

## Chronology for everybody

Ruth Beechick

Sometimes creation scientists say, 'The world is 6,000 years old, or maybe 7,000, certainly not more than 10,000'. Why do they say this? Usually because the tree ring people or the archaeologists or somebody in a different field wants the extra years. Bible believers would prefer to stay more firmly with the 6,000-year view if they felt they could. This article outlines a chronology taken strictly from the Bible, which results in such a view.

We are now in a period that Colin Renfrew, archaeologist at Cambridge, calls a chronological revolution. This needs to be a bottom-up reworking of times and dates. Since the Old Testament is the most accurate of ancient documents, it makes sense to start from there rather than from dates or history outside the Bible.

The OT does give a complete chronology. Its time span is divided here into seven historical periods. With each period is the basic Bible information and our reasoning pertaining to it. Important alternate views are mentioned and the common objections to our view are described.

### Adam to the Flood

This Adam to Noah section is one of the easiest to outline. We simply add up the appropriate years of each generation given in Genesis 5 (Table 1). These Bible statements all follow a similar pattern except for the Noah listing, which says that Noah was 500 years old and begat Shem, Ham and Japheth. The three sons were not triplets, and we find elsewhere that Japheth was the eldest,<sup>1</sup> apparently the one born when Noah was 500 years old. Shem was born two years later.<sup>2</sup>

One purpose of the Genesis 5 listing is to provide a historical chronology, and extra numbers are given that serve as a double check and a proofing against possible copyist errors. For instance, Adam was 130 years old when he begat Seth. This would be enough for a chronology, but the text adds that Adam lived an additional 800 years after Seth, a total of 930 years. This pattern is a clear indication that the list serves as a chronology. It differs from some other genealogies which have other purposes. Ezra 7, for instance, is given to show that Ezra was indeed descended from Aaron and qualified to take the priestly office and teach the people. Other genealogies have other purposes.

A remarkable feature of these early genealogies is that the ones in the line of Christ include chronological information, while others, such as Cain's line of descendants in Genesis 4, do not include such information. This principle of separating chronologies from other genealogies can be helpful in defending the accuracy of Bible genealogies. A common argument, for instance, says that there are missing generations in the Bible lists. The answer is that there may be missing generations in some lists, but not in the chronologies.

The extra Cainan given in Luke 3 but not in Genesis 5 is often cited as a prime evidence of the 'missing generations' theory.<sup>3</sup> Besides the fact that it is a weak argument to derive a sweeping theory from one name in one list, we now have a good possible explanation from Floyd Nolan Jones in his book, *Chronology of the Old Testament*. Jones gives five possible situations that could lead to the Cainan listing and none of them require any additional years<sup>4</sup> [Ed note: see also Ref. 41]. They involve an early death in the family and a consequent adoption of Salah so as to get him back into the line of inheritance.

**Table 1.** The chronology from Adam to Abram.

Person	Age at birth of son	Source
Adam	130	Genesis 5:3
Seth	105	5:6
Enos	90	5:9
Cainan	70	5:12
Mahalaleel	60	5:15
Jared	126	5:18
Enoch	65	5:21
Methuselah	187	5:25
Lamech	182	5:28
Noah	502	5:32; 11:10
Shem	100	11:10
Arphaxad	35	11:12
Salah	30	11:14
Eber	34	11:16
Peleg	30	11:18
Reu	32	11:20
Serug	30	11:22
Nahor	29	11:24
Terah	105	11:32, 12:4, Acts 7:4
Abram	75	12:4
(entered Canaan)		
Total	2083	

These are somewhat complicated and are described in full in the book. A similar situation explains why Joseph, the husband of Mary, is given two different fathers in the Matthew and Luke listings. Early historian Eusebius gives the names and details of a brother marrying his brother's widow, as Jewish law required.\*<sup>5</sup> This left Joseph with a blood father and a legal father. He is listed as 'the son of' one and as 'begat' by the other. So this kind of explanation for the Cainan listing makes perfect sense. It's better than assuming that the Cainan name indicates that there are numerous generations omitted.†

Jones treats other omissions, also, from other genealogies which are not chronologies, and he gives possible reasons for each omission.<sup>6</sup>

In trying to be exact, we might be tempted to add several years to the pre-Flood<sup>7</sup> genealogy, figuring that each son was not born on his father's birthday or on New Year's day. But on second thought, we could decide that those early historians were probably smarter than we are. They would know enough to count the birth year only once in their historical chronology.

Some people think that we should consider the Septuagint chronology as possibly correct, rather than the Hebrew Masoretic text, source of the KJV. The Septuagint was written in Alexandria, Egypt, for the Greeks, though by Jewish scholars. These translators made numerous chronological changes which total to approximately 700 years more than in the Masoretic chronology. Jones gives a detailed study of these differences and shows that they result in problems.<sup>8</sup> For instance, Septuagint figures show Methuselah still living after the Flood. Jones concludes that the Masoretic text is the most trustworthy. Larry Pierce, also, in writing on this problem concludes that the Septuagint dates are untrustworthy.<sup>9</sup> And Pete Williams has given us a comparative study of three ancient Bible sources—the Masoretic, Septuagint, and Samaritan Pentateuch.<sup>10</sup>

Jones points out that God has preserved His Word and will fulfill it, every jot and tittle. Jots and tittles are only in Hebrew writing, not Greek. If God has preserved His Word we need not be trying in our day to restore it, particularly from non-Hebrew manuscripts.

Here we will use the Masoretic (KJV) numbers and a literal reading of the Bible chronology from Creation to the Flood. This totals to 1,656 years, showing that the Flood occurred in the Year of the World (*anno mundi*, AM) 1656.

### Patriarchs

This period covers the time from the Flood to Abram's 75<sup>th</sup> year when he entered the land of Canaan, and it totals 427 years. These years in the Bible can be added up in the same manner as with the pre-Flood chronology. This works easily except, as with Shem, we have to do a bit of extra figuring to find Abram's birth date. Terah was 70 when 'he begat Abram, Nahor and Haran'. Haran, the father of Lot, apparently was the eldest, and Abram was born when

Terah was 130 years old.<sup>11</sup> This explains why Lot could have been as old as or older than his uncle Abram.

Again, it is remarkable that only the Messianic line is given as a chronology. Other genealogies of Shem, Ham and Japheth are given in Genesis 10, but without the numerical length for each generation, as is given in chapter 11 for the line that leads to Abram.

After the Flood, agriculture and business and city life (we would call it village life) did not develop slowly, as evolutionary historians postulate. We have writings from the Sumerians themselves that indicate that they set up cities immediately after the Flood, presumably as soon as there were people enough to do so. But today's historians think those Sumerians didn't know what they were talking about. Here's a sample by the late Samuel Noah Kramer, one of the greatest historians of ancient Mesopotamia.

'Bound by his particular world-view, the Sumerian thinker saw historical events as coming ready-made and "full-grown, full-blown" on the world scene, and not as the slow product of man's interaction with his environment . . . . That Sumer had once been desolate marshland with but few scattered settlements, and had only gradually come to be what it was after many generations of struggle and toil, marked by human will and determination, man-laid plans and experiment and diverse fortunate discoveries and inventions—such thoughts probably never occurred to the most learned of the Sumerian sages.'<sup>12</sup>

Secular historians and archaeologists make their evolutionary guesses about the earliest years of the civilization in Sumer (Shinar). They add centuries as needed to accommodate the prehistory that they postulate must have been there. Since these historians don't have a pre-Flood era in their systems, their histories usually begin with this period of rising civilization in Mesopotamia.

Bible chronologers, without an evolutionary mindset, also have problems with the short period of time for the population to grow between the Flood and Abram's call. They often notice that Peleg was the fifth generation from Shem, and 'in his days was the earth divided'.<sup>13</sup> They try to decide whether this refers to a physical division of the earth's surface or to a political division from Babel. Was the population large enough to build the city (village) of Babel? Most population estimators work up only to the birth of Peleg, assuming he was named 'division' because of an event near his birth time. But it is possible that Peleg was a leading figure in a project of Noah's to map and divide the earth into the nations which were 'divided in the earth

\*Ed. note: Many scholars believe that the grammar & context of Luke indicate that he was tracing Mary's line—see Sarfati, J. The Virginal Conception of Christ, <[www.answersingenesis.org/docs/2/4262apol\\_v2-1994.asp](http://www.answersingenesis.org/docs/2/4262apol_v2-1994.asp)>.

†Sarfati, J.D., *Cainan: How do you explain the difference between Luke 3:36 & Gen 11:12*, <[www.answersingenesis.org/docs/3/748.asp](http://www.answersingenesis.org/docs/3/748.asp)>.

after the Flood'.<sup>13</sup> This gives another century or more for the population to grow before the Babel event.

This patriarch period lasted 427 years, and Abram entered the land of Canaan in 2083 AM.

### Sojourn

The sojourn extends from the Covenant at Abram's entrance into Canaan to the Exodus from Egypt.<sup>14</sup> The period is given as 430 years when a passage refers to Abram or the Covenant,<sup>15</sup> and given as 400 years when it refers to Abram's seed, Isaac.<sup>16</sup> Isaac was born 25 years after Abram entered the land,<sup>17</sup> and he probably was weaned and made the true heir five years after that,<sup>18</sup> thus the thirty years difference in the periods of sojourn.

The exactness of this chronology is emphasized when at the end of the 430 years the people left Egypt 'even the selfsame day'.<sup>19</sup>

The pharaoh and the date of the Exodus are problems to historians and archaeologists, most likely because the traditional chronology of Egypt is in error by several hundred years, so these scholars are looking in the wrong timeframe for evidences of the Exodus. In the 1950s, Immanuel Velikovsky wrote extensively on this problem and developed his reworking of Egyptian chronology.<sup>20</sup> He placed the Exodus at the collapse of the Middle Kingdom of Egypt, which makes sense. Tutimaues (Dudimose) was pharaoh at that time, the one who drowned. Historians say they do not know why the Middle Kingdom collapsed, but Bible history makes that quite clear, if Velikovsky's timing is correct.

Velikovsky quoted from several Egyptian documents, papyri which contain writings that certainly sound contemporaneous with the Exodus times. They echo the plague disasters that our Bible speaks of.<sup>21</sup>

Probably the most ancient historian of Egypt that we know of is Manetho who lived in Greek times. We now have his writings only in quotes from other early historians. Here is one excerpt that Josephus quoted from Manetho.

'Tutimaues. In his reign, I know not why, a blast of God's displeasure broke upon us. ... A people of ignoble origin from the east, whose coming was unforeseen, had the audacity to invade the country, which they mastered by main force without difficulty or even a battle.'<sup>22</sup>

Those 'people of ignoble origin' have puzzled historians for many centuries. They are variously called the Hyksos, or Shepherd Kings, or Amu. They were Asiatics, and some scholars equate them with the Israelites. But Velikovsky shows that they may well have been the Amalekites that Moses and Joshua met almost as soon as they left Egypt. These people were from the other side of the Arabian Peninsula and were running from their disasters of tidal waves, earthquakes, dark skies and such. They were

able to go into Egypt and take it without any battle because of the devastated condition of Egypt after their plagues. Velikovsky has also located ancient Arabian sources of this history.<sup>23</sup>

In Velikovsky's time, his theories were highly controversial, but by now more people are taking a serious look. And more are researching the chronology problem. Archaeologist David Down recently gave an overview of this problem in an article 'Searching for Moses'.<sup>24</sup> David Rohl, a scholar of Egypt, also reworked some of the Egyptian chronology to shorten it by several centuries. His reworkings differ from Velikovsky's.<sup>25</sup> Archaeologist Peter James, along with several collaborators, has written *Centuries of Darkness*, to show problems that exist in the histories of all the Mediterranean civilizations because they are tied to an apparently erroneous chronology of Egypt.<sup>26</sup>

Of all the scholars who want to shorten Egypt's history, Velikovsky is the one who studied the most on how and where to shorten it. He believed that Manetho had one dynasty in his list twice. Pharaohs sometimes had multiple names, but by documenting what each pharaoh did, Velikovsky showed his case that one dynasty needs to be moved forward and placed on top of a later dynasty in Manetho's lists. The preceding dynasty needs to be moved with it. Details are in his books, especially *Ages in Chaos* and *Peoples of the Sea*.<sup>27</sup>

The chronology of Egypt has always been disputed. Even Manetho's ancient list of pharaohs has been scrambled and controversial from the start. Chronologers through the centuries, including Sir Isaac Newton, objected to this length of the Egyptians' history. Around the turn of the nineteenth and twentieth centuries Sir William Petrie, a scholar of Egypt, made a chronology by adjusting Manetho's list as he thought warranted. Everybody did not agree with Petrie, but his chronology, nevertheless, became the most used system for a full century and more.

To show how this chronology issue stands today, here are some selected quotes by Colin Renfrew, Professor of Archaeology at Cambridge University, given in the foreword to James's book, *Centuries of Darkness*.

'... the existing chronologies ... in human history are in error by several centuries, and that, in consequence, history will have to be rewritten ... . The first step, however, is to recognize the depths of our ignorance. To realize how the existing "chronologies" in different parts of the Mediterranean are bolstered up by circular arguments, where specialists in one area believe that those in other areas must know what they are talking about, and blindly use dating systems which are no better than their own ... . I feel that critical analysis [of James *et al.*] is right, and that a chronological revolution is on its way.'<sup>28</sup>

Serious chronologers can corroborate the sojourn of 430 years by using various Bible dates within this period.

They find that the Israelites were in Egypt itself for 215 years and that they spent the first 215 years of the sojourn in Canaan. Josephus describes the time periods in exactly this way.<sup>29</sup> Here we will omit those details and just go with the ‘long’ count of 430 years.

This brings us to 2513 AM as the date of the Exodus, 430 years after Abram entered Canaan.

### Exodus to the Temple

In Solomon’s fourth year he began to build the Temple. The historian wrote in 1 Kings 6:1 that this was the 480<sup>th</sup> year after the Exodus. Though this statement is clear, it has long been a puzzle to chronologers. They have tried many systems to shorten the time spans listed in the book of Judges in order to make their detailed figures equal 480 years.

Jones wrote: ‘an “iffy” Scripture—one whose context is at all ambiguous or difficult—must never be used to override the testimony of a crystal clear verse such as 1 Kings 6:1 which can only have one meaning.’<sup>30</sup> Phillip Mauro says just the opposite: ‘The detailed chronology, derived by putting together the several statements of Scripture, must be maintained.’<sup>31</sup> Here we will go with the crystal clear verse in 1 Kings. But if you prefer the other system, the most you can add is a decade, or perhaps a century or two, nothing like the 1,000 years that one chronologer added by claiming that the 480 years should actually be 1,480 years.

According to Jones, the ‘about 450 years’ that Paul mentions in Acts 13:20 refers to a different period, which includes Moses, who was a judge also. Thus the 40 years in the wilderness are not added to the 450 but overlap it. Jones demonstrates by details of Moses’ descendants that this must be the true interpretation.<sup>32</sup>

The 450 years can serve as a sort of proofing check on a chronologer’s figures, but it cannot be the main chronology of the judges period because that would have left the Old Testament people without the truth of their chronology until the New Testament came along. Jephthah’s 300 years serves the same purpose of a checkpoint in the midst of the Judges period.

It is obvious that Samuel’s judgeship overlaps the reign of Saul. And Samson’s 20 years obviously is part of the 40-year domination by the Philistines. ‘And he judged Israel in the days of the Philistines 20 years.’<sup>33</sup> Using such patterns of overlap, a hard-working chronologer can set out details of the Joshua and Judges period of history, but his result is likely to differ somewhat from the results of other chronologers.

Though many of the detailed figures are ambiguous, the numbering in 1 Kings 6:1 is definite and clear. It adds 480 years and brings the history to 2993 AM.

### Monarchy of Judah

To work out a detailed list of kings and their reigns in-

volves numerous complications. A chronologer must know whether the kingdom counted a king’s first year from his year of accession or from the following full year, whether a king co-reigned for any time with his predecessor, what to do with partial years, whether the year was Nisan to Nisan or Tishri to Tishri, and how to collate the Babylonian dating system with Jewish dating. While weaving together the kingships of Israel and Judah, the job is further complicated by the similarity and actual identity of some kings’ names in the two kingdoms. A number of scholars have done this yeomanly work and their total time spans do not necessarily agree with each other.

An alternative, and much simpler, way to move forward with the Bible chronology is to list only the kings of Judah and their reigns. This can be done either in the two books of Kings or in 2 Chronicles. To connect neatly with the previous period we must begin the count after the fourth year of Solomon and then continue through the divided kingdom of Judah.

That total added together is 430 years (see Table 2). Subtracting four years for an overlap of Joram with his father Jehoshaphat<sup>34</sup> leaves 426 years from Solomon’s Temple ground breaking to the fall of Jerusalem in the 11<sup>th</sup> year of the reign of King Zedekiah.

Here is a Bible proof check on that total length of the monarchy period. If we subtract Solomon’s remaining 36 years, we find that 390 years is the length of the divided kingdom of Judah. Ezekiel 4:5 is the proof check: ‘For I have laid upon thee the years of their iniquity, according to the number of days, three hundred and ninety days . . . .’

Our count of the reigns of the kings of Judah, and including 36 years of Solomon’s reign, totals 426 years from the Temple ground breaking to the final fall of Jerusalem. This brings the history to 3420 AM.

### Captivity

The first question to answer here is when did the captivity begin. To connect with the previous section, we would begin at the fall of Jerusalem in the 11<sup>th</sup> year of the reign of Zedekiah. Here is part of a Scriptural account of that event.

‘Zedekiah reigned eleven years in Jerusalem . . . . And they [Nebuchadnezzar’s men] burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia . . . . To fulfil the word of the Lord by the mouth of Jeremiah . . . to fulfil threescore and ten years.’<sup>35</sup>

This final fall of Jerusalem best fits the requirements of the beginning of the captivity. For one, the Scripture above (and others) connects it with the prophecy of Jeremiah concerning the captivity. Also, the history in 2



**Table 2.** *The kings of Judah and the length of their reigns.*

Kings of Judah (and 36 years of Solomon)	Reign (Years)	Source	Source
Solomon	36	I Kings 11:44	II Chronicles 9:40
Rehoboam	17	14:21	12:13
Abijam	3	15:2	13:2
Asa	41	15:10	16:13
Jehoshaphat	25	22:42	20:31
Joram (4 year overlap with father)	8	Kings 8:16–17	21:2,20
Ahaziah	1	8:26	22:1
Athaliah	6	11:3	22:12
Joash	40	12:2	24:1
Amaziah	29	14:2	25:1
Uzziah (Azariah)	52	15:2	26:3
Jotham	16	15:33	27:1
Ahaz	16	16:2	28:1
Hezekiah	29	18:2	29:1
Manasseh	55	21:1	33:1
Amon	2	21:19	33:21
Josiah	31	22:1	34:1
Jehoahaz (3 months)	1	23:31	36:2
Jehoiakim	11	23:36	36:5
Jehoiachin (3 months)	0	24:8	36:9,10
Zedekiah	11	24:18	36:11
Total	426		

Chronicles ties immediately to what happens at the end of the seventy years.<sup>36</sup> The latter portion of 2 Chronicles 36 ties all these events together. Jerusalem falls according to the word of Jeremiah, and later Cyrus issues a decree for the people to return to Jerusalem. It's all one connected story.

There had been several partial deportations before this final one, also previous looting of treasures, and humbling of Zedekiah and other kings to the position of tribute-paying vassals. Chronologers who want an earlier captivity date settle on various of those events.

Here we will stay with the final fall of Jerusalem, for the Scriptural reasons given above. This begins the captivity.

Now, the other big question that must be considered is when did the captivity end. Again, we find that scholars

differ on this and choose various events. The most obvious event that ends the seventy years is the decree of Cyrus. Following immediately upon the 2 Chronicles account of the fall of Jerusalem quoted above, is this Scripture:

‘Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah [70 years] might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it in writing ...’<sup>37</sup>

Then follows a shortened version of Cyrus’s decree to build a temple in Jerusalem. Another version begins the book of Ezra. Scripture emphasizes the importance of this decree in that God had told Isaiah about Cyrus many years earlier. ‘That sayeth of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.’<sup>38</sup> This wording includes building Jerusalem as well as the temple, and indicates that the other references are incomplete versions of the full decree.

After the decree by Cyrus, more than 42,000 people plus servants and singers returned to Jerusalem and their other cities, with Zerubbabel as their leader. In the second year they came together to build the foundation of the house of the Lord. Presumably the first year was occupied in working on their own homes. So they worked both on Jerusalem and on the temple.

As with the partial deportations, some chronologers use later partial returns to mark the end of the captivity, such as the return under Nehemiah. Chronologers consider when the returnees built the temple foundation or

when they built the city or wall, and they study what each king said in his decree or permission letter so as to base their decision on its content. And there are four decrees, or letters, to choose from—by Cyrus, by Darius, and two by Artaxerxes.

At this point in the chronology, there is much variation in the systems proposed by different chronologers. They go into detail about the secular dates of kings and events, and sometimes seem to choose which decree to use according to its fit with secular dates. Some are not clear about whether this period of captivity joins immediately to the next period of Daniel’s prophecy or whether there is a gap between.

Here we use the decree of Cyrus, not any return by the people, or building activity of the people, but the issuing



Courtesy of Charles Willis

*Proposed site for Noah's tomb. Situated on a gentle slope on Mt Cudi's south side, the horizontal cave has been cut out of solid rock and has a façade of built stone.*

of the decree itself. This adds seventy years to the Old Testament history and brings us to 3490 AM.

#### Daniel's Prophetic 69 'Weeks'

Daniel's prophecy says, '... from **the going forth** of the commandment to restore and build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks'.<sup>39</sup> The translation 'weeks' is unfortunate. The Hebrew here is not the usual feminine plural '*shavuot*', but the masculine plural '*shavuum*', which simply means 'sevens'—of anything. In context, it must mean sevens of years. The seven sevens plus the 63 sevens thus total to 69 sevens, or 483 years.

As with the period of captivity, we have the two problems of when did the period begin and when did it end. The beginning here is said to be 'from the going forth of the commandment', which we take to be the decree of Cyrus as discussed above in the captivity period. This is the same event which ended the captivity, so there is no gap of years here to fill in. We do not need to go out of the Bible and use some secular history and then return to the Bible for the coming of the Messiah.

The immediate connection between the return from captivity and the beginning of the 69 sevens seems quite clear in Daniel's prophecy of chapter 9, taking verses 24 and 25 together. The 'going forth of the commandment to restore and build Jerusalem' ends the captivity, and according to these verses it begins the prophetic weeks.

Using the decree of Cyrus seems to be a minority view

among chronologers. Philip Mauro is one who takes this view. And that is what we will use here, the same event ending the captivity and beginning the prophetic 69 sevens.

As to the end of the 69 sevens, we have to decide whether 'unto Messiah' refers to the birth of Messiah, or His presentation by John and God at the baptism, or to His triumphal entry or resurrection. And we also have to decide a chronologer problem of exactly which year Jesus was born according to our Gregorian calendar. Most people realize that a mistake was made when this calendar was first put into use, and Bible scholars argue for different birth dates for Jesus, all the way from 6 BC to 1 BC, probably most settling on 4 BC. A good and thorough study of this problem is by Ernest L. Martin.

He concludes that Jesus was born in 3 BC.<sup>40</sup>

Some chronologers seem to stretch or shrink their chronology in order to reach a figure of 4,000 years for the Old Testament, even though the Bible nowhere states this. Jones shows that Jesus was born in 4 BC, exactly 4,000 years after Adam's creation. But elsewhere he counts up to AD 30, his date for Jesus's resurrection, in order to fill the 483 years of Daniel's prophecy. Other chronology systems arrange figures in other ways to show various fulfillments like this. Especially in the captivity period and Daniel's prophecy period they have several choices for beginning and ending points, so there is less agreement on these periods than on others.

One chronologer, looking for a way to shrink this period, writes that we should count these years as 'prophetic years' of 360 days each. In the book of Revelation we see that a 360-day year will be in effect, and such a year may have existed before the Flood. But it seems arbitrary to make this kind of calendar change in interpreting Daniel's prophecy here.

For this period, we allow the 483 years of Daniel's prophecy, which brings the history to Messiah the Prince at 3973 AM.

#### Conclusions

Here we have shown a chronology using only Bible information, and not weaving in any secular dates. It shows the world to be about 6,000 years old, and as Bible believers we can comfortably live with that without trying

to add 1,000 years, or any large amount, to meet perceived demands from other fields of study. If something needs to change, it is secular history and not Bible history.

From this ‘Year of the World’ dating, we cannot take the ‘giant leap’ into BC dating. By definition, that requires using extra-Biblical dating information, and this outline is intended to show that the Bible gives a complete chronology. Chronologers, of course, may use secular history in their studies, but it should not be because the Bible has left gaps or is inaccurate and needs the help of other histories.

As to reworking Egyptian history and all Mediterranean area histories, there is no simple way. Your friends may want you to give them a formula: traditional date minus X equals new revised date. But as several people have written, this job must be a complete refiguring from the bottom up. The chronological revolution is near its beginning and there is still a lot of work to do in history, archaeology, ancient languages and other fields of study.

Summary of the seven historic periods given here:

1. Adam to the Flood	1656	1656 AM
2. Patriarchs	427	2083 AM
3. Sojourn	430	2513 AM
4. Exodus to the Temple	480	2993 AM
5. Monarchy of Judah	426	3420 AM
6. Captivity	70	3490 AM
7. Daniel’s 69 sevens	483	3973 AM

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**Ruth Beechick**, Ed.D., is author of *Adam and His Kin* and *Genesis: Finding Our Roots*, both of which are about Genesis 1–11. She has also written numerous books on education topics, and is now a retired educator.