

## Book One Introductory Summary

### The First 1000 Years<sup>1</sup> Sarah and Abraham to King David and Bath-Sheba

Sarai/Sarah is the first identified mother of *Old Testament* lineage after Eve. Sarah is encountered on departure from “Ur of the Chaldeans” some four thousand years ago--c. 1935 b.c.<sup>2</sup>--bound for home territory of relatives. She was in the company of her father Terah, husband Abram/Abraham, and Abraham’s nephew Lot. Terah had been father also of Abraham’s full or half-brothers: Haran, Lot’s father, who previously had died in Ur; and Nahor, who bore the same name as Terah’s father. No mothers’ names of Terah’s children are given, but Sarah is acknowledged also to have been Abraham’s half-sister: “[D]aughter of my father she is, only not daughter of my mother; and she became my wife.”<sup>3</sup>

Sarah, Terah, Abraham and Lot traveled from Ur to the region loosely referred to as “Aram,” where the family had ties to two districts: “Aram-naharaim” and to its west the plain of “Paddan-Aram.” Aram-naharaim had a city named Nahor; and Paddan-Aram had a city named Haran, where Terah and company sojourned for an unspecified time.

Terah died in Haran. After an undisclosed period following his death, Abraham, Sarah and Lot left Haran and emigrated southward into Canaan. In this period “Canaan” generally refers to the territory bordered on the north by Aram, central to northeast by the Jordan River, south/southeast by Edom, and west by the Mediterranean Sea.<sup>4</sup>

By the time Abraham’s household reached Shechem, some 30 miles north of Jerusalem, Abraham and Lot together had more sheep and oxen than the land could sustain without strife. They separated, agreeing that Lot’s purview would be the lower Jordan-basin region and points south. Lot pitched his tents as far as Sodom along Canaan’s south boundary.

Abraham and Sarah then are described moving between various sites, at which the lengths of their stays are not specified. They spent some time in low mountains between Ai and Bethel, where Abraham built an altar. Eventually a famine in the land caused them to migrate south into Egypt. While there, a pharaoh commandeered Sarah for a period of time but then returned her to Abraham, after which Abraham and Sarah returned via the Negeb/Negev to the Ai/Bethel area. Later, at Gerar (8-12 miles south/southeast of modern Gaza, then Philistine country), its king Abimelech appropriated Sarah in the same manner as had the Egyptian pharaoh, and Abimelech also subsequently returned her to Abraham.<sup>5</sup>

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<sup>1</sup> The *Genesis* and *Exodus* books of the *Old Testament/Hebrew Scriptures* are cited intermittently in this introductory summary; full biblical references are provided in the appendices and attachments. The translated, interlinear English wordings of quoted verses have not been rephrased; the English translations are supplied exactly as they appear beneath the Hebrew, in the referenced *Old Testament* text.

<sup>2</sup> This date is an average extrapolation of estimations (e.g. 1925 b.c. offered by *Bible Timeline*; 1943 b.c. by *Aid*; etc. (Longevities of named ancients, whether eponyms or actual individuals, figures in the extrapolations.) See Appendix 1F for Chaldea and Ur.

<sup>3</sup> *Genesis* 20:12.

<sup>4</sup> (a) See Appendix 1A, sub-part I, “Aram/Aramaeans Associations,” and Appendix 2A, Mesopotamia, concerning overlapping descriptions of those regions; (b) the “Mari” tablets of the second millennium b.c. (Appendix 2A, Mari) mention north Mesopotamian cities of Nahor, Terah, Haran, Peleg and Serug. Peleg and Serug are given as the names of Terah’s grandfather and great-great-grandfather (see Appendix 1A, sub-part II); (c) refer to Appendix 1F for “Haran” and “Canaan/ Canaanites.”

<sup>5</sup> (a) Ai/Hai/(also fem. Aiath and Aija) has been placed about two miles SE of Bethel/Luz (the latter, about 12 miles N of Jerusalem). The Negeb/Negev appears to have embraced the area from Beer-sheba, some 28 mi. SW of Hebron (p. 33), to Kadesh-barnea. Philistine, see Appendix 1F.

Sarah and Abraham next settled by “the oaks of Mamre, the Amorite” at Hebron, where Abraham entered into a covenant with Mamre’s brothers, Eshcol and Aner.<sup>6</sup> Canaan then was subjected to warring between two alliances of regional principalities.<sup>7</sup> Lot and his household were captured. Abraham took a contingent of 318 men, pursued the enemy as far as Hobah “on the left of Damascus,” and recovered Lot and Lot’s goods.<sup>8</sup> Afterward, Abraham and King Melchizedek of *Salem* (an ancient name for Jerusalem) met on excellent diplomatic terms.

Lot ended his days living in a mountain cave with two daughters. Each daughter bore him a son. The sons were named Moab and Ammon.<sup>9</sup>

Abraham’s named offspring consisted of eight children by three named mothers. Keturah--whose origin is not stated, and who is described as a concubine--was mother of six: Zimran, Jokshan, Medan, Midian, Ishbak and Shuah,<sup>10</sup> traditionally accepted as ancestors of various peoples dwelling in regions of north-Arabia to the east and south of Canaan. Hagar, an Egyptian servant of Sarah, gave birth to Ishmael. It is reported that Sarah gave birth to Isaac when she was 91 and Abraham, 100 years old. The relative chronology of births of Ishmael and Keturah’s children cannot be fixed, but the record indicates that Isaac was 13-14 years younger than Ishmael.<sup>11</sup>

Abraham dismissed Hagar and Ishmael when Isaac was five years old. It is not said precisely when Keturah’s children were separated from Abraham’s household, or if she was alive still and accompanied them. *Genesis* 25:6 reports, “And gave, Abraham, all that was to him to Isaac. And to the sons of concubines...Abraham gave gifts; and sent them away from Isaac his son...eastward, to an eastern land.”

Two daughters of Abraham’s half- or full brother, Haran, are named: Iscah and Milca/Milcah. No further mention is made of Iscah. Milca/Milcah married her uncle Nahor and by him had eight children, some of whom became chiefs in their region(s). Nahor’s “concubine,” Reumah/Reuman, was mother of four children, of which one was a daughter, Maacah.<sup>12</sup>

One of Milcah’s sons by Nahor was named Bethuel. Bethuel, referred to both as “Syrian” and “Aramean[/Aramaean],” was the father of a son and a daughter, Laban and Rebekah, whose mother(s) is/are not named. Rebekah (Isaac’s first cousin twice-removed) was obtained from Nahor City to be Isaac’s wife, at a time some schools calculate as approximately 75 years after Sarah and Abraham left Ur. The death of patriarchal father Abraham has been suggested by some calculations at age 175<sup>13</sup> (c. 1843 b.c.) and Sarah’s,

<sup>6</sup> (a) See Appendix 1F for Amorite, Hebron, and Mamre; (b) Eshcol’s one other use is as a thrice-mentioned valley taken to be just north of Hebron; (c) one other use of Aner occurs later as an assigned Levi-Kohathite town or area of uncertain location.

<sup>7</sup> Kings Chedor-laomer of Elam, Amraphel of Shinar, Arioch of Ellasar, and Tidal of Golim *versus* Bera of Sodom, Birsha of Gomorrah, Shinab of Admah, and Shemeber of Zeboiim. For location of principalities see, for the first two, Appendix 2A, Elam and Babylonia (Shinar). The Ellasar site is uncertain, two mainly-considered possible sites being ancient Larsa, a short distance NE of Ur in Babylonia, or a place nearer Mari (see fn. 4). The remaining five principalities are taken to have been in the south area of the Dead Sea (the “low plain of Siddim”).

<sup>8</sup> Parallel *Genesis* versions 14 and 19 give different accounts of Lot’s problems at, and his escape from Sodom, including his wife’s fate; one refers to Lot as Abraham’s “brother.”

<sup>9</sup> See Appendix 1F for Amon/Ammonite and Moab/Moabite.

<sup>10</sup> *Genesis* 25:1-2; *1 Chronicles* 1:32; also Appendix 1A, sub-part III, B, “Descendancy of Keturah,” and Appendix 1A, Attachment 1, “Source Quotations,” Shua/Shuah.

<sup>11</sup> *Genesis* 17:17, 21-25; Appendix 1F, Ishmael/Ishmaelite.

<sup>12</sup> See (a) for Milcah and Reumah, Appendix 1A, sub-part II, B, “Terah to Leah, Rachel and Rebekah by Generations” (and its fn. 29); (b) for Maacah, Appendix 1A, sub-part I.

<sup>13</sup> With regard to Abraham’s and Sarah’s burials, see Appendix 1F, Machpelah.

some 40 years earlier.

A tribe, clan or family patriarch served both as ruler and priest,<sup>14</sup> being responsible for the altar and the required sacrifices before it. Upon a patriarch's death, the position did not pass, always, to the firstborn son. As an example, Noah's mantle after the deluge did not descend on first-born, Japheth, or second-born, Ham, but on third son, Shem.

After Rebekah came out of Aram, she and Isaac lived in the vicinity of Gerar, where Isaac initially represented her as his sister, fearing that someone might kill him to gain her fair beauty. The then-king Abimelech of Gerar discerned from Isaac's behavior toward Rebekah that she was his wife. Abimelech chastized Isaac for the deception ("What is this you did to us? Almost had Iain one of the people with your wife and you had sent on us guilt"). King Abimelech then decreed, "Anyone touching man this and his wife, surely he shall be killed."<sup>15</sup>

Rebekah and Isaac had two sons, Esau and Jacob. Esau married more than one Canaanite/Ishmaelite woman. His union with Basemath, a first-cousin daughter of Ishmael, produced a son named Reuel. "Reuel" has become synonymous with "Midian," mainly due to Moses' Midianite father-in-law, Reuel/Raguel/Jethro (discussed further, below). Midianites also are referred to as Ishmaelites; but the record lacks direct parental connection between (Keturah + Abraham -) Midian and (Esau + Basemath -) Reuel/Jethro, unless via (Midian + ? -) Ephah.<sup>16</sup> Data about the Ishmaelites/Edomites yields some earmarks of a matriarchal culture that practiced matrilineal marriage and land inheritance.<sup>17</sup>

Animosity between brothers Esau and Jacob resulted in Jacob's sojourning in Aram two to three decades, with (Milcha + Nahor - Bethuel + ? -) Laban. No sons of Laban are mentioned. He and unnamed wife/wives had two daughters, Leah and Rachel. While in Aram, Jacob married both Leah and Rachel, his third cousins twice-removed.

The thirteen children sired by Jacob and named as the original Jacobite tribal heads were born of *Lea/Leah*, Rachel, *Zilpha/Zilpah* (unstated heritage) and *Bilha/Bilhah* ("an Egyptian"), as follows:<sup>18</sup>

Leah gave birth to *Reuben*/Reuben, Simeon, Levi, Judah, Issachar, *Zabulon*/Zebulun and *Dina*/Dinah.

Zilpah gave birth to Gad and Asher, considered born for Leah.

Bilhah gave birth to Dan and *Nephtalim*/Naphtali, considered born for Rachel.

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<sup>14</sup> Derivation of the word, "priest," began with the Hebrew word, *kohen*. Melchizedek of Salem and Reuel of Midian were referred to as "kohens." In the *Old Testament's* translation to Greek the word used for "kohen" was *hiereus*; its root combines slaughtering and offering of sacrifices. English "priest" derives from Anglo-Saxon *preost*, a contraction of the late Latin *presbyter*, from the Greek, *presbyteros* = elder.

<sup>15</sup> *Genesis* 26:6ff. "Abimelech" occurs also as (a) the name of a son of an unnamed matriarch of Shechem and Judge Gideon (Appendix 1D, II, "Judges"); and (b) possibly the name/title (per *Psalms* 34 superscription) of the ruler of the Philistine-controlled city of Gath (Appendix 2A, *Gath*).

<sup>16</sup> Isaiah refers to the "...camels of Midian and Ephah, all of them shall come from Sheba...." *Isaiah* 60:3. *Ephah* would be the name also of a concubine of Caleb, also discussed further, below.

<sup>17</sup> cf. *Graves and Patai*, pp. 13-14; refer to Appendix 1A, Attachment 2, "Descendancy of Esau Wives. See *Genesis* 37:25, 27-28 and 39:1, and *Judges* 8:22, 24 for the equating of Midianites with Ishmaelites.

<sup>18</sup> (Italicized names are per *Josephus*.) *Genesis* 37:2 terms both Zilpah and Bilhah as "wives" of Jacob; later, during Jacob's preparation to migrate back to Canaan toward Esau, they are called "slave-girls." *Josephus* describes them as "handmaids...by no means slaves" (*Josephus* *AJ* I.XIX.8). *Josephus* states further about Jacob's children: "Of them eight were legitimate, viz. six of Lea, and two of Rachel; and four were of the handmaids, two of each...." (*AJ* I.XXI.3.) (Only use of *Zilpah*; see Appendix 1C, fn. 4, for other uses of *Bilhah*.)

Rachel gave birth to Joseph and Benjamin.

All except Joseph and Benjamin were born during Jacob's sojourn with Laban in Paddam-Aram--roughly between 1777 and 1744 b.c.,<sup>19</sup> after which Jacob separated his household from Laban's and emigrated from Aram to Canaan. Jacob's household departed not only with gifts from Laban but also secretly with a "teraphim" that Jacob had considered was legally his. It is said to have been at Rachel's direction that the teraphim was taken.<sup>20</sup>

The inclusion of Dinah among tribal heads has been claimed as "best understood as a semi-matriarchal tribe included in the Israel confederacy." Hard data is lacking as to Dinah's tribal value and events surrounding a union, proposed by the Shechem kingdom of "Hamor the Hivite," in the marriage of Jacobite Dinah to Hamor's son, prince Shechem. Jacob's sons Levi and Simeon, who were opposed, took "each his sword, and they came on the city...and killed every male and Hamor and Shechem his son."<sup>21</sup>

It was c. 1762 b.c.--before the birth of Benjamin--that the Jacobites had been in the vicinity of Shechem. The next decade they were at Bethel; the third, some five miles south of Jerusalem at the Bethlehem referred to as "Bethlehem-Judah,"<sup>22</sup> where Rachel died in the delivery of Benjamin. The Jacobites then are reported at Hebron, at which time Isaac is said to have been 180 years old. Evidently, the Jacobites grazed their herds at places other than where they tented. It is reported that while the household was at Hebron Jacob's older sons went to tend livestock in the Shechem area. One time while there, young son Joseph's half-brothers took hostile action against him that ended in his removal to Egypt with a slave caravan.<sup>23</sup>

After the Joseph incident, son Judah separated from the clan and went to tent near "Hirah, the Adullamite."<sup>24</sup> There, Judah married a "Canaanite" woman who bore him three sons, Er, Onan and Shelah.<sup>25</sup> Er died and left a wife named Tamar, a "Canaanite" also, whose parentage is not given. Tamar entered a levirate betrothal with Er's brother, Onan, but he also met death prematurely. When Judah procrastinated confirmation of Tamar's levirate betrothal to his last son, Shelah, Tamar contrived to and did conceive by Judah, himself, disguising herself as a prostitute to accomplish it. Tamar gave birth to twins, Pharez/Phares/Perez and Zarah/Zerah.<sup>26</sup>

Famine in Canaan, for an unspecified number of years after Joseph's disappearance,

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<sup>19</sup> (Per *Aid*.) It cannot be overemphasized that dates cannot be taken as fixed; debate continues about entire periods. Approximate dates suffice, however, for relating chronology of events--regardless whether ancestral names are taken as eponyms or actual individuals. As examples, (a) the timeline from Noah through son Shem's death, as reported at age 600, would end c. 1785 b.c., more or less when Jacob was fleeing Esau; and (b) Shem's great-grandson Eber's death at age 464, c. 1758 b.c., would coincide more or less with Jacob moving his tents from Shechem to Bethel, before the birth of Joseph and Benjamin.

<sup>20</sup> Archeological finds in Mesopotamian surroundings indicate such *teraphim*/idols were connected with establishing rights of inheritance.

<sup>21</sup> The first quotation in this paragraph is from *Graves and Patai*, page 13; the second, *Genesis* 34:8ff. (Refer to Appendix 1C, V, C, Dinah, for additional detail on the Shechem incident.)

<sup>22</sup> See Appendix 1B, "Ephrath, etc." and Appendix 4C, Bethlehem (a second Bethlehem appears as being in Zebulun territory).

<sup>23</sup> Father Jacob was led to believe Joseph had been killed by an animal; refer to Appendix 1C, sub-part V, B, Joseph.

<sup>24</sup> Only use of Hirah. Adullam is associated with two sites, one suggested in the vicinity of Machaerus and the other, a city and petty kingdom near the south Canaan border, about midway between Bethlehem and Lachish.

<sup>25</sup> This is an early instance of the difficulties in establishing familial relationships due to uncertain translated sentence structure and punctuation, i.e. per *Genesis* 38:2, "And saw there Judah a daughter of a man Canaanite named Shuah;" per *1 Chronicles* 2:3, "The sons of Judah: Er and Onan and Shelah...three were born to him from the daughter of Shua the Canaanitess."

<sup>26</sup> "Levirate Duty and Redemption," Appendix 1C, sub-part VII; *Genesis* 38; Appendix 1C, sub-part VIII. Post-exodus, the lineage line Abraham/Isaac/Jacob/Judah passes through Pharez/Phares/Perez. Appendix 1A, Attachment 1, Pharez, etc.; Appendix 1F, "Perrizites." See Appendix 1A, Attachment 1, for other uses of Zerah.

forced the Jacobites to seek sustenance from Egypt. In the interim Joseph in Egypt had risen to considerable governmental power. He was married to Asenath, daughter of Egyptian priest and/or priestess, Potipher/Potiphera of On/Heliopolis. They had two sons, Ephraim and Manasseh. No daughters are mentioned. At the height of the famine, Joseph's survival and position in Egypt were discovered by the Jacobites, and the Egyptian government peaceably welcomed them *en masse* c. 1705 b.c. (At some time prior to entry into Egypt, Reuben is reported having joined forces with Bilhah in a manner judged inappropriate.) In Egypt the Jacobites were granted territory for subsistence, and a colony was established, referred to as "Goshen." It is believed to have been in the eastern part of the Nile delta near the entrance to Egypt proper.<sup>27</sup>

The reunion of the Jacobite branches from Canaan with the Josephite branch in Egypt involved descendant relatives unto second and third generations of Jacob. Leah's Judah and Zilpah's Asher each already had two grandson families. The Jacobites multiplied and endured in Egypt a long period, taken at some four centuries.

Levi had entered Egypt with three sons: Gershon, Kohath and Merari. Their mothers are not named. From them sprang eight Levi grandsons: Libni and Shimei (sons of Gershon); Amram, Izhar, Hebron and Uzziel (sons of Kohath), and Mahli and Mushi (sons of Merari). No mothers are named.

One daughter of Levi is reported. Her name was Jochebed/Jochebad, and she was born to him in Egypt. Jochebed's mother also is unknown, but her name once may have been in the text.<sup>28</sup>

By the time of Moses' birth, the status of Jacobite descendants in Egypt was much different than when their ancestors had settled in Goshen<sup>29</sup> under Joseph's wing. Egyptian resources had dwindled dramatically as its territory suffered invasions by Ethiopians, who "never left off the prosecution of the war." The Goshenite Hebrews became increasingly subjugated under heavy taxation and forced labor to the extent that Pharaoh ordered Hebrew mid-wives to kill all male newborns.

At some point Jochebed became wife to her nephew Amram: "And took, Amram, Jochebed his aunt to him for a wife; and she bore to him Aaron and Moses." It has been conjectured that Jochebed was Levi's granddaughter rather than daughter, because some manuscripts refer to her as "cousin" or "kin" of Amram. However, as progressively will be noted, inter-generational marriages of relatives, which was not unusual, could render one simultaneously both aunt or uncle *and* cousin of another, and thus be referenceable as either. Jochebed directly is identified as Miriam's mother, but associated language does not state definitively that Amram was her biological father.<sup>30</sup> Miriam's age cannot be drawn from the text. She has been surmised as some 12 to 14 years older than Aaron. That estimate is based on the age that would be expected, for her to have been the girl who assisted in the preserving of Moses' infant life. The "sister" there involved, however, is not named in the

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<sup>27</sup> Concerning Goshen's location, see Appendix 1F, Goshen. (*Graves and Patai* have interpreted Reuben's 'seduction' of Bilhah [Genesis 35:22] as symbolizing Reuben's attainment of tribal alliances with Dan and Naphtali; page 242.)

<sup>28</sup> "Jochebed, the daughter of Levi, whom \*\*\* bore her to Levi in Egypt," in which verse the referenced interlinear has inserted, "whom [one] bore her to Levi in Egypt." *Numbers* 26:59.

<sup>29</sup> *Jasher* VI.6. Potential relationship is not explored here, of Goshen, with "a place that contained ten thousand acres...named Avaris," to which Egyptian kings ultimately confined the "Hyksos/[shepherd kings]," to whom *Josephus* refers [after quoting *Menetho*] as "no other than our forefathers." *Against Apion*, I.14-16.

<sup>30</sup> *Exodus* 6:20 and Appendix 1A, Attachment 1, for pertinent verses. It is possible that the conjunction, *and*, plus punctuation in the listing in *Numbers* 26:59 ("x and x, *and* x"), together with omission of Miriam at *Exodus* 6:20, may denote a different father (there are a number of listings where a man's children are recited seemingly separatedly, in the form "x, x, x, *and* x, *and* x," etc.) Descendancy recitations also vary in their use of terms, *son of*, *bom of*, *bore to* and *fathered*; while the term *son* also may denote *tribal* as opposed to *biological* (e.g. Adah's *grandsons* being referred to also as her *sons*--Appendix 1A, Attachment 1, (e) Adah).

account.<sup>31</sup>

There is no biblical detail of Moses' life until the event, related in *Exodus*, of his intervention to save the life of a man in the Goshen community. *Josephus* relates, however, that Moses commanded a conscripted Hebrew army commissioned to fight Ethiopians. Egypt's leaders--all save Thermuthis, the Egyptian pharaoh's daughter--apparently already were at odds with Moses, at once using him and hoping for his death in the battle. Thermuthis is said to have released Moses for the Ethiopian expedition on the others' promise that he would come to no harm; but "the sacred scribes of both nations were glad--those of the Egyptians, that they should at once overcome their enemies by his valour, and that by the same piece of management Moses would be slain; but those of the Hebrews, that they should escape from the Egyptians, because Moses was to be their general."<sup>32</sup>

The Ethiopians retreated before Moses' army, which "went on in overthrowing their cities, and indeed made a great slaughter of [them]." A last siege at the Ethiopian royal city ended when Moses accepted the offer of marriage of the Ethiopian king's daughter, Tharbis. The city was delivered up to him; Moses "consummated his marriage, and led the *Egyptians* [*sic.*;/his army] back to their own land."

According to the apocryphal account, it was after the death of Thermuthis (her father having predeceased her) that Moses "came up out of Egypt," and "sojourned with his brethren in the land of Goshen." There, grieved by the oppression of his brethren, he proposed to the people:

"Let us shake off the yoke of the Egyptians.... We be more in number.... The fifth part of the increase of our lands will we not give the Egyptians: neither will we serve Pharaoh any longer [/bow down to Pharaoh] one day more.' Now when it was told Pharaoh, that Moses stirred up the people...[he] sent messengers unto Moses, but they found him not: for he had fled [/gone out of] the land of Goshen...into the land of Midian."<sup>33</sup>

According to the biblical pre-exodus account, Moses killed and hid the body of an Egyptian that he had encountered striking a Hebrew man. Then, when Moses later intervened in a quarrel between two other Hebrew men, the guilty one responded:

"Who appointed you as a man, a prince and a judge over us? To kill me you say, as you killed the Egyptian?' And feared Moses, and said, 'Surely is known the thing.' And heard Pharaoh thing this and he sought to kill Moses. And fled Moses...and lived in the land of Midian."<sup>34</sup>

Moses abided 39 years with the Midianites, in the region of descendants of Ishmael.<sup>35</sup> There he married Zipporah, daughter of Midianite kohen (high priest/ruler) Reuel/Jethro.

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<sup>31</sup> *Exodus* 2:3-4: To save Moses, his [there unnamed] mother placed him, under his [there unnamed] sister's eye, by the river in a waterproofed basket, where he was found by Pharaoh's [unnamed] daughter, who sent the sister to find a woman to wet-nurse and tend him. The [unnamed] sister brought his [unnamed] mother, etc. Conversely, *Jasher* VI:9 ff. names Jochebad with Miriam approaching Pharaoh's daughter, who "sought to turn away the evil...of her father...," and Jochebad said, 'Behold here the son of thy handmaid!' Pharaoh's daughter took the infant, saying, "This shall be my son." *Jasher* states that Moses was the first Hebrew male born after the edict; *Josephus* gives the pharaoh-king's daughter's name, Thermuthis; *AJ* II.IX.5-7. See Appendix 1C, sub-part II, B, for *Book of Jasher/Jashar/Jesher*.

<sup>32</sup> This and next paragraph, *AJ* II.IX.

<sup>33</sup> *Jasher* VI:1ff. ("Then "it came to pass...that Pharaoh died; and the daughter of Pharaoh died also. And there arose up a king who knew not Moses; neither regarded he the children of Israel"); *Jasher* VI:3-6.

<sup>34</sup> *Exodus* 2:11-15.

<sup>35</sup> (a) Appendix 1A, Attachment 2; (b) Appendix 1F, "Midian/Midianites;" (c) Reuel/Jethro also appears referred to as "Jether" and "Raguel"--see Appendix 1A, Attachment 1, Jethro and Reuel.

Moses' wife Zipporah had two children, Eliezer and Gershom/Gershon, of whom on the record only Gershom/n is identified as "son of Moses." Eventually the pharaoh who wanted Moses dead died himself. Moses, having sent son Gershom/n ahead, returned to Goshen (roughly estimated, c. 1275 b.c.), where he began to exhort emigration to Canaan. Moses' Ishmaelite alliance did not abet his cause--he had to send Zipporah and sons back to Reuel, to be reunited when the exodus congregation reached Midian territory. In the meantime, in Goshen, "Caleb, the son of Hezron," is reported as having "invented the bow...and learnt his brethren to prepare themselves for...battle."<sup>36</sup>

It was decided first to ask Pharaoh to permit the people's passage through and out of Egypt territory, with Aaron as delegation spokesperson. Pharaoh refused the proposal for safe passage,<sup>37</sup> replying that the House of Jacob was nurture for Egypt. When he denied further to allow extra time for the sorely-pressed Goshenites to gather taxes due, they rebuked Moses for 'causing more trouble than good.' *Jasher* (not all of which parallels *Exodus*) reports subsequent events as follows:

- Caleb proposed they depart anyway, armed, but not do battle unless the Egyptians attacked.
- Pharaoh, who heard of the plan, was intimidated by the organized force and began to bargain. He demanded all their property be left behind, including herds of animals. Moses replied his people would so leave their goods but for a price, and an agreed price of sale was reached. Miriam was granted her request to keep a male and female animal of each available species.
- After making payment, the Egyptians claimed that the property they had given exceeded the value received and threatened pursuit. Moses returned a message, that if a wrong had been done it would be corrected. Pharaoh agreed to wait one more day.
- Caleb reminded everyone of the burdens Egypt had inflicted on them. It was decided the assembly would leave that night, at a time that would allow their movement to coincide with the hour of reflux of water at the Red Sea passage, which--when the waters returned--would be impassable for Egypt's war chariots.
- When Pharaoh heard the next day that the Hebrew army (600,000 men, besides woman and children) had crossed and was assembled on the other side, he reluctantly (not without animosity) gave up the chase.

The final number of 12 post-exodus Jacobite tribes reflects (a) the disappearance of Dinah; (b) the granting of individual tribal status, on a par with their uncles, for Ephraim and Manasseh, the sons of Asenath and Joseph; and (c) the creation of a separate status for Leviites. Only three tribes are named in Moses' assembly of exodus leaders. All 12 tribes are included in later enumerations of the exodus army of registered, able-bodied men formally organized with assigned chieftains.<sup>38</sup>

Conviction was not total on the part of all the people, when "went out all the armies of

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<sup>36</sup> *Jasher* VI:12-13.

<sup>37</sup> Exodus 7:6ff. (Per *Jasher* IX, Moses' magic did not exceed that of the Egyptian priests.)

<sup>38</sup> Refer to Appendix 1C--part III for the initial assembly, part V, C for a summary of the 12 tribal leaders and counts, and fn. 55 regarding the terms *Levite* and *Levite*.

[Tet.<sup>39</sup>] from the land of Egypt” with Moses. Miriam is depicted as a prophetess, playing an important role in maintaining the people’s confidence and solving practical problems along the way. She is credited, additionally, with directing breeding of livestock and finding of water, and proposing that the assembly settle at “Elyma”/Elim. There they lived in tents; and, using some of their treasury to buy supplies in nearby “Rephidim” of the Amalekites, they undertook a sojourn of land cultivation.<sup>40</sup>

The pre- to post-exodus period spanned complex relationships, in which lineage transmissions and tribal sonships ultimately as given cannot be correlated with data available of matings and descendancies--particularly those of Hezron, Chelub/Chelubai/Caleb, and Hur, *vis-a-vis* a shared wife/mother named Ephrath/Ephrathah. Ephrathah marks the exodus complex as Tamar did the pre-Egyptian period.<sup>41</sup> The rosters show Abrahamitic descentance to king David via Isaac-Jacob-Judah-Pharez/Phares/Perez to Hezron, and from Hezron via *Ram-Amminadab*[Izhar?] to king David. Ephrath/Ephrathah, Pharez, Hezron, Ram, Caleb, and Amminadab all involve issues of identity and bloodline transmissions unresolvable on the record.

There is no data as to the ages of individuals or the relative times of reported unions and events. The potential disparities between ages of spouses (together with those in levirate marriages, in which a wife might be considerably older than the new husband), coupled with the tender age at which girls bore children, associate further with lapses, contradictions and language to admit of more than one interpretation. Additionally there is evidence of cases in genealogical listings where, when a son z was sired by a husband named y of a woman whose father’s name was x, x appears as the siring husband’s name—i.e. “z, son of x.”<sup>42</sup>

(1) At the time of entry into Egypt, Leah’s and Jacob’s son, Reuben, had a son named *Assaron*[/?later, Hezron]. Tamar’s and Judah’s son, Pharez/Phares/Perez, had a son named *Esdrom*[/?later, Hezron]. The post-exodus reports give the appearance that *Assaronites* and *Esdromites* became collectively simply “Hezronites,” some designated sons of Reuben and some, Judah.

(2) Mother(s) of the three primary Hezron sons, Jerahmeel, Ram/Arni and Chelubai/Caleb, is/are not named, while 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 also would meet referential parameters of the patriarchal system, if the mother of (Jerahmeel-) Ram was a Hezron daughter.

(3) According to *Josephus*, Hur was Miriam’s husband.<sup>43</sup> The verses that describe

<sup>39</sup> *Exodus* 12:41. [Tet.] is an abbreviation used in this work for ‘the tetragrammaton,’ the consonants originally appearing scripturally as written representation of the word for or ‘name’ of “God”—see Appendix 4D, *Tetragrammaton*.

<sup>40</sup> *Jasher* XII. Elyma has been suggested as on the Sinai peninsula, about 52 miles S/SE of Suez. Rephidim’s location likewise is uncertain, in that determination of locations has been influenced by extrapolated theories of the actual exodus route.

<sup>41</sup> Refer to Appendix 1B, “Ephrath/Ephrathah;” Appendix 1C, sub-part II, “Hezronic’ Period;” 1C, Attachment 1, chart; and Appendix 1C, sub-part VIII, “Lineage Roster, etc.”

<sup>42</sup> This phenomenon, which emerges in comparisons of text with explorative charts (and touches, also, on the distaff side, as explored in book four), was interpreted strictly by M’Clintock and Strong, *Cyclopaedia*, Vol. III, p. 774: “In constructing their genealogical tables, it is well known that the [Hebrews] reckoned wholly by males, rejecting, where the blood of the grandfather passed to the grandson through a daughter, the name of the daughter herself, and counting that daughter’s husband for the son of maternal grandfather.” (Quoted from *Aid*, p. 1118.)

<sup>43</sup> and “Bezaleel” her grandson—refer to Appendix 1A, Attachment 1, *Miriam*.



connections between Ephrathah, Caleb, Miriam and Hur prevent discernment of any relationship of Ephrathah to Miriam (discounting the widest speculation, that they may have been one and the same). That Ephrathah “bore” Hur to Caleb might mean that, instead of giving birth to him by Caleb, she, when taken to wife, brought Hur with her, while the pertinent biblical verses, when strictly read, allow for Hur to have become Miriam’s husband. (Hur--the name also of a Midianite king--later is named among the “sons of Judah.”)

(4) In addition to the Hur issue, an obtuse verse which appears to name Caleb sons<sup>44</sup> brings into question lineage transmissions via “Shobal, the father of Kirjath-jearim,” and “Salma, the father of Bethlehem” (“father” denoting *founder* of the named site). Shobal (the name also of a Horite sheik of Seir) later also is named among the “sons of Judah.” Uncertainty exists, as well, as to whether there was/were one or two individuals named Salma/Salmon, the name via which royal lineage passed Ram-Amminadab-Nahshon-*Salmon*-Boaz-Jesse-David.

(5) A final question in the Hezronic period is whether there was one or were two men named “Chelubai/Caleb,” who appears both as a son of Hezron and a son of “Jephunneh, the Kenazite/Kenezite.” Jephunneh traditionally is presumed to have been a male; but even when Jephunneh is taken as female some commentators still endorse two Calebs, citing excessive lapsed time for the Calebs to have been one and the same. An unnaturally long life would not have been required, however, for one Chelubai/Caleb (a) to have been one of the 12 men sent by Moses to assess capturability of Canaan land, (b) to have acquired Hezron wives, and (c) also to have been the 85-year-old Caleb to whom Joshua confirmed inheritance in perpetuity of Hebron land, after being reminded of Moses’ guarantee of it.<sup>45</sup>

Prior to the northward move (apparently during the sojourn at Elyma/Elim), depending on the source, either the Amalekites attacked without warning or Moses proposed dispossessing Amalek. Miriam suggested that a message first be sent to Amalek (“Peradventure he will go quietly out of the land,” she said), and that they offer to buy Amalek’s possessions (“That they may have silver and gold, to buy food and raiment in the lands wherein they shall be strangers”). Moses sent a message, to which Amalek responded, “What meaneth Moses the stranger! Have I done any wrong unto the descendants of Jacob? Will they take from me that which is my own, the land of the Amalekites?” In any event, Moses commanded Caleb and Joshua to go up, and the Amalekites lost the battle.<sup>46</sup>

After Elyma/Elim, the exodus population is depicted in the area of Mount Sinai/Horeb.<sup>47</sup> There, Moses undertook structuring government and establishing laws and leadership, either (again depending on the source) with or without consultation with and instructions from father-in-law Reuel/Jethro. Certain Reuben and Levi descendants decried Moses’ exercise of authority as exceeding legitimate limits, particularly when he ordained chief priesthood in the line of Aaron, who had taken to wife Elisheba, the daughter of Amminadab. Elisheba’s mother is not named; Amminadab follows Ram in the lineage to David. Elisheba also was “sister” of Nahshon, who follows Amminadab in the lineage roster. The controversy brought about the extinction of Elisheba’s sons, Nadab and Abihu; confrontations culminated in a standoff between Moses and his cousin, Korah.<sup>48</sup>

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<sup>44</sup> 1 Chronicles 2:50-51; see Appendix 1A, Attachment 1, Caleb #16.

<sup>45</sup> Noted below in discussion of the south-Canaan campaign, at fn. 54.

<sup>46</sup> Exodus 17:8; *Jasher* XIII.

<sup>47</sup> Traditionally linked to a central ridge in the south-Sinai.

<sup>48</sup> The biblical language does not permit discerning whether Nadab and Abihu in fact also were sons of Aaron. For detail on this paragraph see Appendix 1C, IV, “Moses’ Conferences on the Mountain and Connected Events,” and Appendix 1A, Attachment 1,

The next-reported post-exodus conquest was of “the Amorite.”<sup>49</sup> Moses divided the conquered area east of the lower Jordan River, between the Arnon and Jabbock torrent valleys, into three plots. He granted the plots (south to north, respectively) to Reuben, Gad, and the Manasseh branch of Manasseh-Machir, “the father of Gilead.”<sup>50</sup> The grant comprised a wedge of territory that Amorite king Sihon had wrested from between the lands of Moab and Ammon. Moses conditioned the grant to the tribes of Reuben, Gad and Manasseh-Machir on a pledge that they militarily would continue to assist the confederation, until its final goal was attained.

Moses died in Moab territory on Mt. Arabim/Nebo (“the top of Pisgah;” placed about 15 miles east of the Jordan River, parallel with the north end of the Dead/Salt Sea). Before his death, Moses designated “Oshea, the son of Nun, Joshua,”<sup>51</sup> Moses’ “attendant”/“minister,” to be his successor.<sup>52</sup> Joshua is referred to as an Ephraimite.

Telescoped scriptural accounts suggest a relatively quick invasion and takeover of Canaan. A “peasants’ revolt” model theorizes gradual incursions, assisted by common cause unions of Abraham descendants.<sup>53</sup> In the move onto Canaan territory, certain of the remaining tribal groups also realized land possession before others. During the southern Canaan campaign, Caleb’s full or half-brother, Othniel, joined Caleb and Judah chieftain Nahshon to secure Judah’s allotment. At Gilgal, west of the Jordan River near Jericho, Caleb requested and Joshua reconfirmed the Calebite inheritance conferred earlier by Moses.<sup>54</sup>

The texts lack detail overall as to degrees in which tribes did or did not gain possession of their territorial allotments versus opposition met. Ephraim and the ‘second one-half’ of Manasseh were assigned land from the Jordan River west to the Mediterranean, to be bounded by Issachar on the north and Dan and Benjamin on the south. Ephraim-designated ground was a large center swath of Canaan embracing Shiloh (where Joshua had<sup>55</sup> established the tabernacle), Bethel (shared with Benjamin), Ramah, and Beth-Horon. Manasseh-west land was north of Ephraim’s and included Shechem and nearby Samaria City. Ephraim and Manasseh each contained some enclaves of the other; later, Issachar and Asher would contain enclaves of Manassehites also. Over time, the Ephraim/Manasseh districts would come to be embraced in the regional designation, “Samaria.” Like Judah in the south, Ephraim came to dominate in the region formed by it and Manasseh-west, although the texts at times refer to the northern districts by the tribal name, Joseph, after Ephraim’s and Manasseh’s father.

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“Source Quotations.” (For the ensuing progression of Chief Priests, commencing with [Aaron-] Eleazar and Ithamar, see Appendix 3B, II.)

<sup>49</sup> See Appendix 1F, Amorite.

<sup>50</sup> This presents a possible corroborative of posed overlaps in sequencing of circumstances and events. Seemingly after Caleb’s “taking” of Ephrath, Hezron “went in...and took the [unnamed--*Abiah?*] daughter of Machir father of Gilead,” when he was “a son of sixty years.” Refer to Appendix 1A, Attachment 1, Hezron # (8).

<sup>51</sup> *Deuteronomy* 31:23, 32:48; *Exodus* 33:11; *Joshua* 1:1. *1 Chronicles* 7:19-27, taken as Joshua’s full descendancy, shows (Non-) Jehohshua. There it is recounted as follows: (Asenath + Joseph-) Ephraim was left childless after men of Gath killed eight of his sons. His [unnamed] wife then bore him a son, Berah/Beriah, who had a daughter, Sherah, who “built Beth-horon the lower and the upper.” The subsequent verses are confusing but appear to indicate (Beriah + ? -) Sherah, Rephah and Resheph [and/or Telah-] Tahan-Laadan-Ammihud-Elishama-Non-) Jehohshua. Elishama, who then would have been Joshua’s grandfather, was Ephraim’s chief at the time of the first post-exodus registration.

<sup>52</sup> *Numbers* 13:8 and 16.

<sup>53</sup> *Mendenhall’s* theory--in concert with scriptural and secular evidence, as to persisting schisms between conflicting traditions; documented in depth by *Meek*.

<sup>54</sup> At Gilgal, Caleb said, in effect, ‘You know what Moses said to you and me in Kadesh-barnea. I was 40 years old when he sent me to spy the land...today I am 85.... ...[G]ive to me this mountain.... [A]nd Joshua blessed him and gave Hebron to Caleb the son of Jephunneh for an inheritance.’ Appendix 1A, Attachment 1, Caleb; Attachment 2A, Gilgal.

<sup>55</sup> Appendix 3B, II, sub-part VI traces tabernacle sites; see Appendix 2A for Bethel, Beth-Horon, Ramah and Shiloh.

Final Manasseh-west allotments involved five daughters of (Asenath + Joseph – Manasseh - Machir-Gilead-Hepher-) Zelophehad, who had died before Moses. After Zelophehad's death, the five daughters had sought and received judgment from Moses which assured their future right to inherit allotments on an equal basis with their uncles. Subsequently, on the uncles' petition, Moses revised the original ruling to require the Zelophehad daughters to marry within their tribe: "That if they shall marry into their own tribe, they shall carry their estate along with them; but if they dispose of themselves in marriage to men of another tribe, they shall leave their inheritance in their father's tribe. And then it was that Moses ordained, that every one's inheritance should continue in his own tribe."<sup>56</sup>

As Joshua advanced in age at Shiloh, land remained undecided for seven tribes and Leviite enclaves. Before those lots were determined, Joshua established certain borders: Judah would "stay within its border 'on the south,'" and Ephraim and Manasseh would "stay within their border 'on the north,'" but the text references are too obscure to fix distinct borders. Joshua then told the representatives of the seven, still-landless tribes to take the balance of the unallotted ground and, "...divide...and map the land in seven portions and bring [the map] to me here, and I shall cast a lot for you...." The following assignments for territory still untaken then were made:

- Asher: A swath south of Phoenicia along the Mediterranean coast to the Manasseh-west line, with Naphtali, Zebulun and Issachar at its east.
- Benjamin: A narrow portion between Ephraim and Judah, with Dan at the west and the Jordan River at the east.
- Dan: A relatively small portion between Ephraim and Judah, with Benjamin at the east and the Mediterranean at the west.
- Issachar: An area encircled clockwise respectively by Zebulun, the Jordan River below the Sea of Galilee, Manasseh-west, and Asher.
- Naphtali: Encircled clockwise by Phoenicia and 'Syria,' the upper Jordan and Sea of Galilee, Issachar, Zebulun and Asher.
- Zebulun: A relatively small area encircled clockwise by Naphtali, Issachar and Asher.
- Simeon: Did not receive a separate allotment. Simeon's inheritance was fixed "inside the inheritance of the sons of Judah..., for the part of the sons of Judah was too much for them."<sup>57</sup> The enclaved Simeon territory carved from Judah consisted of 17 villages and cities including Beer-Sheba, Bethel and Ziklag, with land and additional villages surrounding some of them.

It was at Shiloh, also, that the heads of Levi petitioned Joshua and then-chief priest (Elisheba + Aaron -) Eleazar for their enclaved inheritances. Sites for Leviite occupation were selected throughout the territories, there being some uncertainty in the texts as to exact number and locations. Of forty-eight chosen sites, 13 were specified Aaronic, nine in Judah/Simeon and four in Benjamin, as shown below.

<sup>56</sup> AJ, IV.VII.5. (This is an instance where *Josephus* is lacking, giving only Moses' revised ruling); refer to Appendix 1C, sub-part VI, "Zelophehadites."

<sup>57</sup> Perhaps Simeon's numbers had continued to decrease as dramatically as they had (62%) between the first and second army counts/censuses; refer to Appendix 1C, V, C, Simeon.

The designated Aaronic Levite and non-Aaronic Leviite enclaves were:<sup>58</sup>

Levi-Gershon-LIBNI and Shimei-GERSHOM:

13 in Issachar, Asher, Naphtali, and east-Manasseh (Bashan).

Levi-Kohath-Amram-AARON:

Cities and suburbs/pasture lands in Judah/Simeon and Benjamin. *Chronicles* names those in Judah territory as Hebron, Libnah, Jattir, Eshtemoa, Holon/Hilen, Debir, Ain/Ashan, and Beth-shemesh; in Benjamin territory, Geba, Alemeth and Anathoth. *Joshua* names two others, Juttah in Judah and Gibeon in Benjamin, for a total of 13.

Levi-Kohath-Izhar-KORAH, NEPHEG AND ZICHRI,

Levi-Kohath-HEBRON and

Levi-Kohath-Uzziel-MISHAEL, ELIZAPHAN AND SITHRI:

10 enclaves in Manasseh-west, Ephraim and Dan--among them, Shechem with its suburbs in Mount Ephraim, Gezer, and Beth-Horon with its suburbs.

Merari-Mahli-ELEAZAR (died; daughters taken by cousins, sons of Kish) and KISH, and

Merari-MUSHI:

12 enclaves in Reuben, Gad, and Zebulon.

The tribes' continuing struggles for homelands were subject to infra-political balances. The Reubenites, Gadites and Manassehites-east, as they had pledged, did fight unto Shiloh with and for the others, after which Joshua released them to return home. But when word came that they had built an altar at their western boundary, the other tribes felt threatened. At Shiloh, an assembly called for war. Western chiefs led by then-chief priest (Elisheba + Aaron - Eleazar + ? -) Phinehas challenged the altar's existence and purpose. Reuben's leaders responded that the altar in no way stood authoritatively, only as witness for future generations as to the faithfulness among the people on both sides of the river. Their reply satisfied the western congregation, and overt hostilities were avoided.

Significant centers (Bethel, Ramah, Mizpeh, Jerusalem and Gibeah) were on or bordered Benjamin land. Shiloh, just north of Benjamin's line, was the first long-time home of the Ark of the Covenant. Shiloh remained a religious center during the entire ensuing era, when the tribes appear to have practiced autonomy in selection of their judges and there was no centralized leadership. During that 'period of the Judges,' the tribal clans individually continued to pursue their apportionments, at times joining<sup>59</sup> forces under one or another chief judge/commander when mutual circumstances benefited.

Dire mutual defense needs against the Philistines in the 11th century b.c. foreshadowed the ending of the era of Judges. Philistia territory, united in an axis of the rulers of its cities, was a formidable foe with "war chariots with iron scythes."<sup>60</sup> The Jacobite

<sup>58</sup> *Chronicles* and *Joshua* agree on 11 of them; Appendix 2A provides locations of many of the cities named. Descendancies beyond third-generation Levi cousins become intricate in the non-Aaronite stems. Some lines ultimately lose individual identity altogether, or re-emerge variously removed or interveningly absorbed (e.g. Eleazar via Kish by the time of Samuel and Saul, opposed to Shelah in Ezra's time). Appendix 1C, V, C, Levi, offers some additional detail.

<sup>59</sup> See Appendix 1D, II, "Judges" for this period, roughly from after Joshua's death to the appointment of King Saul. (Appendix 2A, "Ark of the Covenant," gives the status of the Ark at varying times.)

<sup>60</sup> *Judges* 1:18-19. The home area of legendary Judge Samson bordered on Philistia; he appears earlier to have attempted an alliance with the Philistines (Appendix 1D, II, "Judges").

tribes had battled on and off with Philistia, but by approximately 1060 b.c. the Philistines had expanded into and established garrisons in Canaan heartlands. The occupied populations were kept weaponless, prohibited from having their own smiths, and forced to go to the Philistines even to sharpen agricultural tools.

About 1049 b.c. both sons of then-high priest/judge Eli died battling Philistines, and Eli died immediately thereafter.<sup>61</sup> Eli was succeeded by Samuel, an "Ephrathite" of Ramathaim-zophim/Ramah. Samuel, the son of one Hannah by an Elkanah of Levi-Kohathite descent, had been reared under Eli at the Shiloh sanctuary.<sup>62</sup> Samuel is identified as judge-commander after Eli's death, but not as a chief or high priest.

The next decade was one of attacks from all sides. Ammonites, Moabites and Amalekites/Edomites regained ground, as a result of unremitting Philistine aggression on other fronts. After the Philistines destroyed Shiloh and took possession of the Ark, military unification was the tribes' last hope. Regional elders pressed for the selection of an overall commander-in-chief/"king."

Samuel chose Saul, a Benjaminite whose ancestors had settled Gibeon.<sup>63</sup> Saul, the first man solidly referred to on record as the people's "king," fought valiantly for two years but managed barely to hold ground. Samuel's support then switched to David, youngest son of one Jesse, of the tribe of Judah, whose three eldest sons had been soldiers under Saul. With time, David gained in position at Saul's court, abetted by impressive successes in battle.

Faction by faction, David gradually acquired an independent army, and he established a command in Judah. Saul and his leading sons were killed in a major battle with Philistines at Mt. Gilboa, after which the path was open for David to reorder forces and alliances. In due time David drove back external foes, subdued internal ones, and secured a fully-fledged kingdom over which he reigned as its first great monarch. King David would reign for four decades and be succeeded by Solomon, one of Bath-Sheba's four sons by David.<sup>64</sup>

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<sup>61</sup> Eli, upon hearing of the death of his sons, Hophni and Phinehas, "fell and broke his neck." In addition to Appendix 1D, II, *refer also to* (a) Appendix 3B, II, sub-part II, A, "Chief Priests as Derivably Specified," concerning the long interim transfer of chief priesthood from the (Elisheba + Aaron -) Eleazar line to the (Elisheba + Aaron -) Ithamar line, from which latter Eli descended; and (b) Appendix 2A, "Eli, Descendancy of."

<sup>62</sup> See Appendix 3B, I, Elkanah, and 2A, Ramah.

<sup>63</sup> See Appendix 2A, Geba, etc.

<sup>64</sup> *Refer to* Appendix 1E, "Saul Through Solomon," for details.