, reemerge during the exodic period; when the encampments are reported, the people pitched their tents "afar off around the tent of meeting" in tribal groups of three, each under one of four standards:

<u>At the standard of</u>	<u>on side</u>	<u>the peoples of:</u>
Dan	North	Dan, Asher, Naphtali.
Judah	East	Judah, Issachar, Zebulun.
Reuben	South	Reuben, Gad, Simeon.
Ephraim	West	Ephraim, Benjamin and Manasseh.

Levi was divided into three groups, as discussed in part V, and placed between the outer divisions and the tent of meeting, with the (Levi-) Kohathites near Reuben, (Levi-) Gershonites near Ephraim and (Levi-) Merariites near Dan.

IV. MOSES' CONFERENCES ON THE MOUNTAIN and CONNECTED EVENTS.

A. Rebellion of Nadab¹⁴ and Abihu¹⁵ Korah-led Revolt Miriam's Objection and Demise

"And it came to pass when Jethro saw that Moses, his son-in-law, was become a prince unto the Hebrews, had brought them up out of...Egypt into the wilderness, that he had driven out the Amalekites and possessed...all the country of Rephidim, that he [Jethro] went out and with him Zipporah and her two children whom Moses had sent back...and they encamped at the foot of mount Horeb. And Moses departed from the wilderness of Zin: to meet his father-in-law at mount Horeb." *Jasher XIV:1-2.*

"And heard, Jethro, the priest of Midian, father-in-law to Moses...that [Tet.]¹⁶ had brought out Israel from Egypt. ... And took, Jethro...a burnt offering and sacrifices...and came Aaron and all the elders of Israel to eat bread with Moses' father-in-law." (*Exodus 18:2 ff.*) Moses said, "'Behold, lift up your eyes, for the number of the children of Jacob exceed the number of thy people: and their dwellings are from Elyma, even until thou comest into the valley of Rephidim'. And Jethro said, 'Thou hast spoken truly: thy people are a great people, and their number are without tale.'" (*Jasher XIV:8-9.*) The verses that follow (in both texts) relate Reuel/Jethro counseling Moses how to manage governance by establishing laws and appointing judges. Moses instructed the people to select 70 representatives.

"And spoke Miriam and Aaron against Moses...and they said, 'Only by Moses has spoken [Tet]? Has not also by us He spoken? ... And came [Tet.] in the pillar of cloud.... And glowed the anger of [Tet.] against them....and the cloud turned away...and, behold, Miriam leprous as snow! ... And said [Tet.] to Moses, 'If her father surely had spit in her face, should not she be humiliated seven days?'" *Numbers 12:1-15.*

"And Miriam arose and said, 'Shall Jethro instruct the Hebrews? Are the children of Jacob without understanding? Are the customs of the Midianites to be brought in among us?' ... And the voice of the tribes of the congregation were on the side of Miriam. And the

¹³ "...Moses assembled together the sons of Reuben, Simeon, Levi, Gershon, Kohath, Merari, Izhar, Uzziel, and Korah, *even the heads of the families of the children of Israel.*" (V:1; italics supplied.) The last phrase either emphasizes the named all were heads or indicates that other, lesser representatives were included.

¹⁴ Other *Nadabs*, see Appendix 1A, Attachment 1, (eee), and Appendix 2C, III, "Parentages of the Kings," fn. 5.

¹⁵ Only use.

¹⁶ Abbreviation for "tetragrammatron"--refer to Introductory Summary, fn. 39.

anger of Moses was greatly kindled against Miriam; and Moses sought to cut Miriam off from the congregation. And Moses hid Miriam for seven days.... And the people of Israel gathered themselves together unto Moses, and said: 'Bring forth unto us Miriam, our counsellor, for according to all she hath spoken we will do.' Then Moses brought forth Miriam...and when the people saw Miriam that she was well, they rejoiced greatly.... And Miriam died there [in Kadesh], and the children of Israel mourned for Miriam 40 days.... And the lamentation was great...." *Jasher XV.*

Moses determined that Aaron and "his sons," Nadab, and Abihu, Eleazar and Ithamar, would be confirmed as lead priests.¹⁷ According to [Tet's] instruction that Moses "anoint Aaron and his sons and consecrate, Moses anointed Aaron and his sons and appropriately clothed them. *Exodus 28-30:30; Leviticus 8:10 ff.*

After the lamentation for Miriam, Moses left Aaron and Hur in camp and went up mountain with Joshua, Nadab and Abihu to meet with Jethro, and received instructions on building of a tabernacle.¹⁸ *Jasher XVI.*

During Moses' absence Aaron, relenting to the people's insinuations, consented to "make a god" for them. They brought to him all their gold, from which he made a gold calf and for which he constructed an altar, before which they made offerings and celebrated. (*Exodus 32*) Aaron sent a message to Moses that the people were questioning which was better--to return and be "subjects of the Egyptians whom we know," or to "walk after the laws and customs of Jethro, the Midianite, whom we know not." *Jasher XVII:19.*

After receiving the message, Moses "spake unto Joshua, Nadab and Abihu, and the seventy elders: '...it behoveth us to say unto the people: We have seen the Lord in the mount...and the words which he hath spoken to us, they are those which we now deliver unto you.' ...The saying of Moses was pleasing to Joshua, and unto the seventy elders; but unto Nadab and Abihu it was not pleasing. And Nadab and Abihu were cut off from the assembly: and they hastened into the camp of the children of Israel, which lay at the foot of Mount Sinai. And on the fortieth morning...Moses, Joshua and the seventy elders, assayed to come down from the mount. And as they descended, Joshua spake unto Moses and said, 'Lo, Nadab and Abihu have joined themselves unto the people: and the voice of the people seemeth as the voice of rebellion. ...lo, Aaron, Hur, Nadab, and Abihu stand up before the people.'" *Jasher XVII: 21-27.*

Moses and his party came down from the mountain with two tablets of inscribed laws. Joshua, hearing shouting in camp, told Moses: "A sound of war in the camp." Moses retook command; and, after breaking the tablets, directed the Leviites to execute "his brother...neighbor...relative." Approximately 3000 men "fell." *Exodus 32:15-17.*

"...on the morrow...Moses stood...at the entrance into the camp, and he said, 'Who is on the Lord's side? Let him come forth of the camp.' And Aaron, and all the sons of the tribe of Levi, except Nadab and Abihu, came forth...and stood before Moses. ... Then said Moses unto the sons of Levi, even unto all the tribe thereof: 'Gird on each man his sword, and go ye through the camp, and slay ye the forward, even every man his friend. And they did so: and they slew Nadab and Abihu, the sons of Aaron, with three thousand of the

¹⁷ The grammar here is one of singular vs. multiple references which ends at 28:43: "and [garments] shall be on Aaron and on his sons in their going into the tent of the meeting." (It routinely is presumed that Elisheba had only one husband and that Aaron was father of all four of her sons.)

¹⁸ Sequencing of events between canon sources is unclear; there also are sequential differences between the canon and *Jasher*—e.g. (a) it is uncertain whether the Korah incident came before, at the same time or after Korah's rebellion (discussed below); (b) the exact time of Miriam's misfortunes is difficult to fix—accounts in *Numbers* do not allow definite sequencing of her objection/"interference," chastisement, diagnosis of being "leperous," banishment outside of camp for a week, or how long afterward she died; and (c) *Jasher* reports only one meeting on the mount (see fn. 20). Part V below presents *Numbers* highlights, for comparison.

people. But Aaron held his peace/stood aghast.”¹⁹

Jasher XVIII:1 ff.

“And the sons of Aaron, Nadab and Abihu, each his censer, and put in them fire; and they put on it incense and brought before [Tet.] fire strange.... And went out fire from before [Tet.] and consumed them, and they died.... And said Moses to Aaron, ‘It, that which has spoke [Tet.]...and Aaron was silent.”

1 Chronicles 10.

“And died Nadab and Abihu for bringing strange fire....”

Numbers 26:61.

“...and [Nadab and Abihu] sons no they had; and acted as priests Eleazar and Ithamar in the presence of Aaron their father.”

Numbers 3:4.

Moses made a second trip up the mountain, leaving the camp in charge of Aaron and Hur. “Whoever has matters, let him approach to them.” (*Exodus 24:12-14.*) “...on the morrow...Moses read before the congregation...the statutes and ordinances which the Lord had appointed unto the children of Israel to observe.”

*Jasher XIX.*²⁰

The building of the ark, vessels, tabernacle, etc. took place.

Exodus 35-40; Jasher XX.

“And took Korah, the son of Izhar...both Dathan and Abiram, the sons of Eliab; and On; the sons of Peleth, the sons of Reuben; and they arose before Moses with certain of the sons of Israel, 250 leaders of the company, elect men of the company, men of name. And they assembled against Moses and against Aaron, and said to them, ‘Too much, for you, all the congregation.... Why then do you lift yourselves above the assembly of Jehovah?’” Moses replied to the effect that on the morrow they would seek out who belonged to Jehovah and who was holy, etc.

Numbers 16:1 ff.

“And when Korah, Dathan, Abiram, and On, with two hundred and fifty of the children of Israel, men famous in the congregation, and men of renown, saw all that was done, they said...’This thing which Moses and Aaron have done is not of the Lord/not good for the commonweal of Israel. [A]nd they gathered themselves together unto Moses and said...’are not all the people holy? Wherefore hast thou separated the tribe of Levi, to be sanctified to the Lord? ... Should not all help to till the ground? Yea, the hands of the people are not equal to the task: and shalt thou take away every tenth man from the labour.’ And Moses said, ‘Tomorrow shall the Lord answer the words of evil you now speak/the blasphemies you now utter: and shew who is holy, and who is not holy.’”

Jasher XXI:1-7.

“...and they stood at the door of the tent of meeting...and assembled against them, Korah, all the congregation.” Moses admonished them;²¹ and “it was, as he finished speaking...that split apart the ground which under them, and opened the earth its mouth and swallowed them, and their houses” [“and their wives, and their sons and their infants”], and all the men who for Korah, and all their property...; and they perished from the assembly. ...and fire came forth...and consumed the 250 men that offered the incense.” Moses then had all copper censers of “they who were buried” beaten and turned into a cover for the altar “as a memorial to the sons of Israel, so that not shall draw near man an alien who not of the seed of Aaron to offer incense...and not shall be as Korah and as his

¹⁹ *Jasher’s* translator at times indicates two possible readings.

²⁰ *Jasher*, which recounts only one meeting on the mount, states the laws differently than the canon: 1) No god(s) shall be worshipped other than the Lord who is “God of Abraham, Isaac, and Jacob;” 2) no teraphim or likenesses of God are to be made; 3) God’s name shall be sacred; 4) the seventh day shall be one of rest; 5) the “hoary head” shall be revered; 6) no man shall smite another unto death or himself be killed; 7) the children of Jacob are not to be slandered or spoken evil of; 8) another’s property shall not be coveted; 9) there shall be no sibling incest (“after the abominations of the Egyptians”); 10) no sex during menstruation; 11) no sex with a betrothed virgin; 12) no sex with another’s wife.

²¹ Moses said to Korah, “And will you seek also the priesthood?” *Numbers 16:10.*

company....”²²

Numbers 16:18 ff.

“And it came to pass on the morrow, that Korah [Moses’ cousin], Dathan, and Abiram, with the two hundred and fifty men of the children of Israel, assembled...before the door of the tabernacle.... And Moses spake unto them...’Ye fight...even against the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob....’ And Moses said unto the congregation: ‘Separate yourselves from Korah and his company, peradventure the Lord will do a new thing. ... And Moses commanded the Levites, saying: ‘Up now, slay Korah, Dathan, and Abiram, with those that are with them, with fire, even as the Lord hath spoken unto me. And Korah, Dathan, and Abiram, with the two hundred and fifty men...perished by fire before the door of the tabernacle.... And great fear fell on all the congregation: and they fled every one to his dwelling/they hastened every man to his tent. Thus did Moses establish the priesthood in his brother’s house, in the tribe of Levi....”

Jasher XXI:8-15.

The next day the congregation murmured against Moses and Aaron, “You have killed the people of [Tet.]” There began another “plague,”²³ “and Aaron stood between the dead and the living; and was stayed the plague. And were those who died by the plague 14,700 besides those who died for the matter of Korah.” (*Numbers 16:41 ff.*) Moses was moved to settle the matter by placing rods in the tabernacle, one for every house with its father’s name on it. On the following day Aaron’s rod was found budded.

Numbers 17:1 ff.

Moses returned to the mountain, stayed 40 days and nights, and brought back new tablets of commandments.

Exodus 34.

“And came...the whole congregation in the wilderness of Zin,²⁴ ...and remained the people in Kadesh; and died there, Miriam, and was buried there.”

Numbers 20:1.

V. MISCELLANEOUS POST-EXODUS EVENTS INCLUDING ARMY REGISTRATION (“CENSUSES”) AND OTHER TRIBAL DETAILS.

A. The First Registration.²⁵ Taken by Moses and Aaron the first day, second month, second year after leaving Egypt, was before breaking camp near Mount Sinai. Count was made for all tribes except Levi, of “every male...from 20 years old and upward, able to go forth to war....” The Levites received their assignments, rules of conduct were expressed, tribal leaders made their offerings at tabernacle, and an order for the march was established.

In encampments the tribes were to pitch “afar off, around the tent of meeting” in four groupings of three tribes each, each threesome under one standard, as set forth in part III, above. During the exilic marches Judah was lead company; left flank--front to rear--Issachar, Simeon, Manasseh and Asher; right flank--Zebulun, Gad, Benjamin and Naphtali; and Dan at rear-center between Asher and Naphtali.

The following month the trumpet call came to break camp. ([Reuel-] Hobab declined to accompany Moses farther.

²² Not all Korah descendants died, apparently; the Korahite family is listed later among the Levites in the Moab registration.

²³ The etymology of “plague” suggests that the actual translation from Greek is a *blow or stroke of calamity*--as for example, *Book of Revelation 16:21* (plague of hail), *22:18* (general sufferings).

²⁴ One of numerous spots of exodus encampments, this one is believed to have been 50 mi. S-SE of Beer-sheba or approximately 90 mi. S of Jerusalem, “alongside” Edom, where Kadesh (-barnea) was located.

²⁵ *Numbers* chapters 1-36 are the general reference for these sections, italics being supplied where they appear. “Levi,” in part C below, contains some detail on the different counting and “redemption” of Leviite males. (Hobab, App. 1A, Att. 1.)

1. From Sinai to Moab after the first registration, per *Numbers* 12ff.:

- Miriam and Aaron complained to Moses about Reuel/Jethro influence (quoted in preceding part of this appendix).
- 12 men were sent to reconnoiter Canaan. Of them, only Joshua and Caleb encouraged advancing; the dissenting spies died “by the plague.”
- Israelites suffered a defeat by Canaanites/Amalekites.
- The Korah revolt and annihilation occurred.
- Onset of plague; total who died 14,700, plus those with Korah.
- Aaron’s rod budded.
- The people abode at Kadesh; Miriam died.
- Cry for water at Kadesh.
- Edom rejected Moses’ proposal to cross its territory.
- Move from Kadesh to Mount Hor, “at the edge of the land of Edom.”
- Moses, Aaron and Eleazar climbed Mount Hor. Aaron was replaced by Eleazar as chief priest. *Aaron died before the other two came down.*
- Israelites eventually defeated Canaanite King Arad. On the move toward the torrent alley of the Arnon (the Moab/Ammon border), they conquered Amorite²⁶ king Sihon, dispossessed Jaazer of its villages, and defeated Og of Bashan—territory that would become the first apportionment, to Reuben and Gad.

2. Moab Encampment, per *Numbers* 22ff.

- Threatened, King [Zippor-] Balak of Moab consulted with the elders of Midian.
- While living in Shittim on the Moab plain, Israelites consorted with Moabite and Midianite women and “bowed” to their gods. Moses commanded, ‘Take the chiefs of the people and hang them,’ saying to the judges of Israel, “you kill each of the men who joined to Baal-Peor.”²⁷
- Slaying of Midianite [Zur-] Cozbi and Simeonite [Salu-] Zimri by [Aaron- Eleazar-] Phinehas, for which Phinehas and his seed received everlasting priesthood.

B. The Second Registration.

The second registration was taken by Moses and Eleazar “after the plague;” (*Numbers* 25:19ff.); “...and among these not there was a man of those numbered in...the Sinai... ...except Caleb the son of Jephunneh, and Joshua the son of Nun.” (*Numbers* 26:64-65.)

- The daughters of Zelophehad brought their case before Moses, to confirm their rights of inheritance.²⁸ Moses first ruled in their favor.
- Moses prepared for his death; Joshua was installed as leader.
- Moses ordered war against Midian. Midian and its five kings fell. (Only female children who had not lain with a man were spared).
- Reuben, Gad and part of the tribe of Manasseh took possession of their apportionment east of the Jordan but pledged to continue to serve in the army for the benefit of their brethren.
- A compass was described of the territory to be taken by the other tribes, and their leaders were named.
- Cities of refuge, plus areas of land around them, were designated to be given to the Leviites.

²⁶ See Appendix 1F, *Amorite*.

²⁷ The meaning of *Baal* was, loosely, *lord* or *owner*; Peor is considered possibly a summit north of Mt. Nebo overlooking the plains of Moab.

²⁸ Refer to part VI below.

- The head fathers of “the sons of Gilead, the son of Machir, the son of Manasseh” appealed Moses’ ruling that the five daughters of the appellants’ dead sibling, Zelophehad, should inherit his share.
- Moses revised his original ruling.

C. Tribal Leaders, Counts and Associated Details.

The leaders shown in the First Registration column were the tribal representatives who stood with Moses and Aaron as the count was taken (*Numbers* 1:5 ff.). The names agree with the list of division captains when the army set off “in the second year, in the second month, in the twentieth of the month” (10:10 ff.).

In the Second Registration tally (*Numbers* 26:6ff.), only the sons’ families’ names--no leaders--are given. Descendant-families in the second registration, in many instances, no longer agree with original tribal son/grandson families.

The names of the leaders who were given authority to take possession and divide the land are centered below beneath each tally;²⁹ the names of assigned tribal leaders are centered beneath the counts. Gad, Reuben and Manasseh-east, who already had received their land, are not included in the list. An asterisk following a name means the name appears in the texts only that one time.

	<u>First Registration</u>	<u>Second Registration</u>
ASHER	41,500; (Ocran/Ochran*-) Pagiel*	53,400 Jimna(ites/Jimnites), Jesui(ites), Beriah(ites/Berites), Heber(ites); Malchiel(ites); "and Asher's daughter's name was Serah/ Sarah."
	[Shelomi*-] Ahihud ³⁰	
BENJAMIN	35,400; [Gideoni ³¹ -] Abidan*	45,600 Bela(ites), Ashbel(ites), Ahiram(ites), Shuphaim(ites), ³² Hupham(ites); Ard(ites), Naaman(ites/Naamites).
	[Chislon*-] Elidad*	

When Jacob allowed Benjamin to accompany Reuben on a second trip to Egypt to meet Joseph, Jacob took special pains to secure Benjamin’s safety; Reuben had to leave two of his own sons behind as surety.

Benjamin lineage lines contain a number of unresolvable lapses. The texts as they stand indicate that at some point(s) intertribal absorptions occurred between Benjamin and Manasseh.³³

²⁹ *Numbers* 34:16-29: Moses received [Tet.] direction that he was to take “one ruler of every tribe...to take possession of the land,” while high priest Eleazar and Joshua were to take possession of the land for Moses. “These [the chosen leaders] whom commanded [Tet.] to divide the land to the sons of Israel in the land of Canaan.”

³⁰ "Ahihud:" (a) different spellings/vowel pointings yield two meanings: *brother of honor or majesty* (son of Shelomi), and *brother of mystery*, brother of Benjamin-Uzza. (Kings Manasseh and Amon were buried in an unknown “garden of Uzza”.)

³¹ A second biblical use of this name is the celebrated judge [Manasseh-Abiezer-Joash-] Gideon of Ophrah (Appendix 1D, II).

³² Regarding *Shuphaimites* and *Huphamites*, see part VI, D, “Manasseh-Benjamin ‘Shuppim and Muppim’ Puzzle,” below.

³³ Refer to this Appendix, part VI, D.

First Registration

Second Registration

DAN 62,700; [Ammishaddai*³⁴]
Captain Ahiezer

64,400 Shuham*(ites).

[Jogli*³⁵-] Bukki/Bukkiah

Dan was least able to secure its designated land. Ultimately (during *Judges*) the Danites captured, then rebuilt, a far north city named Laish/Leshem near the base of Mount Hermon, which city came to be known as Dan. Dan's acquisition of Laish was preceded by interesting involvements with one Micah/Micaiah, who had a "house of gods" in Ephraim hill country, and who self-empoweredly had consecrated a priest named [Manasseh-Gershom-] Jonathan.³⁶

At the time of Jacobite migration to Egypt, Bilhah's Dan had one child, named at *Genesis* 46:23 as Hushim.³⁷ The "Shuham" at *Numbers* 26:42 is taken by some to be an alternate form of Hushim.

DINAH

----DINAH NUMBERS ARE NOT REPORTED----

Following Jacob's separation from Laban and after a period of residence at Succoth Jacob tented the household for some time outside of Shechem--then a Canaanite-ruled city-kingdom of "Hamor the Hivite."³⁸

At Shechem, Dinah verged on an alliance with Hamor's son, Prince Shechem; Hamor proffered land and goods for their union at a peaceable meeting with Jacob. Simeon and Levi reportedly would not have it, unilaterally ambushed the Hivites, killed all the males including king and prince, and plundered the city. (Jacob claimed they had made him "stink among the inhabitants of the land, among the Canaanites and the Perizzites [occupants of the region just south of the Hivites])." *Genesis* 34:30. Fearing he would be outnumbered in a retaliatory attack, Jacob moved his household on to Bethel. All that is reported of Dinah subsequently is that she entered Egypt with Jacob, but it is not said in what form or numbers, and she is not mentioned again.

EPHRAIM 40,500; (Joseph-Ephraim-Beriah...³⁹
Ammihud -) Elishama⁴⁰

³⁴ One other: "Ahi-ezer," son of Shemaah*, a Gibeathite [Benjaminite of Gibeah] who, with his brother, Joash, was among the chiefs of "mighty" men to defect to David at Ziklag.

³⁵ Other *Bukkis*: (a) one in the Eleazar high priest line, Appendix 3B, II (II, chart); (b) an ancestor of Ezra, Appendix 3B, Attachment 1; and (c) [Levi-Heman-] Bukki/Bukkiah under king David.

³⁶ See Appendix 3B, Attachment 1, *Micah*, etc.

³⁷ "Hushim" also appears as a wife of Shahraraim in the line of Benjamin; refer to Appendix 1C, Attachment 1, C.

³⁸ (a) See Appendix 1F, *Shechem*; (b) Succoth--the Jacobites' first -reported residence after leaving Laban--seems indicated to have been a little north of the Jabbok River, east of the Jordan River; however, *succoth* also means booths or covered stalls, and Jacob did build himself a house and stalls during that residence; (c) "Succoth" referred to later as the first stop in the exodus march toward the Red Sea is of uncertain location; (d) see Appendix 1F, *Hivite*.

³⁹ Other Ammihuds: (1) Simeonite father of Shelumiel/Shemuel/Samuel, Chief of Simeon at the time of apportionments; (2) Naphtaliite father of Pedahel, Naphtali Chief at the time of apportionments; (3) father of King Talmi of Geshur, grandfather of Maacah, mother of Absalom; (4) son of Perez-Omri and father of a Uthai (House of "Bigvai") among the first post-Babylon Jerusalem residents.

⁴⁰ (a) This Elishama is taken to be Joshua's grandfather: (1) "Joseph-Ephraim [lapse?...] *Elishama* the son of Ammihud," *Numbers* 1:10, 2:18; (2) "Berah-Laadan-Ammihud-*Elishama*-Non-Joshua," *1 Chronicles* 7:23ff; (b) (Hezron-Jerahmeel +Atarah-Onam-Shammai-Abishur + Abihail [*lapse/Jada the brother of Shammail/Nadab*]-Appaim-Ishi-Sheshan-Daughter of Sheshan+Jarha, an Egyptian slave of Sheshan-Attai-Nathan- Zabad-Ephlal-Obed-Jehu-Azariah-Helez-Eleasah-Sismai-Shallum-Jekamiah-) *Elishama*, *1 Chronicles* 2:25ff--see additionally fn. 53; and (c) the following later uses (Sections Two and

First Registration

Second Registration

32,500 Shuthelah(ites), Becher(ites/Bechrites),⁴¹ Tahan(ites), Eran(ites).

(Shiptan*-) Kemuel⁴²

Ephraim's assigned territory, which covered a relatively large part of central Canaan, embraced several prominent biblical cities, including Shechem, Shiloh, Bethel (which at times appears as Benjamin's), Ramah,⁴³ and Beth-Horon. Beth-Horon, approximately 12 miles NW of Jerusalem, was founded and/or built by Ephraim's daughter or granddaughter, Sherah. The quotation referenced above in footnote 72 is unclear as to whether Sherah built two cities or had a sibling: "And [Ephraim] went in to his [unnamed] wife; and she conceived and bore a son...Berah/Beriah.... And his [whose?] daughter was Sherah, and she built Beth-horon the lower and the upper, and Uzzen-sherah."

GAD 45,650; (Reuel/Deuel*-)⁴⁴
Eliasaph⁴⁵

40,500 Zephon(ites), Haggi(ites), Shuni(ites), Ozni(ites), Eri(ites), Arod(ites), Areli(ites).

One of the cities in Gad's assigned territory was Succoth.⁴⁶

ISSACHAR 54,400; (Zuar*-) Nethaneel/
Nethanel⁴⁷

64,300 Tola(ites), Puah(ites/Punites), Jashub(ites), Shimron(ites).

(Azzan*-) Paltiel⁴⁸

Diligent search of the texts yields little about Issachar sons, Tola,⁴⁹ Puah⁵⁰ /Puvah, Iob⁵¹/Jashub and Shimron.⁵² Issacharite Igal/Igeal⁵³ was one of the 12 leaders who

Three): (1) *Elishama*/ Elishua, a son of David; (2) a priest in King Jehoshaphat's day; (3) a secretary in the pre- Babylonian-exile court of King Jehoiakim; and (4) grandfather of the Ishmael who assassinated Gedaliah.

⁴¹ Becher was the second son of Benjamin (*Genesis* 46:21; *1 Chronicles* 7:6), absent in Benjamin genealogies of *Numbers* 26 and *1 Chronicles* 8--related issues are discussed in part VI below.

⁴² Two others: (a) Terah-Nahor + Milcah-*Kemuel*-Aram; (b) Levi-Hashabiah-*Kemuel* of David's day.

⁴³ A shortened version of a multiply used name; see Appendix 2A, *Ramah*.

⁴⁴ Variants of the name (per Samaritan *Pentateuch* and Latin *Vulgate*, and Masoretic and Syriac *Peshitta*, respectively).

⁴⁵ One other, (Lael-) Eliasaph, a captain of Levi, at fn. 60.

⁴⁶ See fn. 38.

⁴⁷ See Appendix 3B, I, *Nethanel/Nethaneel*.

⁴⁸ One other Paltiel: son of Laish/Gallim and first-named possessor of Saul's daughter, Michal. As (Raphu-) "Palti," a Benjaminite chief and one of the original 12 spies (with possible Raphu connections of: [a] Benjamin-Rapha, Benjamin's fifth son per *1 Chronicles* 8, but absent from list of entries to Egypt in *Genesis* and the family lists of *Numbers*; and [b] Benjamin-Saul-Raphah/Rephaiah).

⁴⁹ See Appendix 1D, II for only other use of Tola, a Judge of Israel for 23 years.

⁵⁰ Only other Puah is one of the two midwives who (with the other, Sephora [*Septuagint*]/Shiphah/ Zipporah [*Masoretic*]/Saphira [in Aramaic]), circumvented a pharaoh command that all Hebrew male offspring be drowned at birth, for which courageous service "[Tet.] made for [the midwives] houses [of their own]". *Exodus* 1:15 ff.

⁵¹ The son-name "Jashub" as it appears in *Numbers* and *Chronicles* is taken as an alternate form of the Iob/Job of *Genesis*.

⁵² Shimron also was the name of a Canaan city that united under Jabin of Hazor against Joshua at "the waters of Merom" (undecidedly associated with Lake Huleh; about 10-1/2 mi. north of the Sea of Galilee).

⁵³ Amidst *2 Samuel* 23:36, *1 Chronicles* 3, 11, and 2:29, the Igal/Igeal line appears lost in one text and picked up in another: (a) (Judah-Hezron-Jerahmeel+Atarah-Onam-Shammai-Nadab-Appaim-Ishi-Sheshan-Attai/Ahlai [?—a son or daughter?] + Jarha,

reconnoitered Canaan and reported to Moses at Kadesh. Issachar supported Barak in the Deborah-commandeered overthrow of Canaanite Jabin's forces led by Sisera.⁵⁴

JOSEPH

Joseph, Rachel's first son, was very young when he became separated from the Jacob house. The texts reveal the competitiveness that existed between Leah and Rachel sons, when Joseph (then apparently highest in Jacob's esteem) was sent by his father from Hebron to check on the welfare of the older sons and the flocks they were tending. Joseph found them in the area of Dothan on a plain slightly northeast of Shechem. A plan emerged among Joseph's half-brothers to do away with him. Reuben, who was in charge of the grazing party, was dissuasive; at first they only imprisoned Joseph in a pit.

Judah finally suggested that instead of killing Joseph they turn him over to a passing caravan of Ishmaelite-Midianites taking a load of spices, balm and ladanum to Egypt. Reuben, not there at the time and returning to find Joseph gone, despaired over his own fate, asking, "And I; where shall I go?" Joseph's robe (which it is presumed the others kept at hand) was smeared with the blood of a ram and sent to Jacob, who was led to believe Joseph had been killed by an animal. Meanwhile, the Ishmaelite-Midianites conveyed Joseph to Egypt, where he apparently was sold to high priest Potipher/Potiphera of On/Heliopolis and, over time, rose to an important position in Egypt's government.

JUDAH 74,600; (Amminadab-) Nahshon*

76,500 Shelah(nites), Pharez(ites/
Pharzites), Zerah(ites/
Zarhites), Hezron(ites),
Hamul(ites).

(Jephunneh-) Caleb

Complex tribal pre- and post-exodus interrelationships and 'absorptions' appear evident in tracing the lines of Judah descendancy, especially between Reuben and Judah and the Calebites. They are addressed above, in part II, "The 'Hezronic Period.'"

LEVI

Under Moses' command the status of the Levi tribe changed from that of the other tribes: at the time of the first registration all Leviites⁵⁵ were placed in religious service. Leviite males were not numbered for military service, were exempted from the tabernacle tax and, instead of a regional land allotment, were to have *enclaves*--cities with surrounding pastureland, within the territories of all the other tribes.

Leviites of the first registration consisted of the families of Libni and Shimei ("Gershonites"); Amram, Izhar, Hebron and Uzziel ("Kohathites"); and Mahli and Mushi ("Merariites"). Instead of numbering males from 20 years upward "able to go forth to war," all

an Egyptian slave of [his/her father Sheshan] – [another?] Ahlai/Attai + ? – Joseph-Nathan-Zabad/ Zobah-Igal; or (b) ...Attai (?)-Nathan-Igal [compare also with fn. 40]. Further, while Igal appears in *Samuel's* list of David's mighty men as son of Nathan of Zobah, *1 Chronicles* uses "Joel the brother of Nathan." The name "Attai/Ahlai" also appears in volume two, as (1) a Gadite who joined David; (2) father of Zabad, one of David's mighty men; (3) a grandson of Solomon (a son of Rehoboam with Maacah of Absalom—see Appendix 2A, Attachment 3, "David, Descendancy of"); and (4) brother of king Abijah/Abijam (see Appendix 2C, south king #2).

⁵⁴ See Appendix 1D, II under Deborah.

⁵⁵ In this work the spelling, *Levite*, includes all members of the Levi tribe. (The biblical texts reflect distinctions between (Levi-Aaron-) Leviite "*priests*" and non-Aaronic Leviite "*Levites*," servants of the priests and priesthood.)

males older than a month were counted for a total of 22,000+.⁵⁶ *Numbers* 3:41 and 8:13ff. describe how the Leviite males were considered as assuming the priestly position of firstborn sons of all the other family houses; but it is unclear why the other clans were required to pay to Aaron and his sons a total “redemption” equal to five shekel per extra head because the number of the other firstborn sons exceeded the Leviite total.

During the early exodus period (Amminadab-Elisheba + Aaron-) Eleazar and Ithamar held the highest priest offices under their chief-priest father, Aaron.⁵⁷ Leviite males between 30 and 50 years then were assigned specific ecclesiastical duties. That group numbered 2,630 Gershonites, 2,750 Kohathites and 3,200 Merariites--a total of 8,580. As far as can be ascertained from text descriptions, the Kohathites were directly under Eleazar, the Merariites and Gershonites were under Ithamar, and Ithamar answered to Eleazar. At the end of approximately 40 years, Aaron was dead and Eleazar, alone, was in Aaron's place as chief priest. The commanders then were:

- (Uzziel⁵⁸ -) Elizaphan⁵⁹ over the (Kohathite-) Amramites, Izharites, Hebronites and Uzzielites;
- (Lael*-) Eliasaph⁶⁰ over the (Gershonite-) Libnites and Shimeiites;
- (Abihail -) Zuriel⁶¹ over the (Merariite-) Mahliites and Mushites.

The Kohathites formed an inner circle on marches, bore the ark, and were keepers of sanctuary tables, candlesticks, altars, and vessels. The Gershonites were keepers of the tabernacle, tent, coverings, hangings, and cords. The Merariites were keepers of the boards of the tabernacle bars, pillars, sockets, pins and cords.

The recap at *Numbers* 26:57ff. of Levi families and counts, which is unclear in its relative references between the two registrations, also seems to indicate at its end that (Jephunneh-) Caleb and (Nun-) Joshua were at the time of the second count the only living survivors of the first count of *Levi*:

[These are the numbered of the Levites, by their families [A]: of Gershon, the family of Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merariites. “ Immediately followed by, “These are the families [B] of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahliites, the family of the Mushites, the family of the Korathites. [Then appears the genealogy of Levi-Elisheba and Aaron, and mention of the death of Nadab and Abihu.] And were the [numbered ones of [B] “23,000.... These [B] are those counted by Moses and Eleazar the priest...on the plains of Moab beside Jordan, Jericho; and among these [B] not there was a man of those [A] numbered by Moses and Aaron the priest.... For had said [Tet.] to them ‘Surely they shall die in the wilderness; and not should be left of them, a man except Caleb the son of Jephunneh, and Joshua, the son of Nun.”

Leviite descendancies range through many disparate verses of *Exodus*, *Numbers*, *Chronicles* and *Samuel*. Intervening incorporations are found between Gershon/Gershom and Merari, and between their and Kohath's son-families, with lapses which obscure Leviite descendancies over centuries, until eventually some names do reappear. Post-exodically, the line of Gershonite-Shimeiites under the ensuing revised grouping Libni/"Laadan"⁶² leads off in confusing tangents of Libni-Iddo-Zerah...ending in Jetherai/Jeshera, (Shimei-Michael-

⁵⁶ There is a discrepancy between this text total of 22,000 and that at *Numbers* 3:14-28 of 22,300 which gives Gershon, 7500; Kohath, 8,600; Merari, 6,200.

⁵⁷ Appendix 3B, II, “Chief/High Priesthood,” details those offices from their inception.

⁵⁸ See Appendix 3B, I, Uzziel.

⁵⁹ Who with his brother, Mishael, removed the bodies of Elisheba's sons, Nadab and Abihu; part IV above. Two other Elizaphans: (a) (Parnach*-) Elizaphan, chief of Zebulun (below at Zebulun), and (b) Elizaphan, forefather of a family who served during the reigns of David and Hezekiah.

⁶⁰ Also the name of, see above, Gad's captain, (Reuel/Deuel-) Eliasaph.

⁶¹ See fn. 40.

⁶² See also Ephraim/Joshua connection, fn. 40, (a)(2).

Berachiah-) Asaph (of David's time), and the houses⁶³ of Jehiel-Joel and Shelomith-Beriah.⁶⁴ Moses' Amramite line reappears via his younger son, Eliezer. In *Judges* a Gershom descendant-priest, Jonathan, served the house of Micah in Ephraim hill country and founded a priestly family among the Danites.⁶⁵

Among other widely-gapped descendancies of Levi grandsons and great-grandsons are:

Via Kohath/Izhar:

Korah-Elkanah-Samuel-Joel (aka Vashni) and Abijah- ... -Heman and Asaph of David's time;

Amminadab-Korah-Ebiasaph-"Assir"⁶⁶ -Uzziah-Shaul, with a crossover possible at "Assir" to Elkanah-Eliab-Elkanah- judge Samuel.

Via Merari/Mushi

Mahli-Libni/Laadon-Shimei-Uzza-Shimea-Haggiah-Asaiah;
Eleazar and Kish-Jerahmeel, of David's time. ("And died Eleazar. And not were to him sons, but daughters. And took them the sons of Kish."⁶⁷)

Via Merari/Mushi

Mahli-Eder and Jeremoth/Jerimoth;
Mahli-Shamer/Shomer/Shemer-Amzi-Hilkiah-Amaziah-Hashabiah-
Malluch-Abdi -Kishi -Ethan.

Via Kohath/Uzziel/[--Azarel?]⁶⁸

MANASSEH

32,000; (Pedahzur*-)
Gamaliel⁶⁹

52,700 Machir(ites), Gilead(ites),
Jeezer(ites), Helek(ites),
Asriel(ites), Shechem(ites),
Shemida(ites), Hopher(ites),
Zelophehad(ites).

(Ephod*-) Hanniel⁷⁰

The complicated reports of Manasseh descendancies, which contain unresolvable lapses, appear to involve intertribal absorptions, predominantly between Benjamin, Levi and

⁶³ The word, "house," undergoes a change in definitions—from the entire household of offspring (over whom family father presided as priest), through clan-kin embracings—ultimately to representative priestly "divisions" or "courses" at the temple. Later at the main Temple, each division/course apparently had its own room, occupied by the representative priest during that house's respective assigned period of service. (The text of the post-Babylon rebuilding gives the then-order of occupation of the rooms, the connecting construction of which apparently also formed the first fortified wall of the environs. It is not known whether any of the searches for treasure itemized in the famous [Dead Sea's] Copper Scroll have been initiated on this theory.)

⁶⁴ "...but Jeush and Beriah had not many sons; therefore they were in the roster of one father's house." *1 Chronicles* 23; see also Appendix 3B, I, Beriah.

⁶⁵ See Appendix 1D, II at fn. 46 and Appendix 2A, Jonathan.

⁶⁶ "Assir" may not be a proper name, but denote, instead, *captive*; see Appendix 3B, I, Assir.

⁶⁷ *1 Chronicles* 23:12-22. Connection of Kish via Ner to Benjamin-Saul is vague; see Appendix 2A, Attachment 2, "Saul, Descendancy of."

⁶⁸ Of the names in this and the last category, refer to (a) Jeremoth/Jerimoth, Appendix 3B, 1; (b) Shomer/Shemer, Attachment 1 to this Appendix 1C, at D (Asher), and Appendix 1A, Attachment 1, "Source Quotations;" (c) Azarel/Azareel and Uzziel, Appendix 3B, I.

⁶⁹ One other Gamaliel—a Pharisee and law teacher called "The Elder," he privately counseled the Sanhedrin to be cautious in light of history before acting against Peter and apostles who persisted teaching after the execution of Jesus.

⁷⁰ One other: (Ulla-) Hanniel, head of an Asher house.

_____ First Registration _____

_____ Second Registration _____

Manasseh.⁷¹ They and the case of the five Zelophehadite daughters (who petitioned Moses for the right to inherit in their own names, but lost the right on appeal of their uncles) are addressed in part VI below, and connected attachments as there noted.

NAPHTALI

53,400; (Enan*-) Ahira*

45,400 Jahzeel(ites), Guni(ites),
Jezer(ites), Shillem(ites).

(Ammihud⁷² -) Pedahel*

REUBEN

46,500; (Shedeur*-) Elizur*

43,730 Hanoch(ites), Pallu(ites),
Hezron(ites), Carmi(ites).

The also-complicated reports of Reuben descendancies, which contain unresolvable lapses, appear to involve intertribal absorptions, predominantly between Levi and Judah after the Reubenite revolt against Moses, addressed above in part IV, A.

SIMEON

59,300; (Zurishaddai*-)
Shelumiel

22,200 Nemuel(ites), Jamin(ites),
Jachin(ites), Zerah(ites);
Shaul(ites).

(Ammihud⁷³ -) Shemuel

Simeon's first three sons are gone by *Numbers* 26:12. His fourth, Jachin, seems to die as "Jarib" and then reappear as "Jachin" when Ezra gathered Leviites at the Ahava River for the return to Jerusalem after exile. Simeon's last two children were Zohar/Zerah and Saul/Shaul.

ZEBULUN 57,400; (Helon*-) Eliab⁷⁴

60,500 Sered(ites/Sardites), Elon(ites),
Jahleel(ites).

(Parnach*-) Elizaphan⁷⁵

D. Comparison of the two Registration Counts

1. By Tribe

- a) All but Levi are able-bodied males from the age of 20 years.
- b) Levi counts are all males from the age of one month.

⁷¹ Refer to part VI, D, below.

⁷² See fn. 39.

⁷³ See fn. 39.

⁷⁴ Other uses of Eliab, see Appendix 1A, Attachment 1, Eliab.

⁷⁵ Elizaphan, see fn. 59.

	<u>FIRST</u>	<u>SECOND</u>
Asher	41,500	53,400
Benjamin	35,400	45,600
Dan	62,700	64,400
Dinah		
Ephraim	40,500	32,500
Gad	45,650	40,500
Issachar	54,400	64,300
Judah	74,600	76,500
Manasseh	32,200	52,700
Naphtali	53,400	45,400
Reuben	46,500	43,730
Simeon	59,300	22,200
Zebulon	<u>57,400</u>	<u>60,500</u>
Of army age, excluding Levi	603,550	601,730
Levi	22,273	23,000

2. By Matriarchal Lineages.

The second count:

<u>Of LEAH:</u>	Reuben, Simeon, Judah, Issachar, Zebulun Levi	267,230	23,000
<u>Of ZILPAH:</u>	Gad and Asher	93,900	
<u>Of RACHEL:</u>	Joseph, via Asenath, Ephraim Manasseh Benjamin	32,500 52,700 45,600	
<u>Of BILHAH:</u>	Dan and Naphtali	<u>109,800</u>	___
		601,730	23,000

VI. ZELOPHEHADITES

The Zelophehad matter established case law as to female inheritance rights in the absence of male siblings. (Manasseh-Machir-Gilead-Hepher-) Zelophehad died during the early stages of the exodus and left no sons but five daughters: Mahlah, Noah, Hoglah, Milcah and Tirzah. The fact they brought their case before Moses may indicate they were of at least semi-matriarchal tribal descent.⁷⁶

A. The Main Case, Rulings and Disposition⁷⁷

Initially Moses ruled that the daughters would receive their legacy in their own right:

[After the plague] "...came the daughters of Zelophehad, the son of Hepher, the son of Gilead,

⁷⁶ See part VII, "Levirate," below, re matriarchal/patriarchal practices in general.

⁷⁷ Quotations are given in the unreconstituted interlinear English. Asterisks mark names that appear biblically only that one time. Names neither asterisked nor footnoted are identified further on.

the son of Machir, the son of Manasseh, of the family of Manasseh the son of Joseph. And these the names of daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. And they stood before Moses and before Eleazar, the priest, and before the rulers and all the congregation, at the door of the tent of meeting, saying, 'Our father died in the wilderness and he not was among the congregation...in the company of Korah, but for his own sins he died, and not sons were to him. Why is taken away the name of our father from the midst of his family because no to him son? Give to us an inheritance among the brothers of our father.'

"And brought Moses their cause before [Tet.] And spoke [Tet.] to Moses, saying, 'Rightly the daughters of Zelophehad speak; surely you shall give them a possession, an inheritance among brothers their father's, and cause to pass on the inheritance of their father to them. And to the sons of Israel you shall speak, saying, "When a man dies, and son is no to him, you shall pass on his inheritance to his daughter; and if he has no daughter, then you shall give his inheritance to his brothers; and if he has no brothers, then you shall give his inheritance to his father's brothers; and if his father has no brothers, then you shall give his inheritance to his nearest relation...."'

Numbers 27:1-11.

At the time of the second registration on the plains of Moab, the Zelophehad daughters again were listed individually, when Moses and Eleazar numbered the sons of Joseph by their families:

"The sons of Manasseh:...Machirites...Gileadites. These are the sons of Gilead:...of Jeezer* /
[lezer/Abi-ezer⁷⁸], the families of the Jeezerites; of Helek,* the families of the Helekites; of Asriel, the
families of the Asrielites; and of Shechem,⁷⁹ the family of the Shechemites; and of Shemida,⁸⁰ the family
of the Shemidaites; and of Hephher, the family of the Hephherites; and Zelophehad, the son of Hephher, not
were to him sons, but daughters; and the names of the daughters Zelophehad's, Mahlah, Noah, Hoglah,
Milcah, and Tirzah. These are the [remaining] families of Manasseh by their numbered ones, 52,700."

Numbers 26:28-34.

The women's uncles subsequently appealed, and Moses revoked the first decision. He made a different final ruling:

"And came...the heads of the fathers of...the sons of Gilead...and spoke before Moses, and before the rulers, the heads of the fathers...and they said, 'My lord, commanded [Tet.] to give the land for inheritance by lot to the sons of Israel; and my lord was commanded by [Tet.] to give the inheritance of Zelophehad, our brother, to his daughters. And they to one shall be of the sons of the tribes of the sons of Israel for wives then will be taken their inheritance from the inheritance of our fathers, and will be added to the inheritance the tribe of which they shall be to them; so from the lot of our inheritance it shall be taken...from the tribe of our fathers you be taking their inheritance.

"And directed Moses... 'Rightly the tribe of the sons of Joseph speaks. This the thing which has commanded [Tet.] as to the daughters of Zelophehad, saying, "To the good, in their eyes let them be for wives only to the family of the tribe of their father let them be married. So not shall turn the inheritance of the sons of Israel from tribe to tribe.... And any daughter owning an inheritance from any tribe of the sons of Israel to one of the family of the tribe of her father to become a wife so that may possess the sons of Israel each the inheritance of his father.... [S]o did daughters Zelophehad's, for were Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, daughters of Zelophehad, to sons father's their brothers for wives... These the commandments and the judgments...by the hand of Moses...on the plains of Moab, beside the Jordan, Jericho."

Numbers 36 to end.

At Shiloh, the last Manasseh families to receive apportionments *male by their families* evidently were those to which the Zelophehad daughters did marry, but which male each married is not spelled out (explored further in part B, below).

"And there was, for the sons of Manasseh, remaining for their families: for the sons of Abiezer, and for the sons of Helek, and for the sons of Asriel, and for the sons of Shechem, and for the sons of Hephher, and for the sons of Shemidah...male by their families. But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters. And...Mahlah, Noah, Hoglah, Milcah and Tirzah...came before Eleazar the priest, and before Joshua, the son of Nun, and before the rulers, saying, '[Tet.] commanded Moses to give to us an inheritance among our brothers;' and [Joshua] gave to them...an inheritance among brothers their father's. And fell portions Manasseh

⁷⁸ Refer to Appendix 3B, I, Abi-ezer, as well as the chart in part C, below.

⁷⁹ Only other individual *Shechem* was the Shechem (the place) prince involved with Dinah.

⁸⁰ *1 Chronicles 7:19* shows Shechem as Shemida's son without clear antecedent (following the Shuppim/Huppim/Muppim "puzzle," part D below).

The land designated was west of the Jordan between Ephraim on the south and Issachar on the north, and embraced Shechem and Samaria City.

B. Descendants, Names and Relationships of the Children of Manasseh

1. In General. (This discussion in part employs verses quoted also in part C below.)

Manasseh clan names do not appear until after the exodus. Nine are given in the second registration: Machir, Gilead, Jeezer/Iezer/Abi-ezer, Helek, Asriel/Ashriel, Shechem, Shemida, Hephher and Zelophehad. Jair appears to be a tenth (?).

Early In cofederation advances (?+Manasseh-) Machir struck as far as “the borders of kings Geshur and Maachath,” and drove the Amorites out of the Gilead region.⁸² The Machirites received that conquered territory while Moses still was alive. Frequent references to Machir as “the father of Gilead,” which term has two senses--parent of a son named Gilead and/or founder/father of the Gilead region--confounds the various accounts. Machirites (Manasseh-east) appear as “sons” of Gilead in the regional sense, whereas the remaining families who became Manasseh-west, to which the Zelophehads belonged, appear as “sons of Gilead”/“Gileadites” in the paternal sense.

Descendant family names of the Machirites are not given. Some, perhaps all, appear to be descendants of an unnamed Machir daughter and Hezron; their grandson (Machir daughter + Hezron- Segub-) Jair took 23 Gilead region cities.⁸³ Gileadites all appear to have descended from [? + Machir-) Gilead, but a question remains as to Ashriel/Asriel, the name of an only child of a Syrian woman named Jaladah. Due to sentence structure it is unclear whether Jaladah was Manasseh’s concubine and bore Asriel to Manasseh, or Jaladah was Manasseh’s concubine and bore Asriel to Machir, or Jaladah was Machir’s concubine and bore Asriel to Machir.⁸⁴

Children of Machir with a third wife, Maacah, are referred to in *1 Chronicles 7:15ff.* as “sons of Gilead” likely in the regional sense. There, however, Maacah is claimed also to be Machir’s sister; and there is an implication that Zelophehad was a sister, too, while an unreasonable number of text errors would be required for Zelophehad to have been a female. The verses also include a statement that Machir “took a wife for Huppim and Shuppim,” taken as reflecting an intertribal relationship based on a similar confusion with the same words in Benjamin-related text. Pursuing that theory (part D, below) leads to other unclear passages involving an exile of certain individuals with name ties to both this issue and the difficulty of fixing personal events on the timeline of post-exodic Israelite advances.⁸⁵

When Joshua complied with Moses’ ruling, five Manasseh clans remained unapportioned. The last apportionments--“*male by their families*”--included the

⁸¹ Italics supplied--see list--nine or ten?--below.

⁸² *Joshua* 12:5-6. Strictly, the land of Gilead extended along the east side of the Jordan, N from the torrent valley of the Jabbock and reaching south toward the torrent valley of the Arnon, bounded by Ammon on the east and Bashan on the north. Bashan, the upper east-Jordan/east-Sea of Galilee area, at times seems included in Gilead references. Gilead also is spoken of as in “two parts”--the combined Gad/Reuben apportionment to the south being one, and the Manasseh-east apportionment (sometimes called “the rest of Gilead”) the other. (See part C below for “sons of” Gilead.)

⁸³ This is a rare post-exodus chronological guidepost, especially in that the complex relationships of the “Hezronic period” (part II of this appendix) are evident in the lapses, etc. that redound in post-exodic retrospective genealogical orderings, which included assimilation of sub-clans.

⁸⁴ *Numbers* 26:28-34, however, definitely show Manasseh-Machir-Gilead-Asriel.

⁸⁵ Touched on in fn. 83.

Zelophehadite daughter's legacies. The land disposition for all of the original nine Manasseh groups (it not being said into which Gileadite clan each daughter married) thus was as follows:

1.	Machirites	Received their apportionment previously/ Manasseh-east.
2.	Gileadites	Represented by the remaining families of:
3.	Jeezerites/Abi-ezerites	1 of 5 remaining families
4.	Helekites	2 of 5
5.	Asrielites/Ashrielites	3 of 5
[6.	Hepherites	Not included since it equates with 7.]
[7.	Zelophehadites	Not included by its own name since the only Zelophehadites were the daughters.]
8.	Shechemites	4 of 5
9.	Shemidaite/Shemidahites	5 of 5
[10.	Jair? ⁸⁶	

B. 2. Other related data.

- Mahlah was the name also of the daughter of [? + Manasseh-? + Machir -] Hammolecheth (Gilead's sister). Hammolecheth's two sons were Ishbod* and Abi-ezer, the latter also the family name of clan 3, above.⁸⁷
- Tirzah was the name also of (1) a king defeated by Joshua (*Joshua* 12:7, 24); (2) a city in the "Samaria" region, for which evidence points to a location some seven miles NE of Nablus/Shechem; and (3) early capital of the kingdom of Israel.⁸⁸
- Milcah is another name of regional significance.⁸⁹
- Hepher also was the name of a city and district "beyond the Jordan westward," another of the kingships overcome under Joshua, the exact location of which is not known but suggested N/NE of Joppa/Tel Aviv.
- Hepher was the name, too, of a child of [Abiah/Abijah+Hezron-] Ashur ("the father of Tekoa") with "Naarah." This Hepher could be the Gileadite if Naarah was a Gilead daughter.⁹⁰

C. Manasseh Additional Citations and Chart

The chart is based on quotations already supplied together with the following:

- (a) "The sons of Manasseh: of Machir, the family of the Machirites; and Machir fathered Gilead....
Genesis 28:29.

⁸⁶ "[G]ave Moses Gilead to Machir the son of Manasseh.... And Jair the son of Manasseh went out and seized their towns and called them towns of Jair. And [Jair? -] Nobah went and took Kenath and its villages and called it Nobah after his own name." *Numbers* 32:40-42. (*Nobah* has been linked to ruins in the vicinity of "Canatha, some 50 miles SE of Damascus and believed site later of one of the original 10 cities of the "Dekapolis"--see Appendix 4C.) Jair in all took 60 cities from Geshur, Aram and Kenath. Refer also to Attachment 1 to this Appendix 1C, at D, and Appendix 4C, Jaire/Jairus/Joare.

⁸⁷ Refer to Appendix 3B, II, part II, chart of judge Gideon descendancy, and 3B, I, Abi-ezer.

⁸⁸ See Appendix 2C, IV, for 17 (e) and fn. 22.

⁸⁹ Explorable through Appendix 1A., II, B. As to uses of names of Zelophehad's remaining daughters, *Hoglah* is not used otherwise (except for a wadi S of Jericho), and *Noah*'s only other use is (Adam...Lamech-) *Noah*.

⁹⁰ See Attachment 1 to this appendix and Appendix 1A, Attachment 1, Heber/Hepher. The last biblical use of Hepher is "the Mecherathite,* one of David's leading supporters--the term intended there believed to be "Maachathite."

(b) "And...went in Hezron to the daughter of Machir father of Gilead and he took her when he a son of 60 years. And she bore to him Segub. And Segub fathered Jair, and was to him 23 cities in the land of Gilead. And he took Geshur and Aram, with the towns of Jair, from them, with Kenath and its daughter towns, 60 cities. All these belonged to Machir the father of Gilead." *1 Chronicles*. 2:21-3..

(c) "The sons of Manasseh: Ashriel, whom Jaladah, his concubine Syrian bore, with Machir the father of Gilead. And Machir took a wife for Huppim and Shuppim, and the name of his sister, Maacah; and the name of the second, Zelophehad. And were to Zelophehad daughters. And bore Maacah the wife of Machir a son, and she called his name Peresh. And the name of his brother Sheresh, and his sons: Ulam and Rakem. And the sons of Ulam: Bedan. These the sons of Gilead the son of Machir, the son of Manasseh. And his sister, Hammolecheth bore Ishod, and Abiezer, and Mahalah/Mahlah. ⁹¹ And were the sons of Shemida, Ahian, and Shechem, and Likhi, and Aniam." *1 Chronicles* 7:15 ff.

(d) *Abi-ezer*, Appendix 3B, I. *Hepher*, Appendix 1A, Attachment 1, (ee) *Heber/Hepher*. *Hezron*, Appendix 1C, Attachment 1. *Iri/Ir*, Attachment 2 to this Appendix 1C, column (3). *Jair*, Appendix 1D, II and Appendix 4B, Attachment 3. *Jephthah*, Appendix 1D, II, at footnote 32. *Joash* and *Gideon*, Appendix 3B, II, part 2, and Appendix 1, D. *Zelophehad* and daughters, part VI of this Appendix 1C.

-----Manasseh-----				
	/ + Jaladah		/ + ?	
	Asriel or		/	
-----Machir ⁹² -----				
	/ + Jaladah	+ ?	/ + ?	+ Maacah
	/	/	/	/
Ashriel	Gilead		Hammolecheth	Peresh, and A Daughter ⁹³
	/ + "a harlot"	/ + ?	/ + ?	Sheresh
Jephthah	/	"Sons of Gilead"	/	/
	/	/	/	/
	Abi-ezer	/	Abi-ezer	Ulam
	(Jeezerites)	Hepher	/	Segub
	Helek	/ + ?	[Joash-Gideon?]	Bedan
	(Helekites)	/	Ishdod	Rakem
	Asriel	/	Mahalah/	(The above also
	(Asrielites)	/	Mahlah	referred to as
	Shechem	/		"sons of Gilead")
	(Shechemites)	/		Ira
	Shemida	/		[Iri/Ir?]
	(Shemidaites)	/		
		Zelophehad		
		/ + ?		
		Mahlah,		
		Noah,		
		Hoglah,		
		Milcah,		
		Tirzah.		

D. Manasseh/Benjamin "Shuppim and Muppim" Puzzle

The interjection of Benjamin genealogy into that of Manasseh in *1 Chronicles* 7 raises issues of there-unexplained inter-tribe absorptions of descendants of the former into the latter. Incomplete connections between ensuing names are compounded by use of the terms, "Huppim," "Muppim" and "Shuppim" in those and related verses. "Huppim" and "Muppim" of the referenced verses are their only biblical uses; and the same appears true of "Shuppim," in that one other apparent biblical use of it (at *1 Chronicles* 26:16) has been considered to be a dittograph.

The Hebrew characters representing *shpm* and *hpm* appear the same in both Benjamin and Manasseh verses. Some sources, drawing on the similarity of Hebrew characters represented by *m* and *sh*, have considered that the texts are reconcilable on surmised that "Muppim" intended *Shuppim* and, in turn, "Shuppim" intended *Shephupham/n*.

⁹¹ Only other form is "Mahalath:" (a) (Ishmael-) Mahalath, an Esau wife (Appendix 1A, Attachment 2), and (b) (David-Jerimoth-) Mahalath who became a wife of (David-) Rehoboam--see Appendix 2A, Attachment 3, part IV.

⁹² One other--(Ammiel-) Machir of Lo-Debar; see Appendix 2A, *Ammiel/Eliam-Bath-Sheba*, etc."

⁹³ Or a daughter of Gilead?

The varying genealogical listings for Benjamin and Manasseh are presented below. Apart from the confusion surrounding the above terms or names, a seeming loss in, and/or a commingling of genealogies, may reflect consequences of an inflammatory incident at “Gibeah” which occurred at an unspecified time during the period of Judges and caused a civil war between Benjamin and the other tribes.⁹⁴ The most confusing of the verses may contain a clue in its reference to *Geba*:⁹⁵

“Now Benjamin fathered Bela his firstborn, Ashbel the second, and Aharah the third, Nohah the fourth, and Rapha the fifth. And were sons to Bela: Addar, and Gera, and Abihud, and Abishua, and Naaman, and Ahoah, and Gera, and Shephuphan, and Hiram. *And these the sons of Ehud, they: the heads of the fathers to the people of Geba, and they exiled them to Manahath.*⁹⁶ *And Naaman, and Ahiah, and Gera he exiled them. And [?] fathered Uzza and Ahihud. And Shaharaim fathered in the field of Moab, after he [?] had sent away them. Hushim and Baara his wives. And he [?] fathered by Hodesh his wife Jobab, and Zibia, and Mesha, and Malcham, and Jeuz, and Shachia and Mirra. These his [?] sons, heads of the fathers. And by Hushim, he [?] fathered Abitub, and Elpaal. The sons of Elpaal: Eber, and Micham, and Shamed...and Beriah, and Shema--...*” followed by a long list of their ensuing descendants.
1 Chronicles 8:1ff.

VII. LEVIRATE DUTY and REDEMPTION

A. Levirate Duty

In patriarchal tribes a wife became a member of her husband’s clan (patrilocal marriage). In matriarchal tribes, a husband became a member of his wife’s clan (matrilocal marriage). “Other hints of ancient matriarchal culture occur in (a) *Genesis [2:24]...: ‘Therefore shall a man leave his father and mother and cleave unto his wife,’*⁹⁷ and (b) the apparently inalienable right of a mother in a matriarchal culture to name her sons.⁹⁸

The Jacobite tribes practiced the custom of *levirate* marriage. A sonless widow held her dead husband’s legacy until it and she were “redeemed” by the legitimate surviving male relative. ‘Right of repurchase’ belonged, in order by seniority, to the dead man’s brother(s), uncle(s), cousin(s) and lastly any other male blood relative. The apparent ideal was for a brother to take the widow and enable her to produce a son to carry on her dead husband’s line. Individual ambitions obviously could influence matters. A younger, unmarried man might be reluctant (as it seems was the case with Onan, Judah’s second son, toward Tamar) to raise up a son-nephew and thus diminish his own inheritance.⁹⁹ Evidently a man could decline the customary obligation, provided he allowed the widow to shame him publically at least once (as occurred with one unnamed man, a nearer relative of Naomi’s dead husband than was Boaz, the ultimate redeemer of Naomi *via* Ruth--below).

B. Redemption and the Book of Ruth.

⁹⁴ Related at the end of Appendix D, II (only 600 Benjaminite males survived).

⁹⁵ See Appendix 2A, *Geba/Gibeah/Gibeah/Gibeon*, regarding alternate uses of terms for that region. Refer to Attachment 2 to this appendix for a comparison of related Benjamin and Manasseh descendancies.

⁹⁶ Site unknown; only other use is “son of Shobal”--Appendix 1A, Attachment 1, (zzz) *Shobal*.

⁹⁷ Page 13 of Graves and Patai, *Hebrew Myths*, wherein the authors reflect generally upon the ancient matriarch’s divine prerogatives and symbolically in scripture, and discuss specific facets of the melding of ancestral matriarchal and patriarchal societies, including Abrahamitic/Jacobite reluctance to allow sons to marry matriarchal Canaanites (pages 26, 30, 80, 204, 219, 238 and 273).

⁹⁸ A *New Testament* connection occurs in the circumstances of Elizabeth’s naming of John (the ‘baptizer’)--Appendix 4C, *Elizabeth*.

⁹⁹ Although redemption of a widow could be accompanied by significant benefits (as, seemingly, with Jeremiah--see Appendix 2C, VII). (The term *onanism* derived from Onan’s behavior, the first definition of which is “incompleted coitus,” has come secondarily to define masturbation in general.)

The time of the writing of the *Book of Ruth* undoubtedly already has been subject of considerable academic exposition which this work has not pursued. It is noted, however, that at least one school puts *Ruth's* writing *circa* the fifth century b.c. and its exilic returns,¹⁰⁰ although it would be as reasonable if *Ruth* was written in support of some subsequent issue of legitimacy (such as [Haggith + David -] Adonijah's, if Haggith was a daughter of the king of Moab at Mizpeh who gave refuge to David's parents during his contention with Saul.)

It is not clear in *Ruth* that the Naomi/Boaz substitute levirate acceptance of Ruth included Elimelech's field in Moab. Conversely, in Jeremiah's redemption purchase of Hanameel's Anathoth field, it is not stated whether it also involved a levirate relationship.¹⁰¹ Thus it is unknowable if 'purchase' of a relative's field differed from levirate assumption, to produce a child to carry on the name of its dead father. With Boaz's acquisition, *Elimelech's* name disappeared, as did *Hananiah's* in the Jeremiah redemption.

Elimelech died while he and Naomi lived where Elimelech owned fields in the region known as Moab. Although it is reported that the Ephrathite Elimelech moved to "Moab" land during a time of famine, it is possible that said *Eli-melech* (in which *melech* is derived from the *Hebrew*, "king") retained a regional dominion extending to and including Bethlehem. Both sons of Naomi and Elimelech--Mahlon and Chillion--died, each leaving a Moabite widow. Chillion's wife, Orpah opted to remain in Moab, while Mahlon's wife, Ruth, accompanied Naomi back to Bethlehem. There, Naomi sought out her dead husband's kinsmen with regard to her levirate rights.

The nearest male relative, who is not named, passed the right of "redemption" to Boaz, "a mighty man of the family of Elimelech." In the negotiations for repurchase of Elimelech's estate, Ruth, presumably still of childbearing age, ultimately was taken by Boaz in Naomi's stead. *Ruth* relates how the redemption was sealed according to custom: the [unnamed] kinsman who gave up his repurchase right drew off his sandal and gave it to Boaz, at which time the elder witnesses were made to exclaim, "...let your house be as the house of Pharez whom Tamar bore to Judah--of the seed which [Tet.] shall give to you of this young woman." (4:12.)

Ruth and Boaz produced Obed, eighth from Judah in the royal lineage line as given, and grandfather of king David.

**VIII. LINEAGE ROSTER AS GIVEN,
(SARAH +) ABRAHAM TO (DAVID + BATH-SHEBA -) SOLOMON AND NATHAN**

-----According to-----

<u>Genesis</u>	<u>1 Chronicles</u>	<u>Gospel of Matthew</u>	<u>Gospel of Luke</u>
Abram/Abraham	Abraham	Abraham	Abraham
Isaac	Isaac	Isaac	Isaac
Israel/Jacob	Israel	Jacob	Jacob
Judah and Tamar	Judah and Tamar	Judah and Tamar	Judah
Pharez	Pharez	Perez	Perez

Continued next page

¹⁰⁰ When, as one commentator has stated, "leaders established a rigid and narrow racial policy by which all intermarriage with foreigners was forbidden and all who had already married foreign wives was to put them away." *Asimov*, Vol. 1, p. 265.

¹⁰¹ Which might concomitantly include a high priesthood legitimization?--i.e. "sonship" of Hilkiah; refer to Appendix 2C, VII, "Jeremiah."

-----According to-----

<u>Genesis</u> + <u>Book of Ruth</u>	<u>1 Chronicles</u>	<u>Gospel of Matthew</u>	<u>Gospel of Luke</u>
Hezron	Hezron	Hezron	Hezron
Ram	Ram	Ram	Arni ¹⁰²
Amminadab	Amminadab	Amminadab	Amminadab
Nahshon	Nahshon	Nahshon	Nahshon
Salmon	Salma	Salmon and Rahab	Salmon
Boaz	Boaz	Boaz and Ruth	Boaz
Obed	Obed	Obed	Obed
Jesse	Jesse	Jesse	Jesse
David	David	David and Wife of Uriah	David
		Solomon	Nathan

¹⁰² Considered a variant spelling of Ram; the *Authorized Version* has Aram.