

# The Genealogies in the Bible: Are they Complete?

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## 1. Problems in the Genealogies from Jacob's Sons to David

Exodus 12:40-41 (ESV) says “<sup>40</sup>The time that the people of Israel lived in Egypt was 430 years. <sup>41</sup>At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt.” However, some have said that the Israelites could not have been in Egypt for 430 years, because the number of generations given in some of the more prominent genealogies seems to be far too few for that time period, as can be seen in the table below. (See [section 7](#) for more on this question.)

The genealogies in the table are listed in order by years per generation, from least to greatest.<sup>1</sup> There are not very many genealogies in which the birth years at both ends can be determined. I have tried to list all of these that I have found in this table. Most of the columns can be split into two parts, since we know Moses' contemporaries, and I have made intermediate calculations in these cases.

(The dates are taken from my [Bible chronology chart](#). We do not know the actual birth years of Elishama, Korah, Bezalel, Nahshon, or Dathan and Abiram, but all of these were contemporaries of Moses,<sup>2</sup> so I have tentatively given them the same birth year as Moses, followed by a question mark, just to allow us to make the necessary calculations.)

The worst cases are four of the genealogies from Jacob's sons to Moses (or his contemporaries), in columns 1, 4, 8, and 9. For example, in column 8 a span of three generations covers 393 years, giving 131 years per generation. This genealogy is far too short. Granted, we know that in the earliest periods of the Bible the generations were longer, and that they gradually became shorter, as seen in Genesis 5 and Genesis 11. However,

<sup>1</sup> Some of the ideas in this article were taken from other authors, including John Millam at [reasons.org/explore/blogs/todays-new-reason-to-believe/read/tnrtb/2003/01/01/the-genesis-genealogies](https://reasons.org/explore/blogs/todays-new-reason-to-believe/read/tnrtb/2003/01/01/the-genesis-genealogies) and Hugh Henry and Daniel Dyke at [reasons.org/explore/blogs/todays-new-reason-to-believe/read/tnrtb/2012/07/23/from-noah-to-abraham-to-moses-evidence-of-genealogical-gaps-in-mosaic-literature-part-1](https://reasons.org/explore/blogs/todays-new-reason-to-believe/read/tnrtb/2012/07/23/from-noah-to-abraham-to-moses-evidence-of-genealogical-gaps-in-mosaic-literature-part-1) and [reasons.org/explore/publications/tnrtb/read/tnrtb/2013/11/19/biblical-genealogies-revisited-further-evidence-of-gaps](https://reasons.org/explore/publications/tnrtb/read/tnrtb/2013/11/19/biblical-genealogies-revisited-further-evidence-of-gaps), though I have presented the data in comparative table form here to try to make it easier to understand.

<sup>2</sup> Elishama and Nahshon are listed as heads of their respective tribes in Numbers 1. Dathan and Abiram are brothers, who died without descendants during Moses' lifetime, and Korah died with them but had descendants (Numbers 16:1, 26:11). Bezalel was a craftsman of the tribe of Judah who was already a master craftsman as early as 1446, in Exodus 31 (his grandfather was Hur, but there is no evidence that he was the same Hur who helped Moses in Ex. 17:10-12 or Ex. 24:14). I have not found any indication of which individual in the two remaining columns was contemporary with Moses.

this genealogy of Levi was after the time of Abraham, and people were amazed that Abraham had a son at the age of 100, so it is clearly too short. Column 4 is similar, except that Aaron was three years older than Moses. The genealogies in columns 1 and 9 are also similar, though we only have approximate birth years for Korah, Dathan, and Abiram.

	1	2	3	4	5	6	7	8	9
Passage(s)	Levi to Heman (Samuel's grandson)	Joseph to Joshua	Levi to Asaph (the Gershonites)	Levi to Aaron to Zadok	Levi to Ethan (the Merarites)	Judah to Bezalel	Judah to David	Levi to Moses	Reuben to Dathan
	1 Chr. 6:33-38 (Num. 16:1)	1 Chr. 7:22-27	1 Chr. 6:39-43	Ezra 7:2-5 1 Chr. 6:1-8, 50-53	1 Chr. 6:44-47	1 Chr. 2:3-20	Luke 3:31-33 Ruth 4:18-20 Mat. 1:2-6	1 Chr. Ex. 6:16-20	Num. 26:5-9
Jacob's sons to David <sup>4</sup>	Generations: 21 Years elapsed: 879 Years/generation: 41.9	Generations: 11 Years elapsed: 424 Years/generation: 38.6	Generations: 14 Years elapsed: 879 Years/generation: 62.8	Generations: 13 Years elapsed: 879 Years/generation: 67.6	Generations: 13 Years elapsed: 879 Years/generation: 67.6		10 (or 11) 877 87.7 (or 79.7)		
Jacob's sons to Moses <sup>4</sup>	Generations: 3 Years elapsed: 393 Years/generation: 131	Generations: 9 Years elapsed: 389 Years/generation: 43.2		Generations: 3 Years elapsed: 390 Years/generation: 130		6 392 65.3	5 (or 6) 392 78.4 (or 65.3)	3 393 131	3 395 131.7
Moses to David <sup>4</sup>	Generations: 18 Years elapsed: 486 Years/generation: 27	2 (partial) 31? 15.5?		10 (or 11) 489 48.9 (or 44.5)			5 485 97		
Sons of Jacob	Levi born: 1919	Joseph born: 1915	Levi born: 1919	Levi born: 1919	Levi born: 1919	Judah born: 1918	Judah born: 1918	Levi born: 1919	Reuben born: 1921
Grandsons of Jacob	Kohath	Ephraim	Gershon	Kohath	Merari	Perez	Perez	Kohath	Pallu
	Izhar	Beriah Rephah Resheph Telah Tahan Ladan Ammihud		Amram		Hezron Caleb Hur Uri	Hezron Ram (or Arni) Admin Aminadab	Amram	Eliab
Contemporaries of Moses	Korah born: 1526?	Elishama born: 1526?	Jahath Shimei Zimmah Ethan Adaiah Zerah Ethni Malkijah Baaseiah Michael Shimea Berekiah	Aaron born: 1529	Mushi Mahli Shemer Bani Amzi Hilkiah Amaziah Hashabiah Malluch Abdi Kishi	Bezalel born: 1526?	Nahshon born: 1526?	Moses born: 1526	Dathan 1526?
	Ebiasaph Assir Tahath Zephaniah Azariah Joel Elkanah Amasai Mahath Elkanah Zuph Toah Eliel Jeroham Elkanah Samuel Joel	Nun Joshua born: 1495??		Eleazar Phinehas Abishua Bukki Uzzi Zerahiah Meraioth Azariah Amariah Ahitub			Salmon Boaz Obed Jesse		
Contemporaries of David	Heman born: 1040?		Asaph born: 1040?	Zadok 1040?	Ethan 1040?		David 1041		

Another genealogy shown in the table that is only a little less problematic is column 7, the 10 generations from Judah to David in Ruth 4:18-20 (also included in the genealogy of Jesus in Matthew 1), with an average of 87.7 years per generation. (In Luke 3:33 Ram is called Arni, and an additional generation is added with Admin.<sup>5</sup> Even so, this only brings each generation down to 79.7 years. These variations are marked in red in the table, and the most complete passage is also marked in red.)

The genealogy in column 6 is similar to column 7, except that it only covers the time from Judah to Bezalel, a contemporary of Moses.

<sup>4</sup> Or contemporaries.

<sup>5</sup> This is according to the *English Standard Version* and Aland, Barbara et al. *The Greek New Testament, Fourth Revised Edition*. The *New International Version* has "Aminadab, the son of Ram", and says in a footnote, "Some manuscripts *Aminadab, the son of Admin, the son of Arni*; other manuscripts vary widely."

However, the 9 generations from Joseph to Elishama in 1 Chr. 7:22-27 suggest that the 430 year period is quite reasonable, since the average number of years per generation is only 43.2.<sup>6</sup>

Looking at the larger timespan from Jacob's sons to David and his contemporaries, the 21 generations from Levi to Heman (grandson of the prophet Samuel and a contemporary of David) give an average number of years per generation of only 41.9 years. However, Asaph and Ethan, who worked with Heman, have much shorter genealogies, with many more years per generation.

Finally, if we only look at the second time span, from contemporaries of Moses to David and his contemporaries, we find that in column 1 Heman's genealogy only has 27 years per generation, much lower than anything else in the table.

The high priestly line<sup>7</sup> from Aaron (brother of Moses) to Zadok contemporary of David<sup>8</sup> in Ezra 7:1-5 is a continuation of the Levi to Moses / Aaron list, but has far fewer years per generation, only 48.9 (or 44.5), but this is much higher than Heman's genealogy for the same period. (The same list appears in 1 Chr. 6:3-8, but with one name missing, Azariah.)

The column 6 genealogy from Nahshon to David is no better for this timespan than for the earlier one, actually much worse, with 97 years per generation.

## 2. Missing Generations in Old Testament Genealogies

So what is going on here? Simply that in most or all of these genealogies **some of the generations have been left out**, most notably in the genealogies on the right side of the table above. This was a common practice, and was well understood by the original readers. However, the two genealogies on the left are probably fairly complete, though even here some generations may have been left out.

This has big implications for the ancestry of David and the dating of the events in the book of Ruth. At first glance it appears from the genealogies of David that Boaz is David's great-grandfather, and this would make us look for the famine mentioned in Ruth sometime around 1100. This famine was probably not caused by the weather, since it did not affect Moab, but instead was probably the result of one of the oppressions mentioned in Judges, in which the oppressors confiscated food supplies. Around 1100 the Ammonite oppression in Judges 10:6-9 would be the most likely. However, when we realize that generations must be missing from this genealogy, and that Boaz may have been only two generations away from the Exodus from Egypt, we realize that he may have lived much earlier, making us look for an earlier time of oppression, possibly that of the Moabites themselves, which might explain why Elimelech and Naomi moved to Moab in the first place. This would also explain why, if Samuel wrote the book of Ruth as tradition suggests, some of the customs were already unknown to his readers (see Ruth 4:7).

## 3. From David to the Babylonian Captivity

Above we saw that in the first section of the genealogy of Jesus in Matthew 1, specifically the part from Judah to David, many generations must have been left out. It turns out that this is true for the other two sections as well.

It says in Matthew 1:17 that there were 14 generations from David to Jeconiah, but actually we know that this is not true, but that there were actually 18: the full list is found in 1 Chr. 3:10-16.<sup>9</sup> These kings and their dates are shown in my [Bible chronology chart](#) (1040-586 B.C.), and are thoroughly documented in the books of Kings and Chronicles, so we know that this list is complete, one of the few genealogies for which we can be sure of that. Thus there are four generations left out in the Matthew list, the **red** names in the list in the first

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<sup>6</sup> We get an even lower figure for years per generation if we include the next 2 generations up to Joshua, only 38.6. However, Joshua's birth year is unknown, and the one I have provided is perhaps higher than some estimate, so we probably shouldn't consider this lower years per generation figure to have much validity.

<sup>7</sup> This shows the line of descent of the high priests, though not all of these actually held the office. See the [Appendix](#) below for more details.

<sup>8</sup> 2 Samuel 8:17.

<sup>9</sup> It shows all of the generations, though not all of the kings, leaving out two of Josiah's sons, Jehoahaz and Jehoiakim.

	David to Jeconiah (Kings of Judah)	Zadok to Jehozadak (High priests)
Passage(s)	1 Chr. 3:10-16 Matthew 1:17	1 Chr. 6:8-15 Ezra 7:1-2
Generations	18 (14)	11
Years elapsed	426	407
Years/generation	23.7 (30.4)	37
(contemporaries)	David born 1041	Zadok born 1040?
	Solomon Rehoboam Abijah Asa Jehoshaphat Jehoram (Joram) <b>Ahaziah</b> <b>Joash</b> <b>Amaziah</b> Uzziah (Azariah) Jotham Ahaz Hezekiah Manasseh Amon Josiah	Ahimaaz Azariah Johanan Azariah Amariah Ahitub Zadok Shallum Hilkiah Azariah
(contemporaries)	<b>Jehoiakim</b> born 633	Seraiah born 633?
(contemporaries)	Jeconiah born 615 (Jehoiachin)	Jehozadak

column of the table on the left. Matthew was not trying to be deceptive, and in any case he could easily be disproven by anyone who knew the Old Testament.

Instead it is simply that Jesus' legal genealogy in Matthew 1 was designed to have three sections of 14 to aid in memorizing it, rather than including each and every generation.

So, with the complete genealogy, we see that the average number of years per generation is less than 24, about what we would expect for vigorous kings who married fairly young, but leaving out the four red names it would be 30.4. This suggests that even the more complete genealogies listed above are incomplete.

In the table I have also listed in the right column the continuation of the high priests' genealogy for the same period for comparison. Here the average number of years per generation is much lower than in the first part of the list, so this list could theoretically be complete, but in fact it is clear that it is not. We can tell this by trying to synchronize the

priests with the kings. However, the resulting chart is rather messy, so I have included it as an [appendix](#) at the bottom of this article.

#### 4. From the Babylonian Captivity to Jesus

In the table below we have on the left the third section of the genealogy of Jesus in Matthew 1. In these 12 generations the average number of years per generation is nearly 50 years, which, though not quite impossible, is extremely improbable.

In Luke 3:23-38 we have another genealogy, shown on the right side of the table, and this one is probably actually Mary's, not Joseph's. (Women were not normally included in genealogies.) Thus it represents Jesus' actual human bloodline, since he was Mary's physical son, but had no human father.

This genealogy is done in reverse, and has 42 generations from David to Jesus, rather than the 27 in the Matthew genealogy. And unlike the Matthew genealogy, this genealogy is probably complete, since the average number of years per generation is less than 25.

That being the case, does that mean all the rest of the Luke genealogy is complete?

No, it doesn't: as seen above, the section from Judah to David is still missing many generations.

"Legal" Genealogy of Jesus Matthew 1:12-16	
Jeconiah born	615
Shealtiel	
Zerubbabel	
Abiud	
Eliakim	
Azor	
Zadok	
Akim	
Eliud	
Eleazar	
Matthan	
Jacob	
<u>Joseph born</u>	<u>30?</u>
Total years:	585
Per generation:	48.8

"Human" Genealogy of Jesus Luke 3:23-38			
Jesus born	→	→	→ 5?
(Mary)	Semein	Eliezer	
Heli	Josech	Jorim	
Matthat	Joda	Matthat	
Levi	Joanan	Levi	
Melki	Rhesa	Simeon	
Jannai	Zerubbabel	Judah	
Joseph	Shealtiel	Joseph	
Mattathias	Neri	Jonam	
Amos	Melki	Eliakim	
Nahum	Addi	Melea	
Esli	Cosam	Menna	
Naggai	Elmadam	Mattatha	
Maath	Er	Nathan	
Mattathias	Joshua	<u>David born</u>	<u>1041</u>
		Total years:	1036
		Per generation:	24.7

#### 5. Before Abraham

What about the genealogies before Abraham, from Adam to Abraham? Are they complete? The genealogies in Genesis 5 and in Genesis 10:11-32 are different from other genealogies in that they give age information, how long each individual lived, and how old each one was at the birth of his son. Because of this extra information, many have claimed that these genealogies must be complete, and in fact have **attempted to use** them to calculate the exact year that Adam was created.

However, as we have seen how genealogies are structured throughout the Bible, clearly this is not necessarily true, and there are in fact many good arguments that it is in fact not true. These arguments are ably set forth by other authors, including John Millam at [reasons.org/explore/blogs/todays-new-reason-to-believe/read/tnr/b/2003/01/01/the-genesis-genealogies](https://reasons.org/explore/blogs/todays-new-reason-to-believe/read/tnr/b/2003/01/01/the-genesis-genealogies)<sup>10</sup> and Hugh Henry and Daniel Dyke at [reasons.org/explore/blogs/todays-new-reason-to-believe/read/tnr/b/2012/07/23/from-noah-to-abraham-to-moses-evidence-of-genealogical-gaps-in-mosaic-literature-part-1](https://reasons.org/explore/blogs/todays-new-reason-to-believe/read/tnr/b/2012/07/23/from-noah-to-abraham-to-moses-evidence-of-genealogical-gaps-in-mosaic-literature-part-1)<sup>11</sup> and [reasons.org/explore/publications/tnr/b/read/tnr/b/2013/11/19/biblical-genealogies-revisited-further-evidence-of-gaps](https://reasons.org/explore/publications/tnr/b/read/tnr/b/2013/11/19/biblical-genealogies-revisited-further-evidence-of-gaps), among many others. These articles also expand greatly on some of the genealogy questions I have discussed above.

Millam discusses the fact that in the pre-Abrahamic genealogy in Luke 3:34-38, there is an additional name not mentioned in the genealogies in Genesis 11, that of Cainan<sup>12</sup>. Based on this fact he states:

Comparing the genealogy of Genesis 11 with Jesus' genealogy in Luke 3, we find that Luke contains the name Cainan between Shelah and Arphaxad (as noted earlier in this paper). **The inerrancy of scripture, therefore, demands that there is at least one name missing in Genesis 11**, and so at least one of the two Genesis genealogies is telescoped. Despite this direct Biblical evidence, some still hold to the belief that Genesis genealogies are complete, and hence that the inclusion of the name Cainan in Luke 3:36 is incorrect. One scenario would be that Luke based his genealogies on late copies of the Septuagint containing Cainan and so mistakenly added it to his genealogy. This scenario obviously contradicts Biblical inerrancy and so must be rejected. (Emphasis mine.)

Thus, biblical inerrancy requires us to conclude that the Genesis 11 genealogy is incomplete!<sup>13</sup> Both of the articles provide good arguments that not just one but many generations are missing. Thus, it is not possible to determine the chronology of the Bible prior to Terah, father of Abraham, which is why my [Bible chronology chart](#) starts with Terah!

## 6. The Genesis 10 Table of Nations and Y-Chromosomal DNA

In Genesis 10 a different kind of genealogy is provided, often called the Table of Nations. For a discussion of this, and how it may have a possible correlation with Y-Chromosomal DNA, see my article [The Genesis 10 Table of Nations and Y-Chromosomal DNA](#).

## 7. Appendix 1: An Alternative Timeframe for the Sojourn in Egypt

In Exodus 12:40-41 some ancient versions (though not the Masoretic text, which is the most reliable Hebrew text we have) add the words “and Canaan” after “Egypt” in verse 40, as is shown by the NIV text:

<sup>10</sup> Also found at [old.reasons.org/articles/the-genesis-genealogies](https://old.reasons.org/articles/the-genesis-genealogies) and [circumcisedheart.info/Christian\\_site/The\\_Genesis\\_Genealogies.doc](https://circumcisedheart.info/Christian_site/The_Genesis_Genealogies.doc). For a long time it was not found on the new site of [reasons.org](https://reasons.org), only on their old one, but it has now (as of November, 2018) been made available on the new site. I am not sure now if any of their articles have still not been moved to their new site; earlier many of them could only be found at their old site [old.reasons.org](https://old.reasons.org). (Sometimes articles could be found in both places, but the graphics in the old site worked but didn't in the new site! Hopefully these are all fixed now.)

<sup>11</sup> This is a five-part series, so be sure to go to the extreme bottom of each page to find the link to the next part. It is also found at [tnrtb.wordpress.com/2012/07/24/from-noah-to-abraham-to-moses-evidence-of-genealogical-gaps-in-mosaic-literature-part-1/](https://tnrtb.wordpress.com/2012/07/24/from-noah-to-abraham-to-moses-evidence-of-genealogical-gaps-in-mosaic-literature-part-1/).

<sup>12</sup> This is not Canaan, the son (or descendant) of Ham, which in Hebrew is [קַנָּאן](#) /kə'nāʾan/ and in Greek [Χανάαν](#) [xa'naan], but an additional name Cainan in the genealogy of Abraham in Luke 3:36 not included in the Masoretic text of the Old Testament, which in Greek is [Καινάμ](#) [kai'nam]. There is another [Καινάμ](#) listed later in the same genealogy (though earlier chronologically), in verse 37, which corresponds to the Hebrew name [קִנָּן](#) /qē'nān/ in Genesis 5:9,10. In most English translations this Hebrew name is translated Kenan, though in the King James Bible and some others it is translated Cainan. In any case the two Hebrew names are pronounced very differently, even though they are generally pronounced the same in English.

<sup>13</sup> In his revised article at [s3.amazonaws.com/reasonstobelieve/files/articles/The-Genesis-Genealogies.pdf](https://s3.amazonaws.com/reasonstobelieve/files/articles/The-Genesis-Genealogies.pdf) (also at [old.reasons.org/files/articles/The-Genesis-Genealogies.pdf](https://old.reasons.org/files/articles/The-Genesis-Genealogies.pdf) and [beneivraham.com/genealogy-genealogies-complete-dr-john-millam/](https://beneivraham.com/genealogy-genealogies-complete-dr-john-millam/)) he backs down somewhat from this conclusion, but I think his initial conclusion is valid. Reasons to Believe seems to agree, since it only has the old version of the article on their main site, though it does have a link to the new version.

“<sup>40</sup> Now the length of time the Israelite people lived in Egypt [and Canaan]<sup>14</sup> was 430 years. <sup>41</sup> At the end of the 430 years, to the very day, all the LORD’s divisions left Egypt.” Presumably this is to avoid accepting the fact that there must be missing generations in the genealogies from the sons of Jacob to Moses and his contemporaries.

Interestingly, this would have the effect of cutting the time in Egypt exactly in half, since the figures provided in Genesis make it clear that Abraham’s family was in Canaan for exactly 215 years before moving to Egypt, as shown in my [Bible chronology chart](#) (see particularly the information with a **green background**). However, this seems to simply be a coincidence, and to have no larger implications.

And at first glance it seems that this would resolve some of the numbers in the chart, as we can see in this comparative chart of the numbers:

		1	2	3	4	5	6	7	8	9
Passage(s)		Levi to Heman (Samuel’s grandson)	Joseph to Joshua	Levi to Asaph (the Gershonites)	Levi to Aaron to Zadok (High priests)	Levi to Ethan (the Merarites)	Judah to Bezalel	Judah to David	Levi to Moses	Reuben to Dathan & Abiram
		1 Chr. 6:33-38 (Num. 16:1)	1 Chr. 7:22-27	1 Chr. 6:39-43	Ezra 7:2-5 1 Chr. 6:1-8, 50-53	1 Chr. 6:44-47	1 Chr. 2:3-20	Luke 3:31-33 Ruth 4:18-20 Mat. 1:2-6	1 Chr. 6:1-3 Ex. 6:16-20	Num. 26:5-9
Jacob’s sons to Moses <sup>4</sup>	Generations	3	9		3		6	5 (or 6)	3	3
	Years elapsed	393	389		390		392	392	393	395
	Years/generation	131	43.2		130		65.3	78.4 (or 65.3)	131	131.7
<i>Jacob’s sons to Moses<sup>4</sup></i>	<i>Generations</i>	<i>3</i>	<i>9</i>		<i>3</i>		<i>6</i>	<i>5 (or 6)</i>	<i>3</i>	<i>3</i>
	<i>Years elapsed</i>	<i>178</i>	<i>174</i>		<i>175</i>		<i>177</i>	<i>177</i>	<i>178</i>	<i>180</i>
	<i>Years/generation</i>	<i>59.3</i>	<i>19.3</i>		<i>58.3</i>		<i>29.5</i>	<i>35.4 (or 29.5)</i>	<i>59.3</i>	<i>60</i>

The italicized rows indicate how the figures from Jacob’s sons to Moses would change if we reduced the time in Egypt from 430 years to 215. This clearly reduces the most problematic numbers down to figures which are a bit more believable, though still not really probable. However, it reduces the lowest figure, the one in column 2, to a number that is probably too low, since, as we shall see below, the lowest figure for years per generation in any genealogy in the Bible is 24.7 years, in the Human Genealogy of Jesus.

But in any case these lower figures, even if we could accept all of them, do not allow us to assume that these genealogies do not contain gaps. As several writers<sup>15</sup> have pointed out, the problem arises with Jochebed, who is twice mentioned as the mother of Aaron and Moses:

Exodus 6:20 ESV: “Amram took as his wife Jochebed his father’s sister, and she bore him Aaron and Moses, the years of the life of Amram being 137 years.”

Numbers 26:59 ESV: “The name of Amram’s wife was Jochebed the daughter of Levi, who was born to Levi in Egypt. And she bore to Amram Aaron and Moses and Miriam their sister.”

Here’s the problem: if Jochebed was literally the daughter of Levi, and was also literally the mother of Moses, then the earliest she could have been born would have been after Levi entered Egypt at the age of 43, and the latest she could have been born would have been the year after Levi died at the age of 137 (see my [Bible chronology chart](#)), however unlikely this would have been! Assuming the 430-year period in Egypt, this would be between the years 1876 and 1781 B.C., and assuming the 215-year period, it would be between the years 1661 and 1566. Moses was born in the year 1526. Thus she would have been between 350 and 255 years old in the one case and between 135 and 40 in the other. However, as I mentioned above in my comments about Abraham, it is far more probable that she would have been born when Levi was much younger, soon after he entered Egypt. But then she herself would have been far too old to have children, even assuming the 215-year period!

So Jochebed could not have been both the actual daughter of Levi and the actual mother of Moses.<sup>16</sup> But in that case there must necessarily be missing generations in the genealogy! So we see that reducing the time in Egypt to 215 years does not really help in avoiding gaps in the genealogies.

<sup>14</sup> NIV footnote: 12:40 Masoretic Text; Samaritan Pentateuch and Septuagint **Egypt and Canaan**

<sup>15</sup> Among others [reasons.org/explore/blogs/todays-new-reason-to-believe/read/tmrtd/2003/01/01/the-genesis-genealogies](http://reasons.org/explore/blogs/todays-new-reason-to-believe/read/tmrtd/2003/01/01/the-genesis-genealogies), [reasons.org/explore/blogs/todays-new-reason-to-believe/read/tmrtd/2012/07/26/from-noah-to-abraham-to-moses-evidence-of-genealogical-gaps-in-genesis-part-2](http://reasons.org/explore/blogs/todays-new-reason-to-believe/read/tmrtd/2012/07/26/from-noah-to-abraham-to-moses-evidence-of-genealogical-gaps-in-genesis-part-2), and [biblearchaeology.org/post/2012/01/05/The-Duration-of-the-Israelite-Sojourn-In-Egypt.aspx](http://biblearchaeology.org/post/2012/01/05/The-Duration-of-the-Israelite-Sojourn-In-Egypt.aspx).

In any case, there are excellent arguments that the Masoretic text is to be relied on over other ancient versions in such cases, as shown in [reasons.org/explore/blogs/todays-new-reason-to-believe/read/tnr/b/2013/09/16/israel-s-sojourn-in-egypt-and-how-it-affects-calculation-of-a-creation-date-part-1](https://reasons.org/explore/blogs/todays-new-reason-to-believe/read/tnr/b/2013/09/16/israel-s-sojourn-in-egypt-and-how-it-affects-calculation-of-a-creation-date-part-1) and [biblearchaeology.org/post/2012/01/05/The-Duration-of-the-Israelite-Sojourn-In-Egypt.aspx](https://biblearchaeology.org/post/2012/01/05/The-Duration-of-the-Israelite-Sojourn-In-Egypt.aspx).<sup>17</sup>

## 8. Appendix 2: High Priestly Lines Synchronized with Old-Testament Rulers

The table on page 9 originally only included the high priests starting with Zadok, contemporary of King David. However, it now includes (since January 2017) all of the known high priests in the Old Testament.

The first section lists high priests from Aaron to Zadok, contemporary of David, and tries to synchronize these with the names of judges and other events in Joshua and Judges, though this is not easy given the difficulties of the chronology of Judges. Evidently prior to Eli the family line of high priests changed from the line of Eleazar son of Aaron to the line of Ithamar son of Aaron, and then it changed back to Eleazar's line with Zadok at the beginning of Solomon's reign.

The second section of the table shows how the lists of high priests in 1 Chr. 6:8-14, Ezra 7:1-2, and Nehemiah 12:10-11,22 synchronize with the kings of Judah and down to the end of the Old Testament, but the resulting table is rather messy. One problem is that between Jehoshaphat and Josiah the three generations listed in 1 Chr. 6:8-15, Ahitub, Zadok, and Shallum, are never mentioned as priests, whereas four others *are* mentioned in the books of 2 Kings and 2 Chronicles. This suggests that another family line might have been in office during this period, that of Jehoiada, for which we have no genealogy, but that it died out before the time of Josiah, and was replaced with a different line, that of Ahitub, whose family had not actually been in office. Also, it is clear that the generations during this period are incomplete, since we have only four generations spanning 260 years, though the rest of list may be fairly complete.

The generations, years elapsed, and years per generation only apply to the list through Jeconiah and Jehozadak.

The Ezra list for this section is extremely short, leaving out 7 names, those in red. It also leaves out Jehozadak and calls Ezra the son of Seraiah, which is unlikely since Ezra lived about 100 years later! However, he was clearly his descendant and was related to the high priests Joiakim and Eliashib who were his contemporaries.

As in the previous genealogies, the most complete passage for each genealogy is marked in red, and names not included in all of the genealogies are also marked in red.

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<sup>16</sup> So which was it, or was it neither? And can we determine where the gaps occur in the genealogy? In an earlier version of this article I had stated categorically that Jochebed was Moses' actual mother, but I find that the first two writers I cite in footnote 15 (though not the third) are convinced that Amram and Jochebed were not the actual parents of Aaron and Moses and Miriam, but only ancestors, and they give various arguments for this. I find these arguments unconvincing (though I find their arguments for gaps in the genealogies quite convincing, and have followed them here). I would rather say that it is simply unclear where the gaps occur, and that there is no overriding reason to deny that Jochebed and Amram really were Moses' parents.

Different Bible translations suggest different conclusions on this point. Compare these two translations of Numbers 26:59, the first a literal translation, and the second a valid non-literal one. The key differences are in red:

ESV: "The name of Amram's wife was Jochebed the daughter of Levi, who was born to Levi in Egypt. And she bore to Amram Aaron and Moses and Miriam their sister."

NIV: "the name of Amram's wife was Jochebed, a descendant of Levi, who was born to the Levites in Egypt. To Amram she bore Aaron, Moses and their sister Miriam."

Exodus 6:20 does not tell us who Amram's father and Jochebed's brother was. If we accept the literal translation of Numbers 26:59, it must have been Kohath (see the first chart above), but if the NIV is correct, then it could have been a later descendant, whose name we do not have.

It seems fairly certain that Kohath really was the son of Levi and not a later descendant, since the major divisions of the Levites are based on Levi's sons, according to Numbers 3, so the gaps in the genealogy could not have occurred before Kohath. If Jochebed and Amram really were Moses' parents, then the missing generations occurred after Kohath and before Amram, as the NIV implies.

<sup>17</sup> This writer accepts the fact that there are missing generations in some of the genealogies from Jacob's sons to Moses and his contemporaries, even though his article appears on a Young Earth Creationist (YEC) website that generally holds that the genealogies in Genesis 5 and 11 are complete, so the latter view does not preclude the former. He seems to interpret the genealogy in 1 Chr. 7:22-27 differently than I do, though it is not exactly clear how he reaches his conclusions.

Names not included in any genealogies are marked in [blue](#). These constitute two replacement lines of priests shown in column 2.

The article [en.wikipedia.org/wiki/List of High Priests of Israel](https://en.wikipedia.org/wiki/List_of_High_Priests_of_Israel) provides additional information and an interesting chart, which I found helpful in building mine. However, it also includes Jewish traditions which are not backed up by Scripture, so take it with a grain of salt!

Azariah seems to have been a favorite priestly name: there are four in the genealogy in 1 Chronicles 6, and there seem to have been two more in Jehoiada's line, plus one in the genealogy from Aaron to Zadok!

The additional names from [Nehemiah 12:10-11](#) and elsewhere in [Nehemiah](#) are marked in [green](#). It seems likely that generations are missing here, since two generations from Jeshua to Eliashib in almost a hundred years seems too few. If Josephus is correct in making Jaddua a contemporary of Alexander the Great, then there are probably generations missing here also.



	Rulers and events		High	Priests
Passage(s)	Judges and events in the book of Judges and the reign of Saul			Main line of High Priests descended from Eleazar son of Aaron
				<i>Ezra 7:2-5</i> , 1 Chr. 6:3-8
				(See the first chart above for calculations from Aaron to Zadok.)
(Contemporaries)	Joshua			Eleazar (Deut. 10:6, Josh. 24:33) Phinehas (Josh. 24:33, Jdg. 20:28)
			This line of high priests temporarily replaced the Eleazar line, and were descended from Ithamar son of Aaron (1 Chr. 24:3-6) <i>Son of</i> <u>1 Samuel</u>	Abishua* Bukki* Uzzi* <i>Zerahiah*</i> <i>Meraioth*</i> <i>Azariah*</i> <i>Amariah*</i> <i>Ahitub*</i>
(Contemporaries)	Samuel		<i>Eli</i> <i>(Phinehas)</i> <i>Eli</i> 1-4 <i>Ahitub*</i> <i>Phinehas</i> 1-4 <i>Ahitub*</i> <i>Phinehas</i> 14:3	
(Contemporaries)	Saul		<i>Ahijah</i> <i>Ahitub</i> 14:3,18 <i>Ahimelech</i> <i>Ahitub</i> 21-22	
(Contemporaries)	David		<i>Abiathar</i> <i>Ahimelech</i> 22:20-22 (1 Kings 2:26-27,35)	
Passage(s)	David to Jeconiah (Kings of the united kingdom and of Judah) to Nehemiah the governor			Zadok to Jehozadak to <i>Jaddua</i> (High priests)
	<i>1 Chr. 3:10-16</i> , Matthew 1:6-11			<i>1 Chr. 6:8-14</i> , <i>Ezra 7:1-2</i> , <i>Neh. 12:10-11,22</i>
	Generations 18 (14)			11
	Years elapsed 426			407
Years/generation	23.7 (30.4)			37
(Contemporaries)	David born 1041		<i>(Ahimelech)</i> <i>Abiathar</i> (2 Sam. 8:17, 1 Chr. 18:16, 24:3,6,31)	Zadok born 1040? <i>Ahimaaz</i> (2 Sa. 8:17, 15-18, 1 Ch. 18:16)
(Contemporaries)	Solomon 991			<i>Azariah</i> (1 Ki. 4:2)
	Rehoboam Abijah (Abijam) Asa			Johanah* <i>Azariah</i> (1 Chr. 6:10)
(Contemporaries)	Jehoshaphat 908			<i>Amariah</i> (2 Chr. 19:11)
	Jehoram (Joram)		This may be a line of high priests that temporarily replaced the main line, though it has no genealogy or descent information. It is unknown if they are descendants of Ithamar or Eleazar.	
(Contemporaries)	<i>Ahaziah</i> <i>(Queen Athaliah)</i> <i>Joash (Jehoash)</i> <i>Amaziah</i>		<i>Jehoiada</i> (2 Ki. 11-12) (Son <i>Zechariah</i> , 2 Chr. 24:20-25)	<i>Ahitub*</i> <i>Zadok*</i> <i>Shallum*</i>
(Contemporaries)	Uzziah (Azariah) 807		<i>Azariah</i> (2 Chr. 26:16-21)	
	Jotham			
(Contemporaries)	Ahaz 755		<i>Uriah</i> (2 Ki. 16, Is. 8:2)	
(Contemporaries)	Hezekiah 740		<i>Azariah</i> (2 Chr. 31:10)	
	Manasseh Amon			
(Contemporaries)	Josiah 648			Hilkiah (2 Ki. 22-23) <i>Azariah*</i>
(Contemporaries)	<i>Jehoiakim</i> born 633			Seraiah born 633? (2 Ki. 25:18)
(Contemporaries)	Jeconiah (Jehoiachin) born 615			Jehozadak or Jozadak (1 Chr. 6:15, Ezra 3-10, <i>Neh. 12:26</i> , Hag. Zec.)
(Contemporaries)	Zerubbabel governor (grandson of Jehoiachin, Ezra 1-6, Hag., Zech.) 538-515+	<i>Josephus' dates</i> 515-490	<i>in Office</i> † 520-515+	Jeshua or Joshua (Ezra 1-6, Hag., Zec., <i>Neh. 12:10,26</i> )
(Contemporaries)	Ezra the priest (Ezra 7-10) 458-432+ Nehemiah governor (Neh. 2:1-13:6) 444-432+	490-470 470-433	444-425?	<i>Joiakim*</i> ( <i>Neh. 12:10,12,26</i> ) <i>Eliashib</i> ( <i>Neh. 3:1,20,21, 12:10,22,23, 13:4,7,28</i> )
		433-410		<i>Joiada</i> or <i>Jehoiada*</i> ( <i>Neh. 12:10-11,22, 13:28</i> ) <i>Jonathan</i> or <i>Johanah*</i> ( <i>Neh. 12:11,22,23</i> )
(Contemporaries?)	Alexander the Great 329	410-371 371-320		<i>Jaddua*</i> ( <i>Neh. 12:11,22</i> )

Names in italics in the columns of high priests probably did not actually hold the high-priestly office, even though they appear in the genealogies. See the text for more information.

Names in green are high priests only mentioned in Nehemiah. See the text for more information.

\* High priests not mentioned in the Bible outside of these genealogies, or at least not explicitly called priests or high priests. Some of these may not have actually held the high-priestly office, particularly those in italics.

† These are years when this person was clearly high priest, though his term may have begun earlier or continued later. Josephus' figures are clearly incorrect in several cases, and these are given in gray. It is unclear if his later dates are correct or not, since he is the only one providing such dates.