

# Moses' Design in the Genesis Genealogy

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Over the centuries, scholars have published excellent studies on Old Testament genealogy and chronology. However, rarely do they write about the design of the genealogy.

Chapter Eleven of *In Search of the Biblical Order*, published in 2012 by RedeemerPress.org, and available through Northwestern Publishing House, explores the origin of genealogical patterns recorded in Matthew and Luke. This article expands this focus by investigating the relationship between text and numbers in the genealogy of Genesis.

We begin by comparing the genealogical patterns within Genesis. These patterns are a paradigm for genealogical patterns in Matthew, Luke, Ezra, and Nehemiah. Genesis chapters 4 and 5 record two lines of descent from Adam, Cain and Seth. After the flood, the most important genealogy is Shem to Abraham, found in Genesis chapter 11. The more significant genealogies include the number of years these patriarchs lived.

There are remarkable similarities and differences between the three lines of genealogy in Figure 1. For example, each list contains 10 names; women (not included in these three lists) are rarely named as matriarchs; similar names appear in the first two lists; God does not use Cain's genealogy to mark time; Cain's genealogy also includes Lamech's three sons, Jabal, Jubal, and Tubalcain; and Seth's genealogy includes the ages of the patriarchs and the year their sons were born.

*In Search of the Biblical Order* asserts that symbolic numerical patterns in Revelation have their literal source in Genesis. The predominant numerical patterns in Revelation are 7, 10, and their multiples, and these are also prevalent in the Genesis genealogies.

As stated above, the genealogies in Figure 1 each contain 10 names. Lamech in Genesis chapter 4 is the 7th generation, and Jude in the New Testament tells us that Enoch in Genesis chapter 5 is the 7th generation. God tells Noah, the 10th generation from Adam, to build the ark and leave the old world, and God tells Abram, the 10th generation from Shem and the 20th generation from Adam, to leave Haran and go to Canaan. These patterns lead us to the hypothesis that 7, 10, and their combination as 17 form the basis for genealogical patterns throughout the Bible.

Figure 1

Adam	930 Adam	600 Shem
Cain	912 Seth	438 Arpachshad
Enoch	905 Enosh	433 Shelah
Irada	910 Cainan	464 Eber
Mehujael	895 Mahalalel	239 Peleg
Methusael	962 Jared	239 Reu
Lamech	365 Enoch	230 Serug
Jabal	969 Methuselah	148 Nahor
Jubal	777 Lamech	205 Terah
Tubalcain	950 Noah	175 Abram
<b>Gen. 4</b>	<b>Gen. 5</b>	<b>Gen. 11</b>

Before the flood, we have only the names of four women—Eve, the wife of Adam; Adah and Zillah, the wives of Lamech; and Naamah, the sister of Tubalcain. Sarai, the wife of Abram, is the only woman named in the

first 10 generations after the flood. There are 17 occurrences of the phrase, *begat sons and daughters* in the Old Testament—all of them appearing in Genesis chapters 5 and 11.

The ages of the patriarchs, the dates of their birth, and the significance of numbers permeates the genealogies. The three lists of Figure 1 are subdivided into patterns of 7 and 3. For example, Lamech is the 7th generation in the line of Cain, followed by his 3 sons. Enoch—the 7th generation in the line of Seth—lives 365 years and ascends to God in heaven without death. Genesis 5:22 states, *Enoch walked with God*. If we missed the significance of Enoch's birth order, the New Testament Jude reminds us that Enoch is the 7th generation from Adam.

While Enoch walks with God, Cain's descendant Lamech—the antithesis of Enoch—boasts that he is a murderer. He tells his wives that he should be cursed 7 times 7 because he committed a murder. Instead of walking with God, he challenges God to punish him.

This same Lamech also stands juxtaposed against the Lamech in the line of Seth. Both Lamechs are associated with 7. Lamech in Cain's genealogy associates himself with 777 when he states, *If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold* (Gen. 4:24). Lamech in Seth's genealogy lives 777 years and dies 5 years before the flood. He names his son Noah, which means comfort, or rest. *And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed* (Gen. 5:29). The only possible explanation we can offer is that 7 symbolizes the number of judgment, both curses and blessings, as explained in Chapter Four of *In Search of the Biblical Order*.

In the genealogy beginning with Shem (third list), the first 7 patriarchs live longer than the remaining patriarchs. (Unrelated to this study, but an observation deserving our attention, is that Jacob, father of the 12 tribes, is the 12th generation from Shem.)

Cain's genealogy in Genesis chapter 4 lists no ages or dates of birth, and is incomplete and disorganized in comparison to Seth's highly structured and repetitive genealogy in chapter 5. Each of the 10 names in Seth's genealogy appears 5 times, except for Noah, who is named 4 times. Noah's death is not stated until Genesis chapter 9.

Other authors, such as James B. Jordan, place Noah at the beginning of the third list.<sup>1</sup> Jordan's arrangement offers its own unique set of patterns, substantiating the hypothesis that the existence of one particular arrangement does not exhaust the possibility of additional patterns layered in the text. If a numerical pattern is present in the genealogy, the search for more patterns is justified, according to pattern theory, and this opens the door to a theoretical unlimited number of patterns. Therefore, the key question is, "Is there a pattern in the genealogy?" Jordan and other chronologists extend their search for patterns and accurate dating to include the calendar year, lunar days and months, the solar year, the Jubilee and its multiples, and astral numbers of the planets (the number of days for a planet to circle the sun). Rather than experiment with various patterns, we are limiting our focus in this article to numeric patterns in the Genesis genealogies that are also found in Revelation.

The numerals 7 and 10 are predominant in the genealogies of Genesis chapters 4, 5, 10, and 11. In Figure 2, more numbers—14 in all—end with a zero than with any other digit, and all numbers that end with a zero are, of course, divisible by 10. The literal numbers in Genesis chapters 4-11 are used symbolically in Revelation, a book in which 7s and 10s and their multiples appear more than any other numbers.

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<sup>1</sup> James B. Jordan, *A Chronological and Calendrical Commentary on the Pentateuch*, *Studies in Biblical Chronology No. 3*, Biblical Horizons, Niceville, FL, 2001, pp. 58-60.

**Figure 2**

Adam	930	130-800
Seth	912	105-807
Enosh	905	90-815
Cainan	910	70-840
Mahalalel	895	65-830
Jared	962	162-800
Enoch	365	65-300
Methuselah	969	187-782
Lamech	777	182-595
Noah	950	500-100-350

### **Patterns in Revelation Found in Genesis**

Revelation often combines 7 and 10, the symbols for judgment and completion, to form 17, the number of complete power or final judgment. Hence, the dragon in Revelation has 7 heads, 10 horns, and 7 crowns (Rev. 12:3); the beast has 7 heads, 10 horns, and 10 crowns (Rev. 13:1); and the scarlet beast has 7 heads and 10 horns (Rev. 17:1, 3). There are 3 different beasts named 4 times, comprising a pattern of 7. The reality that is symbolized in Revelation leads us back to Genesis. The flood begins on the 17th day (Gen. 7:11), and the ark lands on Ararat on the 17th day (Gen. 8:4). The earth is dry on the 27th day (Gen. 8:14), a number which is symbolized in Revelation by the beast with 7 heads, 10 horns, and 10 crowns. Also, 17 nations are present on the day of Pentecost. More examples could be given.

Proceeding with the premise that 7s, 10s, and 17s are literal numbers in Genesis chosen for a symbolic purpose, the following line of inquiry was pursued. In Cain's genealogy, Lamech is the 7th generation who also associates himself with 7 three times. In Seth's genealogy, Enoch is the 7th generation, and 7 of the patriarchs live more than 900 years. In Shem's genealogy the first 7 patriarchs live longer than the last 3.

The question is whether such observations are worthy of our attention. If patterns in the numbers mirror patterns in the text, further investigation is justified. However, patterns in numbers can only complement the meaning of the words. Rather than two texts, there is but one text, with words and numbers intertwined.

The possibility of numeric patterns does not justify speculation about the existence of hidden codes, secret prophecies, numerology, Gematria, Notarikon, Pythagoreanism, Neopythagoreanism, or revelation of current or future events, as is often assumed. The full meaning of the text is conveyed by the words. Enoch, the 7th generation, is a living prophecy of eternal life for all believers. There is a sublime marriage of words and numbers in the text that communicates one meaning. The text is not competing against itself. Unity is the beauty of Mosaic genre.

If there is some significance to these subsets of 7 in the three lists of 10 patriarchs, then the combination and the addition of 7 and 10 must also have some significance in Genesis, as is the case in Revelation. With this hypothesis in mind, we searched for those patterns and relationships of 7 and 10 in Genesis that are similarly applied in Revelation. This is a bit of a reversal. The symbolism in Revelation leads us to a deeper understanding of the reality in Genesis that inspired the symbolism. Thus, Revelation closes the circle of Holy Scripture.

This writer is not a mathematician. Our investigation was directed by curiosity over the extent to which the relationship between 7 and 10 permeates the genealogy in Genesis chapters 4, 5, 10, and 11. In pursuit of this investigation, it was observed that the total number of the ages of the 10 patriarchs, Adam to Noah, is 8,575,

which is evenly divisible by 7. The resulting number (quotient) is 1,225, which divides evenly by 7 for a quotient of 175, which also divides evenly by 7 for a quotient of 25. This means that 7 cubed, that is, 343, divides evenly into 8,575. What seems truly remarkable to this writer is that the numerical relationship observed in Revelation may actually be based on a paradigm beginning with Moses.

Of course, the next test is to try this same hypothesis on Shem's genealogy. The ages of Shem and his descendants total 3,171, and, as in the previous list, this number also divides evenly by 7, for a quotient of 453. Do these numbers—8,575; 1,225; 3,171; and 453—have any meaning? One may as well ask, "What is the meaning of a rose?" The answer is in its beauty. The embellishment of the text with patterns is, at a minimum, art for its own sake. It also means the ages of the patriarchs are not coincidental, and we possess the original numbers.

These results only confirm part of the hypothesis. The goal is to arrive at results that are even farther beyond the realm of probability. If there is, indeed, a relationship between 10 and 7, then why not experiment with the number 17? As stated previously, the ages of the patriarchs from Adam to Noah total 8,575. The subset of these 10 patriarchs is the 7 who lived more than 900 years, whose ages total 6,538. If we add the total of the 10 ages to the total of the subset of 7 ages, the resulting number is 15,113. If there is indeed a pattern in the numbers, theoretically 15,113 should be evenly divisible by 17, which, in fact, it is, resulting in a quotient of 889.

It takes two coordinates to establish a vector. Having come this far, the obvious test of this hypothesis is to apply the same mathematical operations to Shem's genealogy. The ages of the 7 oldest patriarchs in Shem's genealogy total 2,643. When this number is added to 3,171 we arrive at 5,814, which, to our amazement, also divides evenly by 17 for a quotient of 342. We challenge the devotees of any other so-called holy book that records the ages of its ancestors to reveal similar relationships in those genealogies.

Many of the numbers shown above also divide evenly by 7, such as 6,538; 15,113; 889; and 3,171. Seth's genealogy has more of these patterns than any other. For example, the ages of the 3 shortest-lived patriarchs total 2,037, which divides evenly by 7 for a quotient of 291. The total of the ages of the 20 patriarchs from Adam to Abram is 11,746, which divides evenly by 7 for a quotient of 1,678. If one of these ages were inaccurate, it would not be possible to trace the above patterns.

How many additional patterns of 7, 10, and 17 found in these numbers are yet to be determined? The goal is to demonstrate the similarity of patterns found between the numbers, the text, and the theology. In other words, the same genre is replicated in the text, theology, and numbers, thus affirming an astonishing unity.

### **How Genesis Records Numbers**

The ancient method of recording numbers in the Genesis genealogies of chapters 5 and 11 is foreign to our concept of simple mathematics. Ancient Eastern civilizations such as Akkadian, Babylonian, and Sumerian used a base 60 number system. To this day, this is reflected in the way we count time by minutes and seconds. The Egyptians and the Hebrews used a base 10 number system without a zero. Ancient Hebrew has 10 words for the 10 cardinal numbers, plus words for 100 and 1000. There are no digits to represent numbers in Genesis, only words. Additionally, there are no ancient Hebrew words for numbers 11-19. To express the number 19, Moses wrote, in Hebrew, the phrase "nine and ten". Numbers such as 30, 40, 50, through 90 are expressed as plurals of 3, 4, 5, etc. To express the number 119, Moses wrote "nine and ten and a hundred." The plural of 10 (literally "tens") and the plural of 100 (literally "hundreds") expresses 20 and 200, respectively. The number 300 is "three times a hundred" when the Hebrew word for 100 is singular.

This method of recording numbers is cumbersome to say the least. However, Moses' numbers in Genesis may have been a ceremonial or formal method of writing numbers, similar to our use of Roman numerals today. Whatever the reason, Moses' method of recording numbers lends itself to numeric thought unique to the Bible. Before we proceed further with this line of inquiry, let us examine the numbers for Shem's genealogy through Abraham in Figure 3.

**Figure 3**

A	B	C	D	E	F
Shem	600		100	5 x 100	500
Arpachshad	438		5 and 3s	3 and 4 x 100	403
Shelah	433		3s	3 and 4 x 100	403
Eber	464		4 and 30	3s and 4 x 100	430
Peleg	239		3s	9 and 100s	209
Reu	239		2 and 3s	7 and 100s	207
Serug	230		3s	100s	200
Nahor	148		9 and 10	9 and 10 and 100	119
Terah	205	5 and 100s	7s	(5 and 3s and 100)	(135)
Abraham	175	100-7s-5	100	5 and 7s	75

The concept of a base 10 number system is actually reflected in the genealogical record. From Adam to Noah is 10 generations, and from Shem to Abraham is also 10 generations. God forces Adam to leave Eden; then He commands Noah to build the ark and leave the old world; and then He commands Abram to leave Haran and go to the promised land of Canaan. This is a chiastic history. It begins in paradise, followed by expulsion, the deluge, restoration, a command to seek the promised land, and arrival in the home of the elect. In this context the promised land also comprises the eschatological restoration fulfilled by eternal life in heaven.

In Figure 3, column A lists the 10 patriarchs. Column B lists their ages. Column C lists anomalies in the manner in which Moses records Terah's and Abraham's ages. Column D lists the protracted style in which Moses records the ages of the patriarchs when their notable sons were born (although in this and other columns we have substituted numerals for the word equivalents present in the text). Note that Terah's years are not actually listed by Moses, but are deduced by subtraction of 70 from 205. Columns E and F list, in Moses' style and the Western style, respectively, the number of years the patriarchs lived after their notable sons were born. Columns B and F present the manner in which all Bibles today paraphrase Moses' numbers.

The numbers in columns D and E, as translated from the Hebrew text, show a remarkable pattern of 3s, 4s, and 7s. Jordan comments on this repetition when he writes, "...most of these 3s are visibly and inescapably linked to 4s, to make symbolic 7s."<sup>2</sup> In column E, Arpachshad, Shelah, and Eber each list a 3-4 sequence; Reu has a 7; Nahor can be viewed as 2 consecutive 1s subtracted from 9, which thus equals 7; and Abraham has a 7 in his age. In column D, Terah's age is 7s. The 7 ages of these 7 patriarchs can be subdivided into a pattern of 3 and 4.

For some reason, in Shem's genealogy only the total ages of Terah and Abraham are published in Genesis, as shown in column C. Moses also lists the total ages of all of the preceding patriarchs—Adam to Noah. However, notice that Abraham's age is in reverse order from the other patriarchs, as is Adam's and Noah's.<sup>3</sup> These are the same 3 patriarchs whom God sent on a journey. This reverse order in recording ages can only be observed in the original Hebrew.

<sup>2</sup> Jordan, p. 63.

<sup>3</sup> Adam's age in Moses' record is "nine hundreds year and threes year" (Gen. 5:5). Noah's age in Moses' record is "nine hundreds year and fives year" (Gen. 9:29).

## Genesis Genealogical Patterns Repeated in Revelation

One of the primary objectives of *In Search of the Biblical Order* was to demonstrate a unity of style and pattern between Revelation and Genesis. Locating 3-4 sequences in Genesis chapter 11 immediately led to comparisons with similar 3-4 sequences in Revelation chapters 4, 6, 7, 8, 9, 18, 19, and 21. The Genesis genealogies are literal accounts. Revelation adopts this same sequence and presents it in the context of a symbolic vision. Verifying such a relationship would indicate:

1. John is fully aware that Moses had set the precedent for this numeric relationship in Genesis. Thus, the genre in Genesis is repeated in Revelation.
2. John adapted the 3-4 sequence in Genesis as a poetic device to symbolize God's deconstruction of the earth in Revelation. In other words, the reality on which humanity is established in Genesis 11 becomes a chiasmic vehicle to illustrate destruction of the human race in Revelation.
3. Biblical history is arranged in divine patterns.

Discovery of the numeric patterns in Genesis 11 led to a reexamination of this same 3-4 sequence previously discussed on pages 127-29 of *In Search of the Biblical Order*, quoted as follows:

“As more macro-patterns were compared, it became evident that 3-4 divisions are the dominant pattern of Revelation, and are pervasive in numbers, images, and words. For example, the 7 seals in Chapter 6 begin with 4 horsemen. The first horseman, who does no harm, is obviously Christ conquering with the Gospel, who appears again on a white horse in 19:11. His bow and crown may symbolize Law and Gospel. The singular form of the word ἵππος (*hippos, horse*) occurs 7 times in Revelation (4 times in Rev. 6<sup>4</sup> and 3 more times in Rev. 19<sup>5</sup> for a 3-4 division), and the plural form appears 10 times<sup>6</sup> for a 7-10 division<sup>7</sup> and a total of 17. The patterns are like a wheel within a wheel. The first 4 of the 7 trumpets in Chapter 8 are followed by 3 woes. The 7 vials in Chapter 16 also form a 3-4 division, with the first 4 vials completing the destruction initiated by the first 4 trumpets.

“Revelation describes the progressive destruction of 1/3 of the earth 12 times<sup>8</sup> with the first 4 trumpets. Notice the relationship between 3 and 4 that may either add up to 7 or multiply to 12. This is a progressive spiritual destruction, so that a portion of the earth, and ultimately the entire earth, is completely cut off from the Gospel. The symbolic number for the Church is 12. Therefore, the removal of the Gospel in 12 1/3s would also symbolize the removal of the Church.

“Just as there is a 3-4 division between the trumpets and woes, we find the same relationship in the fraction 1/3 and the 4 trumpets. This is visionary mathematics! The numbers are concepts, not literal. Yes, 12 1/3s equals 4, but the 1/3s are not evenly distributed among the 4 trumpets. As we examine the globe today, approximately 1/3 of the earth is cut off from the Gospel, that is, they have no Bibles, preachers, or churches. However, we should not look for an exact 1/3, but

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<sup>4</sup> Rev. 6:2, 4, 5, 8.

<sup>5</sup> Rev. 19:11, 19, 21 (BYZ and GOC have ἵππων (*horsemen*) at 9:16).

<sup>6</sup> Rev. 9:7, 9, 16, 17 (x2), 19; 14:20; 18:13; 19:14, 18.

<sup>7</sup> BNT, BYZ, GNT, GOC, TIS, VST, and WHO have ἵππος (*horse(s)*) 17 times, SCR and STE missing ἵππος at Rev. 9:19.

<sup>8</sup> SCR and STE have τρίτος (*tritros, third*) only once in Rev. 8:7 for a total of 12 in chapter 8, and 22 in Revelation, while BNT, BYZ, GNT, GOC, TIS, VST, and WHO have τρίτον twice in 8:7 for a total of 23.

for a symbolic portion of the earth, 1/3 representing a divine curse. The time will come in the 7 vials of Revelation 16 when the entire earth, not just 1/3 of it, will be cut off from the Gospel.

“Each of the first 10 cardinal numbers in Revelation has its own unique macro-pattern. Fractions are symbolic of whole numbers. Therefore 1/3, 3, 30, or 33 are closely related symbols. There are 12 1/3s in the 4 trumpets, and 10 more 1/3s outside the description of the 4 trumpets, for a total of 22 in a 12-10 division. Negative 12s are rare. However, in this context, the 12-10 division would indicate the Church being completely eliminated in 1/3 of the earth, which is what the text states.

“In itself, a total of 22 1/3s in Revelation has no symbolic significance of which we are aware. However, there are also 11 3s in Revelation. When the 22 1/3s are added to the 11 3s, we have a total of 33, which is Revelation’s symbolic number for 3. The words and the numbers in visionary literature become interchangeable. We see the same kind of relationship between 1/4, 4, 40, and 44. The concept of 1/4, τῆς τέταρτης (*tetartos, fourth*) appears 7 times in Revelation, which leads us to the symbolic unstated 1/3 joined with 1/4 resulting in divine judgment. Incidentally, the fractions 1/4 and 1/3 appear in the same verse 3 times.<sup>9</sup> In visionary literature,  $1/4 + 1/3 = 1/7$  or 7, which symbolizes man + God = judgment.

“Another example of a verse with interchanging numbers, events, images, words, and text in a 3-4 division is Rev. 7:1 *And after these things I saw **four** angels standing on the **four** corners of the earth, holding the **four** winds of the earth, that the wind should not blow on the **earth**, nor on the **sea**, nor on any **tree**.* In this verse *four* is in a 3-4 division with *earth*, *sea*, and *tree*, and is also repeated 3 times. The relationship between 3 and 4 appears in subtle minutiae and patterns covering the expanse of Revelation, to the point that 4 is listed 30 times in Revelation.<sup>10</sup>

“This kind of relationship is repeated in the sixth trumpet beginning at Rev. 9:13-18, where 4 angels from the 4 horns of the altar prepare for the hour, day, month, and year to slay 1/3 of mankind. They unleash 200,000,000 false witnesses to destroy men’s souls. They have three colors—red, blue, and yellow—and they breathe out fire, smoke and brimstone, and by these 3, 1/3 of mankind is killed, that is, they are spiritually dead and damned to hell. Notice the balance in these verses between 4 horns, 4 angels, and 4 divisions of time, intended to kill 1/3 of mankind with 3-colored creatures, with 3 kinds of breath repeated twice, for a numerical 4-3 division, with a reverse of 3 and 4 parts. This is a classic example of the Biblical order in a full apocalyptic mode. Similar patterns are listed in Chapter Four—*On 7*.

“The symbolic application of numbers shows again and again that Revelation requires a visionary and spiritual interpretation, and references to current events must be avoided. So many commentaries, with the best of credentials, fall into a current-events trap, and resort to a literal rather than symbolic interpretation. When we say symbolic, we are speaking about symbols related to God, the Gospel, and the human soul, which subject is discussed in Chapter Sixteen—*New Testament Theology in Revelation*.

“For a further point of application let us consider the supposed synoptic problem, whereby 3 of the 4 Gospels—Matthew, Mark, and Luke—share approximately 80% of the same content, while John has approximately 80% new information. When stated in context of the previous

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<sup>9</sup> Rev. 4:7; 8:12; 21:19.

<sup>10</sup> Rev. 4:4 (x2), 6, 8, 10; 5:6, 8 (x2), 14 (x2); 6:1, 6; 7:1 (x3), 2, 4, 11; 9:13, 14, 15; 11:16; 14:1, 3 (x2); 15:7; 19:4 (x2); 20:8; 21:17 in SCR and STE if we include 5:8 and 5:14.

discussion it is not difficult to see where we are going with this issue. Looking at the pattern, we see that there are 4 Gospels but 3 are similar and 1 is different. This is a classic example of a 3-4 division. This is not a problem. It is the hallmark of the Biblical order. The synoptic ‘problem’ is really a triad overlaying a tetrad in a heptadic pattern. Paul also writes about the blessings of the Gospel to 7 churches, as does John.”<sup>11</sup>

### Unity of Theology, Genealogy, and Pattern

A unity of theology is evident in the repetition of similar themes and the fulfillment of these themes throughout the Bible. For example, the tree of life is named 3 times in Genesis and 3 times in Revelation, if we follow KJV at Rev. 22:19. (The reader may consult *In Search of the Biblical Order* on pages 143, 235, and 241 for more information on the phrase *tree of life*.) Genesis 3:3 says, *Ye shall not eat of it, neither shall ye touch it, lest ye die*. John writes, *and our hands have handled, of the Word of life* (1 John 1:1); and again, *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you* (John 6:53). The tree to be desired in Gen. 3:6 (*and that it was pleasant to the eyes, and a tree to be desired*) becomes the tree we could not look at in Isa. 53:2 (*he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him*). The Spirit hovers over the waters in Gen. 1:2, and the Holy Spirit descends as a dove at the Baptism of Christ in the Jordan River (John 1:32). Adam and Eve become ashamed of their nakedness in Genesis chapter 3, but Christ, when experiencing the nakedness of the crucifixion, *endured the cross, despising the shame* (Heb. 12:2).

The purpose of presenting the above sampling of relationships is to further emphasize that the symmetry in the words and theology also permeates the numbers and patterns. Text and numbers are not separate entities that accidentally appear next to each other on the page. Rather, they present a unified meaning and style.

The above represent a small fraction of the theological relationships between prophecy and fulfillment found in the Bible. *In Search of the Biblical Order* presents thousands of examples of numeric patterns replicated throughout the Bible from Genesis to Revelation.

Earlier references were made to patterns in the genealogy found in Genesis chapter 10. Although the ages of the patriarchs are not recorded in genealogies outside of Genesis chapters 5 and 11, we have yet to find a genealogy in the Bible that is not recorded as a pattern, and the numbers most commonly associated with these genealogical patterns are 7 and 10 and their multiples.

In Genesis chapter 10, the pattern is based on double 7, or 14. There are 14 groups of sons and grandsons, and the last group has 14 names from Joktan to Jobab. According to the pattern preserved in the text, we have Moses’ original words from more than 3,500 years ago. Zechariah chapter 8 lists 10 promises from God; the 10th promise in verse 23 refers to 10 men speaking every language. This is the same pattern as the 14 names in the 14th group in Genesis chapter 10. The genealogies in Matt. 1:1-17; Luke 3:23-38; Ezra 2:3-67; Neh. 7:8-67; Exo. 1:1-5; and Gen. 10:26-29 each exhibit their own unique pattern.

Again and again we see that poetic forms in Revelation have their origin in Moses. The concept of 7, either the damned or the blessed, is the format of the genealogy begun by Moses until the time of Christ. We now look at this genealogy, which readers tend to skip over in the first chapter of Matthew where it states in verse 17:

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<sup>11</sup> Gioacchino Michael Cascione, *In Search of the Biblical Order: Patterns in the Text Affirming Divine Authorship from Revelation to Genesis*, RedeemerPress.org, Saint Clair Shores, MI, 2012, pp. 127-29.



So all the generations from Abraham to David *are fourteen generations*;  
and from David until the carrying away into Babylon *are fourteen generations*;  
and from the carrying away into Babylon unto Christ *are fourteen generations*.

When these generations are displayed in a pattern of 6 columns of 7 names in Figure 4, the arrangement can be viewed as 42, or 3 times 14, or 6 times 7. Figure 4 illustrates the only place that we find the Old Testament symbol of 42 in the New Testament, other than in Revelation. More information on this subject is presented on pages 154-58 of *In Search of the Biblical Order*.

**Figure 4**

Abraham	Aminadab	Solomon	Joatham	Jechonias	Achim
Isaac	Naasson	Roboam	Achaz	Salathiel	Eliud
Jacob	Salmon	Abia	Ezekias	Zorobabel	Eleazar
Judah	Boaz	Asa	Manasses	Abiud	Matthan
Phares	Obed	Josaphat	Amon	Eliakim	Jacob
Esrom	Jesse	Joram	Josias	Azor	Joseph
Aram	David	Ozias	(Jehoiachim)*	Sadoc	Jesus

\*R. C. H. Lenski, *The Interpretation of St. Matthew's Gospel*, Augsburg, Minneapolis, 1961, pp. 31-32: Lenski explains that Matthew's phrase *and his brothers* (2 Kgs. 23:30-25:7 and 1 Chro. 3:15-16) omits the names of Josias' three sons who all held the throne at Jerusalem after him and during the Babylonian captivity. Josias' second son, Jehoiachim, is the father of Jechonias. In other words, Josias is Jechonias' grandfather, and we added Jehoiachim in parentheses to Matthew's list to give the full 14 generations he intended with the phrase *and his brothers*. Matthew assumed his readers understood that *and his brothers* recalled the confusion on the Davidic throne just before and during the Babylonian captivity. We wonder if none of these three sons were mentioned because they were faithless.

**Figure 5**

Jesus	Joseph	Mattathias	Salathiel	Jose	Joseph	David	Aram	Thara	Cainan	Jared
Joseph	Mattathias	Semei	Neri	Eliezer	Jonan	Jesse	Esrom	Nachor	Arphaxad	Maleleel
Heli,	Amos	Joseph	Melchi	Jorim	Eliakim	Obed	Phares	Saruch	Sem	Cainan
Matthat	Naum	Judah	Addi	Matthat	Melea	Booz	Judah	Ragau	Noah	Enos
Levi	Esli	Joanna	Cosam	Levi	Menan	Salmon	Jacob	Phalec	Lamech	Seth
Melchi	Nagge	Rhesa	Elmodam	Simeon	Mattatha	Naasson	Isaac	Heber	Mathusala	Adam
Janna	Maath	Zorobabel	Er	Judah	Nathan	Aminadab	Abraham	Sala	Enoch	God

Luke 3:23-38 presents a second genealogy of Christ, as traced through Mary (Figure 5). There are 11 lists of 7 for a total of 77 generations, making God number 77, the source of blessings and curses. The assumed 12th list of 7 contains all the descendants of Christ by faith, which would be symbolized by 7 churches. In Matthew, Jesus' genealogy through Joseph is 6 that becomes 7, and in Luke, Jesus' genealogy through Mary is 11 that becomes 12.

As we have shown above, these genealogical patterns in Figures 4 and 5 are not unique to the Gospels. In both examples, Matthew and Luke have not included all the possible names in their genealogies. In other words, they may have been more interested in presenting a pattern than the full genealogy.

Ezra 2:3-67 (Figure 6) has the same pattern as Figure 4. By family head and member count, Ezra lists 42 groups returning to Jerusalem after 70 years of captivity in Babylon. He then lists King Cyrus's 7 gifts for the Temple. In a rather unexpected summary, Ezra includes the total number of those returning to Jerusalem, 42,360, in that list. These 42s are a parallel pattern to the 42 generations in Matthew chapter 1, which ends with Jesus and assumes the formation of 7 churches in the New Testament, which parallels the additional 7 gifts from Cyrus.

**Figure 6**

2,172	642	323	42	1,254	1,247	<b>42,360</b>
372	623	112	743	320	1,017	<b>7,337</b>
775	1,222	223	621	725	74	<b>200</b>
2,812	666	95	122	345	128	<b>736</b>
1,254	2,056	123	223	3,630	139	<b>245</b>
945	454	56	52	973	392	<b>435</b>
760	98	128	156	1,052	652	<b>6,720</b>
<b>Ezra 2:3-67</b>						

As shown in Figure 7, Neh. 7:8-69 rearranges the same list of 42 groups and numbers into 40 groups. The number 40 symbolizes a complete list of people or earthly quantity such as time, events, animals, objects, actions, and measurements. It is one of the most common numbers in the Bible, and appears more than 150 times in the Old and New Testament. Similar to Luke in Figure 5, who rounds off his genealogy with 70 names, Nehemiah rounds off his groups with 40 names. Just like Ezra, Nehemiah ends with the same 7 gifts to the Temple. The first 42 numbers in Figure 6 total 29,818 and the first 40 numbers in Figure 7 total 31,089. Rather than 40 numbers, according to the Septuagint, Nehemiah lists 42 numbers with a total of 31,101, and follows the same pattern as Ezra. The total number from Ezra is evenly divisible by 17 for a quotient of 1,754, and the total number from Nehemiah in the Septuagint is evenly divisible by 7 for a quotient of 4,443. Both Ezra and Nehemiah state that the total number of those returning to Jerusalem is 42,360. We are not told about the other groups that are added into the total to arrive at 42,360, a number evenly divisible by 2, 3, 4, 5, 6, 8, 10, 12, 15, 20, 24, 30, 40, 60, and 120.

**Figure 7**

2,172	628	112	123	1,052		<b>42,360</b>
372	2,322	95	52	1,247		<b>7,337</b>
652	667	188	1,254	1,017		<b>245</b>
2,818	2,067	128	320	74		<b>736</b>
1,254	655	42	345	148		<b>245</b>
845	98	743	721	138		<b>435</b>
760	328	621	3,930	392		<b>6,720</b>
648	324	122	973	642		
<b>Neh. 7:8-69</b>						

2,172	648	328	128	<b>1,252</b>	1,247	<b>42,360</b>
372	628	324	42	320	1,017	<b>7,337</b>
652	2,322	112	743	345	74	<b>245</b>
<b>2,618</b>	667	<b>223</b>	621	721	148	<b>736</b>
1,254	2,067	95	122	3,930	138	<b>245</b>
845	655	<b>123</b>	123	973	392	<b>435</b>
760	98	<b>56</b>	52	1,052	642	<b>6,720</b>
<b>Neh. 7:8-69 Septuagint</b>						

The lists in Ezra and Nehemiah appear as random numbers, and one would hardly have reason to look for patterns in their arrangement. However, the patterns in Matthew and Luke led us to consider the possibility that the pattern would be in the quantity of the numbers and not the individual numbers themselves. Mysteries on the pages of the Bible have been woefully underestimated. Every knowledgeable Jew at the time of Christ was aware of the postexilic lists in Ezra and Nehemiah. Thus, every knowledgeable Jew at the time of Christ would also be aware of the patterns in the genealogical lists in Matthew and Luke as having been derived from the Old Testament.

According to Exo. 1:5, *...all the souls that came out of the loins of Jacob were seventy souls.* As stated previously, in Genesis chapter 10 we find 14 groups of sons and grandsons, and the last group has 14 names from Joktan to Jobab.

In conclusion, there is a great deal of evidence supporting the claim that the Biblical genealogies, beginning with Moses, are recorded in numeric patterns preserved in the text.