# GRANHOLM GENEALOGY

BIBLICAL ANCESTRY

INTRODUCTION

The Biblical ancestry is based on both the Old and New Testament Genesis lineages. These have been subject to many speculations but the lists included here seem to be most widely used. The information parallels what I have used in my book *Early Mythology Ancestry*. That book references a listing from Adam to King Alfred the Great, who is also mentioned here.

One challenge is that the Biblical lineage list from Adam to King Alfred includes persons tied into other mythologies; Odin in the Norse (same as Woden in the Anglo-Saxon) and Zeus in the Greek mythology. It seems that the Biblical lineage is the main original one – but when these other mythologies were established, these persons were given different ancestries. In other words they have dual parents depending on which lineage is looked at, the Biblical or the national.

This book covers first Adams descendants to Moses and secondly, some 1,500 years later, the birth of Jesus Christ beginning with **Matthan**. He is Jesus' great grandfather and also my 74th great grandfather. The lists highlight the persons for whom there is additional text. Additional personal text is included for the rest of the lineage. *Early Mythology Ancestry* and *Roman Early Ancestry* have the rest of the lineages from them to me .

At the end is a list of a direct lineage from Adam to me.

http://home.comcast.net/~r.engle/pafg29.htm#681

Matthan.
He had the following children:

    M i **Joachim or Heli** was born about 0056 BC. He died about 0012 BC.

    M ii **Joseph Of Arimathea** was born about 0010 BC. He died on 27 Jul 0082.

Lars Granholm
February 2011

Biblical genealogy

Biblical genealogy is the biblical record from Adam to Jesus, and specifies the age of each man (from Adam to Jacob) in this lineage at the time he had his first son. Using this detailed Biblical chronology from the beginning of creation, Bible scholars have been able to calculate the age of the earth.

Biblical chronology is the order and timing of events recorded in the Old Testament and New Testament. The Bible is remarkably detailed in its chronology, giving precise dates and years for many important events and Biblical genealogies, for the events spanning from the first day of Creation to the death of Abraham's father, Terah. The post-biblical chronology from Jesus to the present day is also easily available from European historical record.
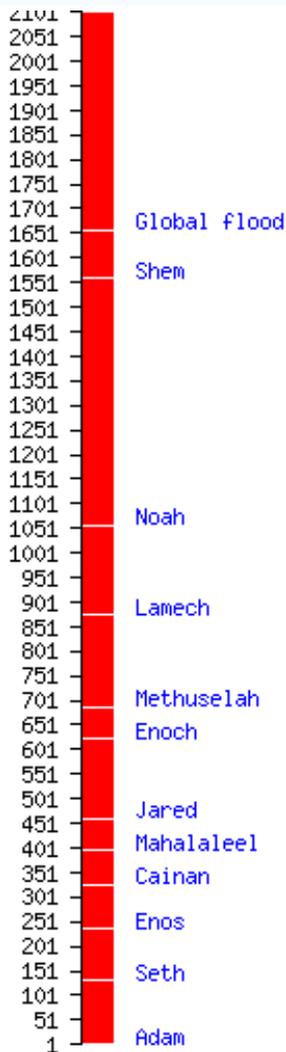
Biblical Genealogical Records

The men listed in the line from Adam to Noah are known as the Patriarchs. This portion of the genealogy is provided in Genesis 5. The descendents of Noah's 3 sons (Shem, Ham, and Japheth) are known as the Table of Nations. This genealogical record is provided in Genesis 10.

Adam to Abraham

We will start by defining the year of the creation of the world as AM 1 (Anno Mundi or year of the world) within the Biblical framework we are using to calculate the dates given and the calculation used to define them.

Name (KJ version)	Name (NIV version)	Date of Birth	Age Upon 1st Son	Age at Death	Years Lived	References
Adam	Adam	1	130	930	1 - 931	Genesis 5:3-5 (NIV)
Seth	Seth	131	105	912	131-1043	Genesis 5:6-8 (NIV)
Enos	Enosh	236	90	905	236-1141	Genesis 5:9-11 (NIV)
Cainan	Kenan	326	70	910	326-1236	Genesis 5:12-14 (NIV)
Mahalaleel	Mahalalel	396	65	895	396-1291	Genesis 5:15-17 (NIV)
Jared	Jared	461	162	962	461-1423	Genesis 5:18-20 (NIV)
Enoch	Enoch	623	65	365	623-988	Genesis 5:21-24 (NIV)
Methuselah	Methuselah	688	187	969	688-1657	Genesis 5:25-27 (NIV)
Lamech	Lamech	875	182	777	875-1652	Genesis 5:28-31 (NIV)
Noah	Noah	1057	500	950	1057-2007	Genesis 6:8-9:29 (NIV)
Shem	Shem	1559	100	600	1559-2159	Genesis 11:10 (NIV)
Arphaxad	Arphaxad	1659	35	438	1659-2097	Genesis 11:10-13 (NIV)
Salah	Shelah	1694	30	433	1694-2127	Genesis 11:12-15 (NIV)
Eber	Eber	1724	34	464	1724-2188	Genesis 11:14-17 (NIV)
Peleg	Peleg	1758	30	239	1758-1997	Genesis 11:16-19 (NIV)
Reu	Reu	1788	32	239	1788-2027	Genesis 11:18-21 (NIV)
Serug	Serug	1820	30	230	1820-2050	Genesis 11:20-23 (NIV)
Nahor	Nahor	1850	29	148	1850-1998	Genesis 11:22-25
Terah	Terah	1879	70	205	1879-2084	Genesis 11:24-32
Abram/Abraham	Abram/Abraham	2009	100	175	2009-2184	Genesis 12:1-25:10

The **genealogy of Moses** from the Biblical standpoint. Josephus states that "*Moses was the seventh generation from Abraham. I believe that God intentionally made these dates hard to determine so that no one could determine an accurate length of the fourteen generations of Matthew 1:17 or the extra generation of Luke 3:36*".

#	Name	Age at son birth	Son's name	Biblical verse	Other Siblings	Biblical verse	Age at death	Dates proposed by this book	Hebrew Calendar starts at 3760 B.C
	8 generations of Adam after the Fall	♋		**Seventh**	Age of Cancer	CRAB	Fall	**8850** **7656**	3760
	Adam	130	Seth	Gen. 5:4		Gen 5:5	930	7526	3630
0	Seth	105	Enosh (Enos)	Gen. 5:6		Gen 5:8	912	7421	3525
1	Enosh	90	Kenan (Cainan)	Gen. 5:9		Gen 5:11	905	7331	3435
2	Kenan	70	Mahalel (Mahalaleel)	Gen. 5:12		Gen 5:14	910	7261	3365
3	Mahalel	65	Jared	Gen. 5:15		Gen 5:17	895	7196	3300
4	Jared	162	Enoch	Gen. 5:18		Gen 5:20	962	7034	3138
5	Enoch	65	Methuselah	Gen. 5:21		Gen 5:23-24	God took him at 365, did not die.	6969	3073
6	Methuselah	187	Lamech	Gen. 5:25		Gen 5:27	969	6782	2886
7	Lamech	182	Noah	Gen. 5:28-29		Gen 5:31	777	6600	2704

		♈		**Tenth**	Age of Aries	RAM		**2370**	
					First Intermediate Period			2200-2050	
					Akkadian Empire	Sargon	2340	2300	
					Sumerian/Akkad	Ur-Nammu		2000	

#	Name	Age at son birth	Son's name	Biblical verse	Other Siblings	Biblical verse	Age at death	Dates proposed by this book	Hebrew Calendar starts at 3760 B.C
1	Abraham	100 (25)	Isaac	Gen. 21:5	Eight sons + 1	Gen. 25:7	175	1948- 1853	1714
2	Isaac	60	Jacob	Gen.25:26	Father of the twelve tribes (11+ Joseph)	Gen. 35:28	180	1923- 1828	1654
			Abraham sacrifices his only son Isaac Gen 22:1-12	Ram appeared in Gen 22:13 for sacrifice	Symbol of Aries the Ram replaced Isaac & Abraham's seed was blessed Gen 22:14-24.	Sight of the Future Temple	(Could Jacob or Joseph hold office in 1900 under Akhenaton or Hatsu?)		
					Middle Kingdom	Sesostris III Gen 50:6		2050-1800	
3	Jacob	est. 91 ???	Levi	Gen.29:34	Rueben, Judah	Gen. 49:33	147-150	1863- 1768	1573
					Second Intermediate Period	Hyskos invaded (1750)		1800-1570	
4	Levi (1 of 12)	est. 91 ???	Kohath or Caath	Exo. 6:16	Gershon, Merari	Exo. 6:16	137	1782- 1687	1492
					Early New Kingdom	Thutmose III (1468)& Iron Age		1570-1300	
5	Kohath	est. 91 ???	Amram	Exo. 6:18	Izhar, Hebron, Uzziel	Exo. 6:18	133	1701- 1606	1411
6	Amram	est. 91 ???	Moses	Exo. 6:20	Aaron (3 years older Exo. 7:7)	Exo. 6:20	137	1620- 1525	1330
					Later New Kingdom	Akhenaton & Pharaohs		1300-1090	
7	Moses	0	Gershom & Eliezer	I Chr 23:14 married Zipporah	(his wife was Ethiopian)	Deut 34:7	Death at 120 yrs. 1500-1405 B.C.	1620- 1525 est. birth	1330 birth

Descendants of: Adam As Related to: Lars Erik Granholm

1 Adam b. 1 AM d. 930 AM (105[th]great grandfather)
m. Eve b. 1 AM
2 **Seth** b. 130 AM d. 1042 AM (104th great grandfather)
3 **Enos** b. 235 AM d. 1140 AM (103rd great grandfather)
4 **Cainan** b. 325 AM d. 1235 AM (102nd great grandfather)
5 **Mahalaleel** b. 395 AM d. 1290 AM (101st great grandfather)
6 **Jared** b. 460 AM d. 1422 AM (100th great grandfather)
7 **Enoch** b. 622 AM d. 987 AM (99th great grandfather)
8 **Methuselah** b. 687 AM d. 1656 AM (98th great grandfather)
9 **Lamech** b. 874 AM d. 1651 AM (97th great grandfather)
10 Noah b. 1056 AM d. 2116 AM (96th great grandfather)
m. **Naamah**
11 Shem b. 1558 AM d. 2158 AM (95th great grandfather)
12 Arpachshad b. 1658 AM d. 2096 AM (94th great grandfather)
13 Salah b. 1693 AM d. 2126 AM (93rd great grandfather)
14 Eber b. 1723 AM d. 2187 AM (92nd great grandfather)
15 Peleg b. 1757 AM d. 1996 AM (91st great grandfather)
16 Reu b. 1787 AM d. 2026 AM (90th great grandfather)
17 Serug b. 1819 AM d. 2049 AM (89th great grandfather)
18 Nahor the Elder (88th great grandfather)
m. **Iyoska**
[daughter of Nesteg]
19 Terah b. 1879 AM d. 2084 AM (87th great grandfather)
m. **Milcah**
20 Abraham b. 2009 AM d. 2184 AM (86th great grandfather)
m. **Sarah** b. 2018 AM d. 2145 AM
[daughter of Haran]
21 Isaak b. 2108 AM d. 2288 AM (85th great grandfather)
m. **Rebekah**
22 Jacob b. 2168 AM d. 2315 AM (84th great grandfather)
m. **Leah**
[daughter of Laban]
23 Judah b. 2249 AM (84th great-uncle)
m. **Tamar**
24 Zerah (first cousin, 84 times removed)
25 Dara (second cousin, 83 times removed)
23 Levi (84th great-uncle)
24 Kohath (first cousin, 84 times removed)
25 Amram (second cousin, 83 times removed)
m. Jochebed
[daughter of Levi
26 Miriam (third cousin, 82 times removed)
26 Moses b. 1533 BC (third cousin, 82 times removed)

Descendants of: Matthan As Related to: Lars Erik Granholm

1 **Matthan** (69th great grandfather)

    2 Joachim Father of Virgin Mary (69th great-uncle)
    m. Saint Anne
    [daughter of Santo Liseo Patriarch and St. Ismeria]

       3 Virgin Mary (first cousin, 68 times removed)

          4 Jesus Christ (second cousin, 67 times removed)

2 St. Joseph of Arimathea d. 27 July 82 Glastonbury, England (68th great grandfather)

3 **Anna Cousin to Virgin Mary** (67th great grandmother)
m. **Mynogan Leader of Britain Brythons**
[son of Capoir King of Druid]

4 **Druid Beli Mawr "The Great" King of Britain** (66th great grandfather)

5 **Lud King of Britain** (65th great grandfather)

6 **Tenuantius "Gentle Ruler" King of Britain** d. 26 BC (64th great grandfather)

7 **Cymbeline King of Britain** (63rd great grandfather)

8 **Aviragus King of Brittany** b. 50 Avalon, England d. 74 (62nd great grandfather)
m. **Genvissa Queen of Brittany** d. 50
[daughter of **Tiberius Claudius (I) Nero Emperor of Rome** and **Julia Agrippa Minor of Rome**] ← (63rd great grandparents, see Roman Early Ancestry)

Adam (105th great grand father)

Creation of Adam, by Michelangelo. Ceiling of Sistine Chapel.

Adam (4 Ethanim 1 AM–Tammuz 930 AM), according to the [Bible](#), was the first [human](#) being created by [God](#). It is said that man was created in [God's own image](#), and given dominion over the [animals](#) and the [Earth](#).

"And God said, 'Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'" - [Genesis 1:26](#)

Creation of Adam

Adam and [Eve](#) were both created by [God](#) on the sixth [day of creation](#). Adam was formed from the dust of the ground. God then created Eve by placing Adam into a deep sleep and removing his rib with which Eve was formed. Adam and Eve then become the progenitors of all [humanity](#).

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." - [Genesis 2:7](#)

Eden is the name of the [geographical](#) region in the [antediluvian world](#) in which [God](#) created the [Garden of Eden](#). God placed Adam in this garden, and he and Eve were to live there and care for it.

According to the [Bible](#), death came into the world as a result of the [sin](#) of Adam and Eve. The account in [Genesis 2-3](#) states that [God](#) placed a *Tree of Knowledge of Good and Evil* in the [Garden of Eden](#), and gave Adam and Eve specific instructions not to eat from it. Despite this command and warning from God, Eve was tempted by a serpent and she ate of the fruit anyway, then gave some to Adam. This act of disobedience was the first time that humans had sinned against God, and is therefore, called the *original sin*.

Genealogical Record

Adam lived to be 930 years old and fathered sons and daughters by [Eve](#), three of whom are recorded by name: sons [Cain](#), [Abel](#), and [Seth](#). To be more specific, he was 130 years old when Seth was born. Traditionally, the first-born son is used to establish parenthood for genealogical purposes. But in Adam's case, [Seth](#) is used because his first-born, [Cain](#), killed [Abel](#) and was cursed by [God](#), and for that reason Seth, not Cain, was the son who carried on the line.

Eve (105th great grand mother)

Fall of Man by Lukas Cranach the Elder

Eve (b. 4 Ethanim 1 AM) was the first woman created and the mother of all mankind.

Garden of Eden

Eden is the name of the geographical region in the antediluvian world in which God created the Garden of Eden. God placed Adam in this garden, and he and Eve were to live there and care for it.

Original Sin

According to the Bible, death came into the world as a result of the sin of Adam and Eve. The account in Genesis 2-3 states that God placed a *Tree of Life* in the Garden of Eden, and gave Adam and Eve specific instructions not to eat from it. Despite this command and warning from God, Eve was tempted by a serpent and she ate of the fruit anyway, then gave some to Adam. This act of disobedience was the first time that humans had sinned against God, and is therefore, called the *original sin*.

Children

Eve had two sons shortly after this unhappy episode: Cain and Abel. Cain later murdered Abel and was banished to a distant land. After this happened, Eve had another son: Seth (Genesis 4). The Bible says that she had many other sons and daughters.

Noah

Noah by a French artist

Noah according to the accounts in [Genesis](#) and the [Book of Jubilees](#) was the builder of the [ark](#) by which eight people, seven individuals of each clean animal and two individuals of each unclean animal were saved from the waters of the [global flood](#). He was born in 1056 [AM](#), and his name means "Relief" or "Comfort." Following the flood, he is said to have received the [Noahide laws](#) by which, according to the Jewish Talmud, all people today are bound.

Lineage of Noah

Noah was the son of [Lamech](#) and the grandson of [Methuselah](#). He and his wife had three sons: [Japheth](#), Sem or [Shem](#), and [Ham](#). The order can be deduced from the Genesis record: Noah was 500 years old when the first son, Japheth, was born and 600 when the Flood came. Shem had his son, Arphaxad, 2 years after the Flood, when he was 100 years old, making him 2 years younger than Japheth. Ham is stated to be the youngest. Noah's wife was Emzara. Still other ancient Hebrew sources assert that Noah married [Naamah](#), daughter of [Lamech the Murderer](#), or another Naamah, alleged to be a daughter of [Enoch](#).

Because all other human life perished in the Flood, genetic evidence should suggest that there was a population bottleneck, and that we all trace ancestry back to Noah's family. According to mathematical models plotting genetic tracks, the most recent common ancestor can indeed be traced back around 3,000 years—not quite to estimated dates of the flood, but still far closer than evolutionary assertions of common ancestors.

The Global Flood

When the ark of [gopher wood](#) (a Biblical [hapax legomenon](#)) was finally completed, the living creatures that were to be preserved entered into it. Noah was commanded to save two of each [unclean](#) (non-kosher) bird, animal and creeping thing (a male and a female) and seven of each clean ([kosher](#)) bird or animal (the additional clean creatures were used as food and [sacrifices](#) after the Deluge). Noah also stocked up on enough food to feed all the humans and animals in the Ark for a year, plus seeds to replant trees, vegetables and the like after the Deluge. After the animals were in place, Noah, his wife, his three sons, and his three daughters-in-law entered it, and then "the LORD shut him in." The judgment of God then fell on the guilty world:

The waters rained down from above and burst out of terrestrial fissures below, flooding the earth for 150 days before the Ark came to rest in the *Mountains of Ararat*. All life was blotted out from the earth (the fish, though, survived in the water) and when the waters diminished, the ark came to rest on [Mount Ararat](#) (in modern-day [Turkey](#)). To test whether the waters had indeed receded, Noah first sent out a raven and then a dove to see if these birds would find something to eat. The dove returned to him the second time with an olive leaf; the third time she did not return at all, as she found a place to build her nest.

After a year of occupancy in the ark, Noah was given permission to leave it. His first act on dry land was to erect an [altar](#) (the first altar mentioned in the Bible) and offer sacrifices of thanks and praise to God. God entered into a covenant with Noah—the first covenant between God and man—granting him possession of the [earth](#) by a new and special charter, which remains in force to the present time. As a sign and witness of this covenant, the [rainbow](#) was adopted and set apart by God as a sure pledge that the earth would never again be destroyed by a [flood](#).

Noah's sacrifice by James Tissot.

Aftermath

[Genesis 9:20-27](#) relates that Noah planted a [grapevine](#) and, in the first mention of [alcohol](#) in the Bible, we are told that Noah drank of the wine, became drunk and uncovered himself inside his tent. Ham "saw his father's nakedness" and told his brothers about it. Ham's older brothers, Japheth and Shem, covered Noah's body with a garment, respectfully walking backwards and turning their faces. When he awoke, Noah cursed [Canaan](#), the young son of Ham, and all his descendants.

Later life

Noah had other sons and daughters following the Flood. He lived to be 950 years old (including 350 years after the Flood) and then died.

Noah's ark

Noah's Ark was the immense vessel that God told Noah to build. The account is recorded in the book of Genesis beginning in chapter 6. The Ark's purpose was to save Noah and his family from the coming global flood, and to preserve mating pairs of every kind of terrestrial animal.

Dimensions

The book of Genesis describes Noah's Ark as a wooden vessel 300 cubits long, 50 cubits wide, and 30 cubits high. Based on the shortest estimated length of the cubit, this means it was at least 450 feet (135 meters) long, 75 feet (22.5 meters) wide, and 45 feet (13.5 meters) high. (If long cubits are assumed, these dimensions increase to 516 ft by 86.0 ft by 51.6 ft, or 157 m by 26.2 m by 15.7 m.) These proportions are ideal to balance the demands of sea-kindliness, hull strength and stability. The Ark's size is equivalent to an average cargo vessel by today's standards, which is in line with the limits of timber construction. The account in Genesis 6-8 is workable. Even simple requirements such as the height between decks make good sense.

The Ark had lower, middle, and upper decks and an additional clearance of one cubit at the roof. This last might refer to an elaborate ventilation system.

Structural elements

A model of Noah's Ark, showing its proportions, its scale, and hypothetical design elements; suggested by Tim Lovett's work

Examination of the ancient war vessels of the Greeks and Romans reveals many common elements that would enhance seaworthiness. They include a tapered bow with a projection below the water line, and a large sail-like projection on the stern. These features would have caused the Ark to head into the wind and fall back before it.

Shem

*Noah's sons: **Shem**, Ham, and Japheth, by James Tissot.*

Shem is the second of Noah's three sons. His brothers were Ham and Japheth. He was born in 1558 AM when Noah was 502 years old, 98 years before the global flood.

Shem was married before the flood and his wife was with him in the ark, but he had no children at the time it started. His son, Arpachshad was born when Shem was 100 years old. His other sons were Elam, Asshur, Lud, and Aram. Whether Arpachshad was the eldest of them is unclear. He is listed third of all of them, but might still have received the birthright for a reason that the Bible does not document. Shem lived a further 500 years after Arpachshad's birth, and thus would have been 600 years old at his death in 2158 AM.

Shem is the father of the Semitic peoples, most notably the Jews and the Arabs.

Descendants

The sons of Shem were:

- **Elam**: Elamites, Persians, and Iranians.
- **Asshur**: Assyrians, Syrians, and Northern Iraqis.
- **Arpachshad**: Chaldeans, Indo-Europeans, Irano-Afghans, Arabs, and Jews.
- **Lud**: Lydians, Albanian Tosks, Georgians, and Kabyles, and other related groups in Asia Minor and North Africa.
- **Aram**: Aramaeans, Syrians, Lebanese, Armenians, and remnant groups throughout the Middle East.
  - **Uz**: Syrians.
  - **Hul**: Armenians, Alans, and the Ossetes in part.
  - **Gether**: Afghans.
  - **Mash**: Mesaneans.

Germanic

Many assert that the Anglo-Saxons are the descendants of Shem. *"Alfred, king of the Anglo-Saxons (34th great grand father)[b. 849 AD] was... the son [descendant] of Sem [Shem]."* Proponents of this theory also claim that Alfred the Great was a descendant of Shem because he claimed to descend from Sceaf, a marooned man who came to Britain on a boat after a flood.

Arpachshad

Arpachshad or **Arphaxad** ("healer, releaser") (Tammuz 1658 AM-Tammuz 2096 AM) was the third son of Shem and the immediate progenitor of the Chaldeans, as well as an ancestor of Abraham. He had four known brothers, named Aram, Asshur, Elam, and Lud.

He was born in 1658 AM, two years after the global flood and lived for 35 years, having had a son named Salah. He died 403 years later. His total lifespan was therefore 438 years, less than half that of his grandfather Noah—an indication of the radical changes that the Global Flood wrought upon the earth.

Salah

Salah, or **Shelah** ("mission, sending") (Tammuz 1693 AM-Tammuz 2126 AM), is the son of Arpachshad. He was born in 1693 AM. He lived for 30 years, and had a son named Eber. He died 403 years later, for a total lifespan of 433 years.

Eber

Eber ("one that passes, anger") (Tammuz 1723 AM-Tammuz 2187 AM) is the named son of Salah. He was born in 1723 AM.

When he was 34 years old, he had the first of his named sons, Peleg. He lived for another 430 years and had other sons and daughters, among them Joktan. His total life span was 464 years, longer than that of any other post-Flood man of his line.

He is also supposed to be the man who gave his name to the Hebrews.

Peleg

Peleg (*Phalek*; "division") (Tammuz 1757 AM-Tammuz 1996 AM) is the first named son of Eber. He had at least one known brother, Joktan.

When he was 30 years old, he had a son named Reu. He lived for another 209 years and had other sons and daughters. His total life span was thus 239 years, slightly more than half that of his father and the shortest life span to date in his line.

The name Peleg means "division," and Genesis 10:25 states that "in his time the earth was divided." Georgius Syncellus, as quoted by Ussher, states that the Tower of Babel was built and then abandoned when Peleg was five years old. Some also speculate that in Peleg's time the earth was mapped, or even that some sort of tectonic activity had occured in that period.

Tower of Babel by Pieter Bruegel 1563

The **Tower of Babel** (built Tammuz 1762 AM) was the first building project attempted by humans after the global flood. The approximate date of its building is given by James Ussher, who in *The Annals of the World* cites Manetho's *Book of Sothis*, as translated by Georgius Syncellus, as stating that the Babel Incident took place five years following the birth year of Peleg.

Its story is important to creation science because it helps explain why humans exist as multiple distinct races today, speaking multiple different languages.

The narrative

According to Genesis 11 , all humans spoke the same language immediately following the global flood. Those who migrated to the east and settled in the land of Shinar decided to build a city and a great tower out of baked bricks to make a name for themselves. Because there is no archaeological evidence of buildings from antediluvian civilizations, the Tower of Babel was the first major monument ever built of which any evidence might remain.

Almost thirty ziggurats have been identified in Mesopotamia. Nearly all served a religious function. The Tower of Babel is almost certainly one such structure—and an important one, given the expense of the building materials used

Reu

Reu or **Ragau** ("his friend, his shepherd") (Tammuz 1787 AM-Tammuz 2026 AM) is the named son of Peleg. When he was 32 years old, he had a son named Serug. He lived for another 207 years and had other sons and daughters.[1] Altogether his life span was 239 years.

Serug

Serug or **Saruch** ("branch, layer, twining") (Tammuz 1819 AM-Tammuz 2049 AM) is the named son of Reu. When he was 30 years old, he had a son named Nahor. He lived for another 200 years and had other sons and daughters. Altogether his life span was 230 years.

Nahor the Elder

Nahor the Elder ("hoarse, dry, hot") (Tammuz 1849 AM-Tammuz 1997 AM) is the named son of Serug and father of Terah, who was the father of Abraham. According to the *Book of Jubilees*, his mother was Milcah, daughter of Kaber, and he married 'Iyoska, daughter of Nesteg of the kindred of Ur Kasdim (the son of Arpachshad for whom Ur was named). When he was 29 years old, he had a son named Terah. He lived for another 119 years and had other sons and daughters. Altogether his life span was 148 years and would be less even than that of his son.

Terah

Terah ("breathe, scent, blow") (Tammuz 1878 AM-Ethanim 2083 AM) is the named son of Nahor.

Abraham

Abraham ("father of a multitude") or **Abram** ("exalted father") (Abib 2008 AM–Abib 2183 AM) was the son of Terah (Genesis 11:27) and the founding patriarch of the Israelites, Ishmaelites (Arabs), Midianites, and several other races. The three Abrahamic religions—Christianity, Judaism, and Islam— recognize him as a prophet and greatly respect him for his outstanding faith in God.
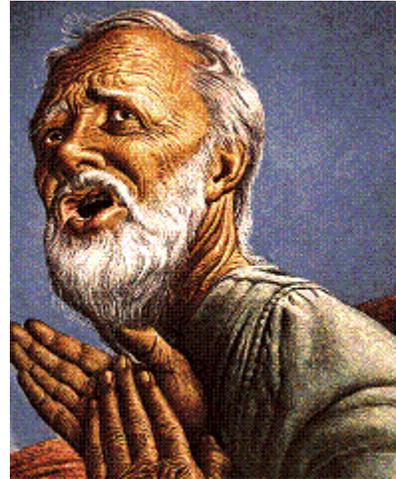
The Expulsion of Ishmael

When Isaac was five years old, Abraham held a feast in his honor. Ishmael, who was nineteen, mocked Isaac. This prompted Sarah to demand that Abraham send Hagar and Ishmael away, and he did.

Many commentators, among them James Ussher, Larry Pierce, and Floyd Nolen Jones, date the four hundred years' persecution of the Hebrew people from this incident. But other commentators point out that the Ishmaelites were not the Egyptians, nor did any systematic persecution begin until after the Israelites had all entered Egypt.

Abraham sacrificing Isaac, by Rembrandt 1635

Abraham's faith

As proof of Abraham's faith, God asked him to sacrifice his son Isaac at Moriah. Abraham showed his willingness to comply, even though Isaac seemed to be the only means through which God could fulfill His promises.

Abraham did not have to complete Isaac's sacrifice, because God substituted a ram at the last minute and ordered Abraham to spare Isaac's life. Although God knew what Abraham would do, God evidently wanted to prove to all, even to Abraham, that Abraham loved God supremely and that his faith in God's Word was unwavering. This affirmed God's choice of Abraham as the father of the chosen nation.

Isaac

Isaac ("he laughs") (Abib 2108 AM—m.Teveth 2148 AM—Abib 2288 AM) was the son of Abraham and Sarah, born when Sarah was supposedly beyond the age of childbearing.

God had promised Abraham that his descendants would inherit the land of Canaan and be a blessing to all the world, yet Abraham had no son. Seeing that she was barren, his wife had him beget a son for her by a slavegirl (a legitimate practice of that time); that boy was Ishmael. However, God had determined to bring his promise about by means which were humanly impossible, so as to demonstrate that he was in full control. Isaac was born to Sarah when Abraham was 100 years old, and Ishmael was about 14.

Isaac was married to his cousin, Rebekah, by an arrangement made by Abraham and blessed in its outcome by God. This marriage is a type for the coming marriage of the Lamb to his bride, the church.

Isaac blessing Jacob

Isaac and Rebekah had two sons, Esau and Jacob, when Isaac was 60 years old. These two are also typologically significant, in particular of the fact that God is not constrained by human preconceptions but will choose whomever he will. Thus, God arranged for the promise to descend through the younger son, Jacob, rather than through his elder brother.[5]

Death

Isaac died at the age of 180 years. His sons Esau and Jacob buried him in the Cave of Macpelah.

Jacob

Jacob Wrestling with the Angel By Gustave Doré, 1855

Jacob ("holds the heel"), or **Israel** ("struggled with God") (Abib 2168 AM—m.Abib 2245 AM—Abib 2315 AM), is the third of the patriarchs of Israel and the man who gave the nation of Israel its name. He was the younger son of Isaac and Rebekah and the grandson of Abraham. He had two wives, two concubines, and thirteen children in all.

Births of Jacob's Sons

Jacob had a total of twelve sons born to him, in a definite order. That order would later be significant in God's design for the breastplate of judgment for the high priests of Israel.

Name	Born	Mother	Name means	Authority
Reuben	Teveth 2246 AM	Leah	see a son	Genesis 29:32
Simeon	Abib 2247 AM	Leah	God has heard	Genesis 29:33
Levi	Adar 2248 AM	Leah	joining	Genesis 29:34
Judah	Abib 2249 AM	Leah	to praise	Genesis 29:35
Dan	Tammuz 2249 AM	Bilhah	judged	Genesis 30:5-6
Naphtali	Tammuz 2250 AM	Bilhah	my struggle	Genesis 30:7-8
Gad	Abib 2251 AM	Zilpah	troop, company	Genesis 30:10-11
Asher	Abib 2252 AM	Zilpah	happy	Genesis 30:12-13
Issachar	25 Adar 2252 AM	Leah	reward, recompense	Genesis 30:17-18
Zebulun	Abib 2253 AM	Leah	gifts	Genesis 30:19-20
Joseph	Abib 2259 AM	Rachel	God shall add	Genesis 30:23-24
Benjamin	Teveth 2266 AM	Rachel	son of my right hand	Genesis 35:16-18

In addition to these, Jacob had a daughter, Dinah, by his wife Leah.

Judah (18647)
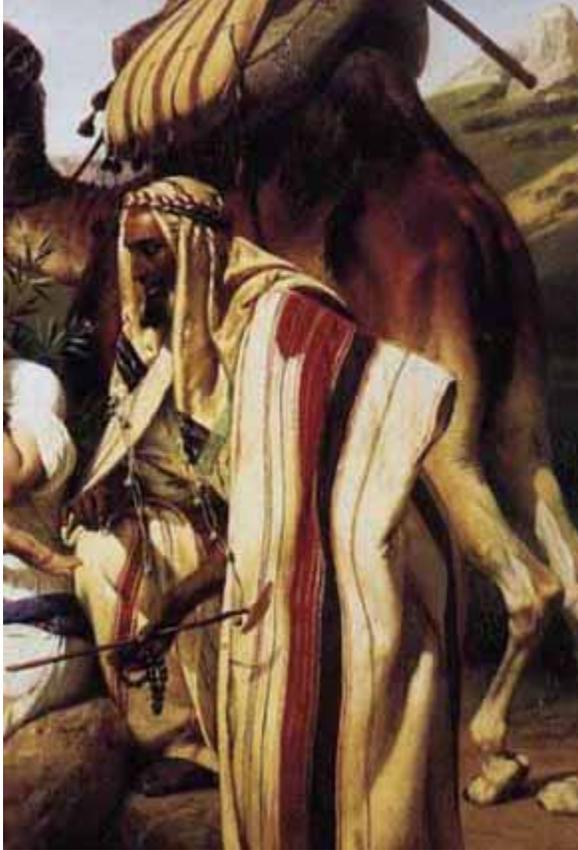
Judah ("to praise"), (b. Abib 2249 AM), was the fourth son of Jacob by Leah. He is the ancestor of the Tribe of Judah. Some notable descendants of Judah are David, Solomon, and Jesus Christ.

Judah's Early Life

The Bible says that after she bore Judah, his mother Leah said, "I will praise God." Judah was born in 2249 AM, and Leah did not have another son for three years.

Judah's First Sons

In Tammuz 2265 AM, Judah moved away to live in an Adullamite village. There he befriended a local named Hirah, and also took a local wife. She bore him three sons in this order: Er, Onan, and Shelah. The Bible does not say how soon apart they were born, but they were probably born about one year apart, beginning in 2266 AM.

The Plot to Sell Joseph

In 2276 AM, Judah and his brothers hatched a plot against their brother Joseph. Most of the brothers wanted to kill Joseph. Judah suggested selling Joseph to a group of Ishmaelite and Midianite traders. Killing Joseph, he said, would gain them nothing and require them to conceal their act.

Judah would not hear of Joseph again for about another twenty years.

Five years later (2281 AM), two of Judah's three sons died. Er was perhaps fifteen years of age when Judah arranged for him to marry a young woman named Tamar. The Bible says only that Er was a wicked man in God's sight, and that God took his life. So Judah instructed his next younger son Onan to marry Tamar next and to sire a son that would be Er's son, according to the levirate obligation. But Onan did not wish to honor this obligation, and so whenever he was intimate with Tamar he made sure that he would not impregnate her.

God found this act displeasing, and so Onan died as well. Judah, in fear that Shelah also would not survive, told Tamar to wait until Shelah was "grown up" and wear widow's garments until then. In fact, Judah did not summon Tamar when Shelah attained his majority.

Perhaps in the next year (Abib 2282 AM), Judah's first wife died. Judah and his friend Hirah went to Timnath to supervise the annual sheep-shearing. Tamar heard about it, and also heard that by now Shelah had attained his majority—and Judah had not summoned her to marry Shelah.

Tamar then traveled to Timnath, but instead of her widow's clothes, she wore the veil of a harlot. She then sat openly on the road, so that Judah would see her—but Judah did *not* realize whom he was talking to. He asked her price for her services, and she asked him to make her an offer. He offered a young goat from his flock, and she then demanded a pledge. That pledge was his signet ring, his bracelets, and his staff, or rod.

Judah agreed to give the pledge, and he was intimate with her and made her pregnant. Tamar did not stay in Timnath; instead she returned to her father's house and resumed her widow's clothes. Judah sent his friend Hirah with the goat, but by then Tamar was gone, and the villagers said that they never had a prostitute in that place. Judah decided to let the (to him) unknown prostitute keep his pledges, because he did not want the villagers to laugh at him if he came twice on the same seemingly foolish errand.

Three months later, Judah's neighbors told him that his daughter-in-law had been found pregnant out-of-wedlock. Judah ordered her brought before him to be burned at the stake. But when she appeared, she had Judah's signet ring, bracelets, and staff. Judah acknowledged them as his, and even acknowledged his own faults in the affair, including his own failure to let her marry Shelah when the time had come. He never was intimate with Tamar again.

The time for Tamar's delivery was probably the winter of 2283 AM. Judah was probably three months less than 34 years old at the time. Tamar was found to be pregnant with twins. As one boy thrust his arm out, the midwife attending Tamar tied a bright red cord around it. But the *other* boy still was born first, and the midwife said, "How did you break out first?" And so this boy was named Pharez, whose name means "a breach" or "breaking out." The other boy was born next, and he was given the name Zerah, which means "bright red."

*Judah and **Tamar**, by Aert de Gelder*

Zerah

Zerah ([Hebrew](): *Zẹrakh*; [Irish](): *Zearach*; "bright red"), (b. Teveth 2283 AM), was the second son of [Judah]() and [Tamar](), and was the twin brother of [Pharez]().

Pharez and Zerah were conceived in the springtime of 2282 AM and born in the wintertime of 2283 AM. As Zerah thrust his arm out, the midwife attending Tamar tied a bright red cord around it. Nevertheless his brother Pharez was born first, and the midwife said, "How did you break out first?" This is how Pharez got his name, which means "a breach" or "breaking out." Zerah was born next, and his name means "bright red." ([Genesis 38:27-30]())

Biblical data

The Bible says that Zerah had five sons, each of whom became a clan leader. ([1_Chronicles 2:6]()) One of his descendants, [Achan](), caused trouble for the nation of [Israel]() by taking contraband goods from [Jericho]() after [Joshua]() captured and destroyed it. ([Joshua 7:1]() , [1_Chronicles 2:7]()) The Bible says little about the rest, but does repeat that Zerah was the founder of a large clan in the [tribe of Judah](). The Bible mentions the Zarhite clan in the year before the invasion of [Canaan](), and therefore the sons of Zerah continued into the land of [Israel]() along with the sons of Pharez.

[Roman]() and [Greek]() legends claim that a man named Dardanus (who gave his name to the Dardanelles, a narrow strait between the Mediterranean and Black Seas) was the founder of Dardania, later called [Troy]() and the ancestor of the Trojans. Some commentators identify this Dardanus with [Dara](), fifth named son of Zerah, and also identify [Calcol](), the fourth named son, with King Cecrops I of [Athens]().

Dara

Dara ("the arm") or **Darda** ("pearl of knowledge") (b. ca. 2358 AM) was the fifth named son of Zerah and a minor clan leader in the tribe of Judah. (1_Chronicles 2:6 , 1_Kings 4:31)

The Bible says nothing of the date of Dara's birth. This date is estimated at four years after the birth of his brother Zabdi but could have been later.

Legends

Persistent secular legends from Greece and Rome identify Dara as Dardanus, founder of ancient Troy. At least one translation of the *Antiquities* of Flavius Josephus, in mentioning King Solomon as being wiser than two men named Calcol and Dara (Darda), gives Dara's name as "Dardanos." So perhaps Dara and Dardanus were regarded as the same man during the first century AD.

As a further complication, the Greek poet Homer says that Dardanus was a son (or descendant) of Zeus, the chief of the Greek gods., The Roman and Greek legends say that Zeus (called Jupiter in Latin) was a son of Saturn who was also called Kronus. Writing of the Greek gods, Sanchuniathon, a Phoenician historian, says that "Kronus, whom the Phoenicians called Israel, had a son Jehud."

From the above, some would cite Homer and Sanchuniathon as testifying that Dardanus (who founded the Trojan kingdom) was a descendant of Jehud (Judah) whose father was Israel.

Levi

Levi/**Levy**, ([Hebrew](#): לוי; Standard *Levy* Tiberian *Lēwî* ; "joining") was, according to the [Book of Genesis](#), the third son of [Jacob](#) and [Leah](#), and the founder of the [Israelite Tribe](#) of [Levi](#) (the *levites*). The Book of Genesis tells that his mother [Leah](#) expected to become the favorite escorting wife of Jacob, after the birth of her third son. This is the origin of the name *Levi*, as in Hebrew it originates in the word *Liva* meaning to escort.

Portuguese sketch. Center depicts the [Hoshen](#) breastplate symbol of Levi

Levi is known for two major stories in the [Bible](#) - the [Rape of Dinah](#) (Genesis 34) and the [Sale of Joseph](#) (Genesis 37-50). These stories partray a hot temper and brutal character of Levi, being emphasized by his father [Jacob](#)'s last words (Genesis 49). Levi had three sons [Gershon](#), [Kohath](#) and [Merari](#), who all migrated to [Egypt](#). The name [Merari](#) is thought by scholars to be an Egyptian name, since it has been found inscripted on several Egyptian tombs.[*citation needed*] In the Book of Genesis, Levi is described as the great-grandfather of [Moses](#), [Aaron](#) and their sister [Miriam](#).

The family of Levi

In the [Book of Genesis](#), Levi is described as having fathered three sons—[Gershon](#), [Kohath](#), and [Merari](#). A similar genealogy is given in the [Book of Exodus](#), where it is added that among Kohath's sons was one—[Amram](#)—who married a woman named [Jochebed](#), who was closely related to his father, and between them were the biological parents of [Moses](#), [Aaron](#), and [Miriam](#); though some Greek and Latin manuscripts of the Torah state that Jochebed was Amram's father's cousin, the [masoretic text](#) states that she was [his father's sister](#), and the [Septuagint](#) mentions that she was *one of* his *father's sisters*. The masoretic text's version of Levi's genealogy thus implies (but doesn't state) that Levi also had a daughter (Jochebed), and the Septuagint implies further daughters.

Kohath

According to the Torah, **Kohath** was one of the sons of Levi, and the patriarchal founder of the Kohathites, one of the four main divisions among the Levites in Biblical times; in some apocryphal texts such as the *Testament of Levi*, and the Book of Jubilees, Levi's wife, Kohath's mother, is named as *Milkah*, a daughter of Aram. In the Book of Exodus, Kohath is described as having four sons - Amram, Izhar, Hebron and Uzziel - with Amram marrying a woman named Jochebed, and becoming the biological father of Moses, Aaron, and Miriam.

Amram

In the Book of Exodus, **Amram** is the father of Aaron, Moses, and Miriam and the husband of Jochebed.

In 2433 AM, probably when Amram was 75 years old, his son Moses was born. In this year, the reigning Pharaoh had ordered that every male Hebrew child be thrown into the Nile. Amram and Jochebed hid Moses for three months, but could not hide him forever. So Jochebed prepared a wicker basket coated with tar and pitch, placed Moses into it, and set it adrift in the Nile. Amram's daughter Miriam, whom Ussher estimates was eleven years old at the time,[1] followed the basket until the Pharaoh's daughter retrieved it, and then arranged for Jochebed to nurse her own son. (Exodus 2:1-10).

Jochebed

Moses and Jochebed by Pedro Américo, 1884.

According to the Torah, **Jochebed** was a daughter of Levi and mother of Aaron, Miriam and Moses. She was the wife of Amram, as well as his aunt[2]. No details are given concerning her life According to Jewish legend, Jochebed's corpse is buried in the Tomb of the Matriarchs, in Tiberias.

The Torah tells the story (Exodus 2:1-10) of Jochebed, who lived in Egypt, where the descendants of Israel were being oppressed. The Pharaoh had decreed that all their baby boys were to be thrown into the Nile, because he feared that they might become too powerful. When Moses, her youngest child, was born, Jochebed therefore hid him for three months until she could hide him no longer. To save her son's life, she made a wooded chest of bulrushes, made it watertight with slime and pitch and put the child in it. She then let the chest float in the Nile while Miriam, her daughter, kept watch over it from a distance. It was found by the Pharaoh's daughter, who had come to bathe in the river. Moved with compassion when she discovered the child, she decided to adopt him. Miriam, who had come forward, suggested to find her a Hebrew woman to nurse the child. The Pharaoh's daughter agreed and so Miriam called her mother, who was appointed to take care of him. Thus Jochebed nursed her son until he was old enough and brought him to the Pharaoh's daughter, who adopted him as her son. The story continues with Moses, who grew up to become the leader of the Exodus, leading his people out of the land of Egypt.

Miriam was thus old enough to walk and even to speak. Though the Bible gives no specific date for Miriam's birth, Ussher suggests that it took place in 2422 AM, eleven years before the birth of Moses.

Miriam

The Song of Miriam (Miriam right), reproduction of a painting by William Gale (1823-1909)

Miriam was the sister of Moses and Aaron, and the daughter of Amram and Jochebed. She appears first in the Book of Exodus in the Hebrew Bible.

Miriam is called a prophetess, and is traditionally believed to have composed a brief victory song after Pharaoh's army was drowned in the Red Sea (Exodus 15:20-21).

"Sing to the Lord, for he has triumphed gloriously; Horse and rider he has thrown into the sea."

Later, she objected to the marriage of Moses to a Cushite woman, which made her guilty of speaking Lashon hara (gossiping, or speaking negatively about someone), for which she was struck with *tzaraat*. After Aaron asked Moses to intercede for her, Moses uttered a five-word prayer: *El nah refa nah-la* — "O Lord, make her well," and she recovered within seven days.

Miriam is the sister of Moses who obeyed her mother's request to follow the baby Moses as he floated down the river in a basket, his mother having set him afloat so he would not be killed by the Pharaoh's servants and soldiers. (28:11). Later on Asiya, the wife of the Pharaoh, finds Moses at the river and adopts him as her own, but Moses refuses to be suckled by her. Miriam asks Asiya and her handmaidens to have his own own mother act as nursemaid to Moses, his mother's identity not being known to Asiya. (28:12–13).

Moses

Moses receiving the tablets of the law by João Zeferino da Costa. 1868

Moses (7 Adar 2433 AM–m. Teveth 2473 AM–fl. 5 Adar 2513 AM–7 Adar 2553 AM) was the prophet, legislator, judge, historian, and leader of the Israelites from the Exodus of Israel from slavery in Egypt to the doorstep of Canaan. He is best known for leading the Israelites out of Egypt, and for bringing the Ten Commandments down from Mount Sinai. He is also credited with writing most of the Pentateuch (the first five books of the modern Bible) ca. 1491-1451 BC.

Moses is highly esteemed as a prophet by the Jews, Christians, Muslims, Mormons, and Baha'i. Moses' call as a prophet is recorded in Exodus 3 . Moses was unique among the prophets of Israel. God spoke face-to-face with Moses. Yet Moses always conducted himself with the utmost humility.

Perhaps his greatest project, other than leading the people of Israel across the Sinai desert, was the building of the Tabernacle. Every part of its furnishings and coverings is a symbol of Jesus Christ or His mission to earth.

Sadly, Moses sometimes allowed the murmuring people to provoke him to anger. On one occasion this anger led him to disobey God. God had told Moses merely to speak to a rock and bring forth water. Moses had already struck a rock on an earlier occasion, a symbol of the punishment that Jesus Christ would undergo. Therefore Moses did not need to strike another rock. But he did strike the second rock. Thus he failed to honor God, and also spoiled the symbolism of the event. For that, God did not allow Moses to enter Canaan before he died.

Moses is traditionally credited with being the author of the Pentateuch, the first five books of the Old Testament. Jesus confirms this when he refers to Moses writing about him (John 5:46), and although he is not specific about exactly what Moses wrote, he would have been referring to the books generally understood as being written by Moses. This body of work includes a history of the world from Creation to the moment of the death of Moses.

Joachim

Saint Joachim ("he whom [YHWH](http://en.wikipedia.org/wiki/YHWH) has set up", [Hebrew](http://en.wikipedia.org/wiki/Hebrew): יְהוֹיָקִים *Yəhôyāqîm*, [Greek](http://en.wikipedia.org/wiki/Greek) Ἰωακείμ *Iōākeím*) was the husband of [Saint Anne](http://en.wikipedia.org/wiki/Saint_Anne) and the father of [Mary, the mother of Jesus](http://en.wikipedia.org/wiki/Mary,_the_mother_of_Jesus), and therefore is ascribed the title of "forebearer of God" in the [Roman Catholic](http://en.wikipedia.org/wiki/Roman_Catholic), [Orthodox](http://en.wikipedia.org/wiki/Orthodox), and [Anglican](http://en.wikipedia.org/wiki/Anglican) traditions. The story of Joachim and Anne appears in the apocryphal [Gospel of James](http://en.wikipedia.org/wiki/Gospel_of_James). Joachim and Anne are never mentioned in the Bible.

Saints Joachim and Anne, parents of the Virgin Mary

In the [Protoevangelium of James](http://en.wikipedia.org/wiki/Protoevangelium_of_James), Joachim is described as a rich and pious man of the house of

[David](http://en.wikipedia.org/wiki/David) who regularly gave to the poor and to the temple ([synagogue](http://en.wikipedia.org/wiki/synagogue)) at [Sepphoris](http://en.wikipedia.org/wiki/Sepphoris). However, as his wife was barren, the high priest rejected Joachim and his sacrifice, as his wife's childlessness was interpreted as a sign of divine displeasure. Joachim consequently withdrew to the desert where he fasted and did penance for forty days. Angels then appeared to both Joachim and Anne to promise them a child. Joachim later returned to [Jerusalem](http://en.wikipedia.org/wiki/Jerusalem) and embraced Anne at the city gate. The cycle of legends concerning Joachim and Anne were included in the [Golden Legend](http://en.wikipedia.org/wiki/Golden_Legend) and remained popular in [Christian art](http://en.wikipedia.org/wiki/Christian_art) until the [Council of Trent](http://en.wikipedia.org/wiki/Council_of_Trent) restricted the depiction of apocryphal events. Traditional depictions (e.g., [vestibular](http://en.wikipedia.org/wiki/vestibular) statuary) of Joachim show him bearing a [shovel](http://en.wikipedia.org/wiki/shovel).

[San Joaquin, California](http://en.wikipedia.org/wiki/San_Joaquin,_California) was named in his honour.

Saint Anne

Saint Anne (also Ann or Anna, from Hebrew **Hannah** חַנָּה, meaning "favor" or "grace") of [David](#)'s house and line, was the mother of the [Virgin Mary](#) and grandmother of [Jesus Christ](#) according to [Christian](#) and [Islamic](#) tradition. English *Anne* is derived from Greek rendering of her Hebrew name [Hannah](#).

The Virgin and Child with Saint Anne

According to the [Gospel of James](#), a document of the [New Testament apocrypha](#), Anne and her husband [Joachim](#), after years of childlessness, were visited by an [angel](#) who told them that they would conceive a child. Anne promised to dedicate the child to God's service. Joachim and Anne are believed to have given Mary to the service of the [Second Temple](#) when the girl was three years old

Ancient belief, attested to by a sermon of [St John Damascene](#), was that Anne married once. In late medieval times, legend held that Anne was married three times, first to Joachim, then to [Clopas](#) and finally to a man named Solomas and that each marriage produced one daughter: Mary, mother of Jesus, [Mary of Clopas](#), and [Mary Salomae](#), respectively. The sister of Saint Anne was [Sobe](#) who was the mother of [Saint Elizabeth](#).

[Düren](#) has been the main place of pilgrimage for Anne since 1506, when [Pope Julius II](#) decreed that her relics should be kept there.

The city of [Santa Ana, California](#) was named in her honor.

St. Ismeria

The story of St. Ismeria's life, rather, is rich in information on how a pious woman could be expected to live a married and widowed life, Lawless wrote in the Journal of Medieval History in an article posted online on Oct. 6.

According to the legend that unfolds in the manuscripts, Ismeria was a beautiful and devout woman who married "Santo Liseo," a patriarch. On their wedding day, the two made a deal that reconciled marriage with the demands of a pious life.

Ismeria asked that Liseo grant her the holy contemplative life, in which they would stay together in the matrimonial bed one night each month, except for the month of holy fasting, Lawless writes. Liseo agreed to this, and after 12 years, they had a daughter, Anne. Twelve years later, Liseo died and Ismeria prayed that she might join him. Her relatives then took all of her riches, and left her poor, so Ismeria moved into a hospital. While there, she is credited with performing two miracles.

A deaf mute man came into the hospital, and Ismeria asked him, to tell her, in the name of God, where he felt sick. He replied that he was cured, and thanked God. Neither Ismeria nor the man had any money for food, so Ismeria asked for a shell full of water. She prayed, and the shell was filled with fish, enough to feed all the sick in the hospital, who were cured upon eating the fish. She then returned to her room, and God called her to Paradise, Lawless writes.

After St. Ismeria's death, the Virgin Mary, Jesus Christ, the 12 apostles and others traveled to the hospital to honor her.

The center panel of the Ortenberg Altarpiece, circa 1410-20, shows the Virgin Mary and baby Jesus surrounded by several saints. St. Ismeria, identified in legend as Mary's grandmother and Jesus' great-grandmother, is shown in the top row, second from the right

Mary (mother of Jesus)

Mary, Aramaic, Hebrew: מירם, **Maryām**, **Miriam**; Arabic:مريم, **Maryam**, more commonly referred to as **Saint Mary**, **Mother Mary**, **Virgin Mary** or **Lady Mary** was a Jewish woman of Nazareth in Galilee. She is identified in the New Testament as the mother of Jesus Christ through divine intervention.

The Madonna in Sorrow, by Sassoferrato, 17th century.

The canonical gospels of Matthew and Luke describe Mary as a virgin. Christians believe that she conceived her son, Jesus Christ, miraculously by the agency of the Holy Spirit. This took place when she was already betrothed (engaged) to Joseph and was awaiting the concluding rite of marriage, the formal home-taking ceremony. She married Joseph and accompanied him to Bethlehem, where Jesus was born.

The New Testament begins its account of Mary's life with the Annunciation, where angel Gabriel appeared to her and announced her divine selection to be mother of Jesus. Church tradition and early non-biblical writings state that her parents were an elderly couple named Joachim and Anne. The Bible records Mary's role in key events of the life of Jesus from his virgin birth to his crucifixion. Other apocryphal writings tell of her subsequent death and bodily assumption into heaven.

The Annunciation by Eustache Le Sueur, an example of 17th century Marian art.

The New Testament tells little of Mary's early history. Early non-biblical writings name her parents as Joachim and Anne. Mary was a relative of Elizabeth, wife of the priest Zechariah of the priestly division of Abijah, who was herself part of the lineage of Aaron and so of the tribe of Levi. In spite of this, some speculate that Mary, like Joseph to whom she was betrothed, was of the House of David and so of the tribe of Judah, and that the genealogy presented in Luke was hers, while Joseph's is given in Matthew. She resided at Nazareth in Galilee, presumably with her parents and during her betrothal– the first stage of a Jewish marriage–the angel Gabriel announced to her that she was to be the mother of the promised Messiah by conceiving him through the Holy Spirit. When Joseph was told of her conception in a dream by "an angel of the Lord", he was surprised; but the angel told him to be unafraid and take her as his wife, which Joseph did, thereby formally completing the wedding rites.

According to the Gospel of Luke, a decree of the Roman emperor Augustus (66th great grandfather, see Roman Early Ancestry) required that Joseph and his betrothed should proceed to Bethlehem for a census. While they were there, Mary gave birth to Jesus; but because there was no place for them in the inn, she had to use a manger as a cradle.

Jesus

Jesus of Nazareth (*c.* 5 BC/BCE – *c.* 30 AD/CE), commonly known as **Jesus Christ** or simply **Jesus**, is the central figure of Christianity. Christians view him as the Messiah foretold in the Old Testament and as the Son of God, who provided salvation and reconciliation with God to humankind by dying for their sins, then rising from the dead.

Mary and Child Jesus, *La vierge aux raisins* by Pierre Mignard, 1640

Christmas or Christmas Day is a holiday observed mostly on December 25 to commemorate the birth of Jesus. The earliest evidence of celebration of Jesus' birth on December 25 is found in the year 354 in Rome.

Joseph of Arimathea

Joseph of Arimathea was, according to the Gospels, the man who donated his own prepared tomb for the burial of Jesus after Jesus' Crucifixion. He is mentioned in all four Gospels.

Joseph of Arimathea by Pietro Perugino, a detail from a Lamentation
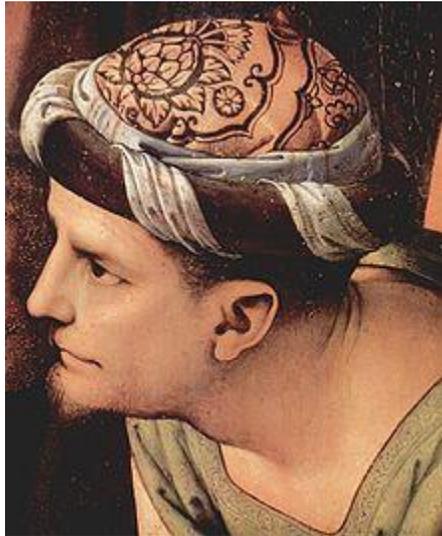
A native of Arimathea, Joseph of Arimathea was apparently a man of wealth, and probably a member of the Sanhedrin, which is the way bouleutēs, literally "counsellor", in Matthew 27:57 and Luke 23:50 is most often interpreted. According to Mark 15:43, Joseph was an "honourable counsellor, who waited (or "was searching") for the kingdom of God". In John 19:38 he was secretly a disciple of Jesus: as soon as he heard the news of Jesus' death, he "went in boldly unto Pilate, and craved the body of Jesus." R.J. Miller[1] notes this act as "unexpected… Is Joseph in effect bringing Jesus into his family?"

Pilate, reassured by a centurion that the death had taken place, allowed Joseph's request. Joseph immediately purchased fine linen (Mark 15:46) and proceeded to Golgotha to take the body of Jesus down from the cross. There, assisted by Nicodemus, Joseph took the body and wrapped it in the fine linen and applied myrrh and aloes (these are substances which Nicodemus had brought, according to John 19:39). Jesus's body then was conveyed to the place that had been prepared for Joseph's own body, a man-made cave hewn from rock in the garden of his house nearby. This was done speedily, "for the Sabbath was drawing on".

Gospel of Nicodemus

The Gospel of Nicodemus, a text appended to the Acts of Pilate, provides additional, though even more mythologized, details. After Joseph asked for the body of Christ from Pilate, and prepared the body with Nicodemus' help, Christ's body was delivered to a new tomb that Joseph had built for himself. In the Gospel of Nicodemus, the Jewish elders express anger at Joseph for burying the body of Christ in the following exchange:

And likewise Joseph also stepped out and said to them: Why are you angry against me because I begged the body of Jesus? Behold, I have put him in my new tomb, wrapping in clean linen; and I have rolled a stone to the door of the tomb. And you have acted not well against the just man, because you have not repented of crucifying him, but also have pierced him with a spear.

The Jewish elders then captured Joseph, and imprisoned him, and placed a seal on the door to his cell after first posting a guard. Joseph warned the elders:

The Son of God whom you hanged upon the cross, is able to deliver me out of your hands. All your wickedness will return upon you.

Once the elders returned to the cell, the seal was still in place, but Joseph was gone. The elders later discover that Joseph had returned to Arimathea. Having a change in heart, the elders desired to have a more civil conversation with Joseph about his actions and sent a letter of apology to him by means of seven of his friends. Joseph travelled back from Arimathea to Jerusalem to meet with the elders, where they questioned by them about his escape. He told them this story;

On the day of the Preparation, about the tenth hour, you shut me in, and I remained there the whole Sabbath in full. And when midnight came, as I was standing and praying, the house where you shut me in was hung up by the four corners, and there was a flashing of light in mine eyes. And I fell to the ground trembling. Then some one lifted me up from the place where I had fallen, and poured over me an abundance of water from the head even to the feet, and put round my nostrils the odour of a wonderful ointment, and rubbed my face with the water itself, as if washing me, and kissed me, and said to me, Joseph, fear not; but open thine eyes, and see who it is that speaks to thee. And looking, I saw Jesus; and being terrified, I thought it was a phantom. And with prayer and the commandments I spoke to him, and he spoke with me. And I said to him: Art thou Rabbi Elias? And he said to me: I am not Elias. And I said: Who art thou, my Lord? And he said to me: I am Jesus, whose body thou didst beg from Pilate, and wrap in clean linen; and thou didst lay a napkin on my face, and didst lay me in thy new tomb, and roll a stone to the door of the tomb. Then I said to him that was speaking to me: Show me, Lord, where I laid thee. And he led me, and showed me the place where I laid him, and the linen which I had put on him, and the napkin which I had wrapped upon his face; and I knew that it was Jesus. And he took hold of me with his hand, and put me in the midst of my house though the gates were shut, and put me in my bed, and said to me: Peace to thee! And he kissed me, and said to me: For forty days go not out of thy house; for, lo, I go to my brethren into Galilee.

The first literary connection of Joseph of Arimathea with Britain had to wait for the ninth-century Life of

Joseph of Arimathea, by Benedetto Gennari the Elder (1570-1610)

Mary Magdalene attributed to Rabanus Maurus (AD 766-856), Archbishop of Mainz; however, the earliest authentic copy of the Maurus text is one housed in the Bodleian Library of Oxford University. Rabanus states that Joseph of Arimathea was sent to Britain, and he goes on to detail who travelled with him as far as France, claiming that he was accompanied by "the two Bethany sisters, Mary and Martha, Lazarus (who was raised from the dead), St. Eutropius, St. Salome, St. Cleon, St. Saturnius, St. Mary Magdalen, Marcella (the maid of the Bethany sisters), St. Maxium or Maximin, St. Martial, and St. Trophimus or Restitutus."[10] Rabanus Maurus describes their voyage to Britain:

Leaving the shores of Asia and favoured by an east wind, they went round about, down the Tyrrhenian Sea, between Europe and Africa, leaving the city of Rome and all the land to the right. Then happily turning their course to the right, they came near to the city of Marseilles, in the Viennoise province of the Gauls, where the river Rhône is received by the sea. There, having called upon God, the great King of all the world, they parted; each company going to the province where the Holy Spirit directed them; presently preaching everywhere…

Other legends

When Joseph set his walking staff on the ground to sleep, it miraculously took root, leafed out, and blossomed as the "Glastonbury thorn". The retelling of such miracles did encourage the pilgrimage trade at Glastonbury until the Abbey was dissolved in 1539, during the English Reformation.
The myth of the staff that Joseph of Arimathea set in the ground at Glastonbury, which broke into leaf and flower as the Glastonbury Thorn is a common miracle in hagiography. Such a miracle is told of the Anglo-Saxon saint Etheldreda:

Continuing her flight to Ely, Etheldreda halted for some days at Alfham, near Wintringham, where she founded a church; and near this place occurred the "miracle of her staff." Wearied with her journey, she one day slept by the wayside, having fixed her staff in the ground at her head. On waking she found the dry staff had burst into leaf; it became an ash tree, the "greatest tree in all that country;" and the place of her rest, where a church was afterwards built, became known as "Etheldredestow."

Joseph Of Arimathea was born about 0010 BC in Of Arimathea. He died on 27 Jul 0082 in Glastonbury (Avalon), Wessex, England. He was buried on 27 Jul 0082 in Wattle Church Of St.Mary's, Glastonbury, Wessex, England.

He had the following children:

    F   i   **Anna (cousin to virgin Mary)** was born about 0040.

    M   ii   **Josephes**

Direct Lineage from: Adam to: Lars Erik Granholm

1 **Adam** b. 1 AM d. 930 AM m. Eve b. 1 AM
2 **Seth** b. 130 AM d. 1042 AM
3 **Enos** b. 235 AM d. 1140 AM
4 **Cainan** b. 325 AM d. 1235 AM
5 **Mahalaleel** b. 395 AM d. 1290 AM
6 **Jared** b. 460 AM d. 1422 AM
7 **Enoch** b. 622 AM d. 987 AM
8 **Methuselah** b. 687 AM d. 1656 AM
9 **Lamech** b. 874 AM d. 1651 AM
10 **Noah** b. 1056 AM d. 2116 AM m. Naamah
11 **Shem** b. 1558 AM d. 2158 AM
12 **Arpachshad** b. 1658 AM d. 2096 AM
13 **Salah** b. 1693 AM d. 2126 AM
14 **Eber** b. 1723 AM d. 2187 AM
15 **Peleg** b. 1757 AM d. 1996 AM
16 **Reu** b. 1787 AM d. 2026 AM
17 **Serug** b. 1819 AM d. 2049 AM
18 **Nahor the Elder** b. 1849 AM d. 1997 AM m. Iyoska
19 **Terah** b. 1879 AM d. 2084 AM m. Milcah
20 **Abraham** b. 2009 AM d. 2184 AM m. Sarah b. 2018 AM d. 2145 AM
21 **Isaak** b. 2108 AM d. 2288 AM m. Rebekah
22 **Jacob** b. 2168 AM d. 2315 AM m. Leah
23 **Judah Biblical father of Zeus (Zerah)** b. 2249 AM m. Tamar
24 **Zeus/Jupiter (Zerah) King of the Gods** b. 2283 AM m. Electra (Pleiad)
25 **Dardanus King of Acadia** b. 2358 AM m. Batea of Teucri <- **(See Early Mythology Ancestry)**
26 **Erichthonius King of Dardania**
27 **Tros Ruler of Troy** m. Callirrhoe
28 **Ilus (Ilyus) King of Troy** m. Eurydice (Eurydike) of Troy
29 **Laomedon King of Troy** m. Strymo
30 **Priam King of Troy** m. Hecuba Queen of Troy
31 **Sobil Princess of Troy** m. Memnon (mythology) King of Ethiopia
32 **Thor King of Thrace** m. Sif
33 **Loridi (Hloritha)**
34 **Einridi Lordiesson** b. abt 340 BC
35 **Vingethorr**
36 **Vingener**
37 **Moda**
38 **Magi**
39 **Seskef**
40 **Bedweg**
41 **Hwala**
42 **Athra (Hathra)**
43 **Itermon (Itormann)**
44 **Heremod** b. 60 BC
45 **Sceaf**
46 **Scealdea King in Denmark**
47 **Beowa King in Denmark**
48 **Tecti (Taewa)**
49 **Geata**
50 **Godwulf**
51 **Flocwald** b. 100
52 **Finn**
53 **Frithuwulf** b. 122
54 **Frealaf of Asgard** b. 160
55 **Frithuvald of Asgard** b. 190 m. Beltsa b. 194
56 **Woden (Odin) of Anglo-Saxon mythology**
57 **Wecta (Waegdaeg) the Jute** b. 280 d. 350
58 **Witta the Jute** b. 336 d. 384
59 **Wihtgils the Jute**
60 **Hengest Ruler of Kent <- (See British Royal Ancestry Book 4)**

61 **Octa King of Kent**
62 **Eormenric King of Kent**
63 **Ethelbert King of Kent** b. 552 d. 24 Feb 616 m. Saint Bertha (Aldeberge) Princess of Paris b. 539 d. 612
64 **Eadbald King of Kent** b. 582 d. 20 Jan 640 m. Emma Princess of Austrasia
65 **Eorcenbert King of Kent** b. 624 d. 14 Jul 664 m. Saint Seaxburh Princess of East Anglia d. 699
66 **Egbert I King of Kent** b. 641 d. 673
67 **Wihtred King of Kent** b. 670 d. 23 Apr 725 m. Ethelburga Queen of Kent
68 **Ethelbert II King of Kent** d. 762
69 **Ethelbertsdotter II Princess of Kent** m. Eahlmund (Elmund) King of Kent b. 758 d. 785
70 **Egbert King of England** b. 784 d. Nov 838 m. Raedburh (Saint Ida) Queen of England b. 788
71 **Aethelwulf King of England** b. 795 d. 13 Jan 858 m. Osburh of Wright Queen of England b. 810 d. 852
72 **Alfred "The Great" King Of England** b. 849 d. 901 m. 868 Ealhswith (Ethelbirth) Queen Of England b. 852 d. 5 Dec 905
73 **Edward I "The Elder" King of England** b. abt 871 d. 17 Jul 924 m. Edgiva Queen of England
74 **Tyra Danebot Queen of Denmark** b. abt 844 d. ABT 935 m. Gorm den Gamle King of Denmark b. 875 d. 958
75 **Harald Blåtand King of Denmark** m. Gyrid (Gunhild) Olafsdottir b. 910
76 **Svein Tveskägg King of Denmark and England** b. ABT 960 d. 1014 m. Sigrid (Gunhild) Storråde Princess of Poland
77 **Estrid Svensdotter Princess of Denmark** b. 997 d. 9 May 1074. Ulf Jarl Thorgilsson d. 25 Dec 1026
78 **Svend II Estridsen King of Denmark** b. 1020 d. 28 Apr 1074 m. Rannveig Tordsdotter b. 1026
79 **Erik I Ejegod King of Denmark** b. 1060 d. 10 Jul 1103 m. Bothild Thorgatsdotter Queen of Denmark b. ABT 1061 d. 1103
80 **Harald "Kesja" Eriksson Prince of Denmark** b. 1083 d. 1135 m. Ragnhild Magnusdotter Princess of Norway
81 **Björn Haraldsson "Jernside" Prince of Denmark** b. 1105 d. 1134 m. Katarina Ingesdotter Princess of Sweden b. 1107
82 **Christine Björnsdotter Queen of Sweden** b. 1124 m. Erik IX the Saint King of Sweden
83 **Knut I Eriksson King of Sweden** b. ABT 1145 d. 1196 m. Cecilia Johansdotter Queen of Sweden b. 1149 d. 8 Apr 1196
84 **Erik X Knutsson King of Sweden** b. 1180 d. 1216 m. Richiza Valdemarsdotter Princess of Denmark b. ABT 1178 d. 1220
85 **Märtha Eriksdotter Princess of Sweden** b. ABT 1213 m. Nils Sixtensson Sparre av Tofta b. ABT 1188
86 **Sixten Nilsson Sparre av Tofta** d. 1310 m. Ingrid Abjörnsdotter b. Abt 1220
87 **Abjörn Sixtensson Sparre av Tofta** b. ABT 1240 d. 1310 m. Ingeborg Ulfsdotter Ulf b. ABT 1258 d. AFT 1307
88 **Ulf Abjörnsson Sparre** b. 1348 m. 1330 Kristina Sigmundsdotter Tre Klöverblad b. 1295
89 **Karl Ulfsson Sparre av Tofta** m. Helena Israelsdotter b. 1340 d. 1410
90 **Margareta Karlsdotter Sparre av Tofta** d. 1429 m. Knut Tordsson Bonde b. ABT 1377 d. 1413
91 **Karl VIII Knutsson Bonde King of Sweden** b. 1409 d. 15 M m . Unknown
92 **Karin Karlsdotter Bonde** m. Erengisle Björnsson Djäkn d. bef 1447
93 **Märta Erengisledotter Djäkn** m. Johan Henriksson Fleming b. 1465 d. AFT 1514
94 **Anna Johansdotter Fleming** b. 1435 d. 1505 m. Olof Pedersson (Wildeman) Lille d. 1535
95 **Karin Olofsdotter Wildeman** b. 1465 d. 1535 m. Ludolf Boose b. 1465 d. 1535
96 **Johan Ludolfsson Boose** b. 1526 d. 1596 m. Ingeborg Henriksdotter
97 **Kirstin Johansdotter Boose** b. 1576 d. 1646 m. Bertil von Nieroht b. 1582 d. 1652
98 **Maria Bertilsdotter von Nieroht** b. 1612 d. 168 m. Carl Henriksson Lindelöf
99 **Carl Carlsson von Lindelöf** b. 1642 d. 1712 m. N.N. Laurisdotter Laurentz
100 **Anna Maria Carlsdotter von Lindelöf** b. m. Ericus Christierni Orenius b. ABT 1658 d. 2 Mar 1740
101 **Margareta Eriksdotter Orenia** b. 16 Jan m. Johan Urnovius b. 1706 d. 1783
102 **Christina Margareta Urnovia** m. 20 Dec 1781 Johan Flinck
103 **Johan (Flinck) Årenius** b. 12 Jan 178 m. 15 Mar 1810 Ulrika Abrahamsdotter Sevon b. 9 Jun 1784
104 **Johan Gustaf Johansson Årenius** b.5 Jun 1810 m. Johanna Carolina Röring b. 24 Jun 1802 d. ABT 1839
105 **Charlotta Constantia Renlund** b. 4 Jun 1830 m. 19 Mar 1854 Erik Eriksson Kåll b. 24 Jun 1829 d. 23 Jan 1905
106 **Johanna Karolina Eriksdotter** b. 1863 d.8 Nov 1934 m. 24 Mar 1887 Karl-Johan Granholm b. 14 Mar 1866 d. 22 Jun 1920
107 **Erik Anton Granholm** b. 28 May 1906 m. Karin Hildegard Kasén b. 3 Jul 1914
108 **Lars Erik Granholm .** b.28 Jul 1934