

Preface

An ever-abiding concern of the Christian is the threat of Biblical unbelief creeping into the church. This has been a persistent danger throughout history; but the problem is more acute today than ever before. This is due in part to the increasing acceptance of the conclusions of scientists rather than those of the Bible in matters relating to the earth's antiquity.

It must be clearly understood that there is nothing in the Bible that could throw doubt on its integrity. That is impossible in view of the perfect activity of the Holy Spirit in the preparation of the Holy Canon. But man is faulty, and he is becoming increasingly convinced that he can solve every problem by himself without help from the Bible. Because he has covered himself with glory as a result of his successful conquests in the machine age and then the computer and space ages, he has begun to believe that he can speak authoritatively about the origins of man and the universe. He believes he can do this without help from the Bible, which he believes has been proven to be unreliable on these subjects.

Unfortunately, the fallacious conclusions of some Christians concerning an understanding of Genesis has contributed to the problem. When Ussher, for example, concluded that the date of Adam was 4004 B.C. and that the date of the flood was 2349 B.C., he did much to undermine the confidence of the marginal believer in the Word. Written history goes without pause back to about 3000 B.C. and, therefore, the flood must have been earlier than that.

Moreover, the lack of a satisfactory explanation of the genealogies of Genesis 5 and 11 has cast doubt on the reliability of these early chapters of the Bible and has further encouraged the acceptance of secular conclusions that relate to the earliest history of the earth. This has served to widen the gulf between the sacred and secular until today many are ready to believe that the first eleven chapters of Genesis are myth, or allegory, or at best written as a poem of some kind. In any case, many believe Genesis cannot be trusted to provide a serious contribution to an understanding of origins. Thus, mistrust of the Book of Genesis can and has fostered a mistrust of the entire Bible, and once confidence in Scripture is gone, unbelief and apostasy are sure to follow.

With this concern in mind, together with a deep personal conviction that nothing is accidental or coincidental in the Bible, I have seriously searched for the Biblical answer to the origins of the world. I believe with all my heart that solutions to Bible enigmas must be found in the Bible itself, for God surely did not give us the detailed facts in the Bible in order to confuse us. It is true that He wrote in such a way that unsaved men apart from the Holy Spirit would be unable to find truth. This is attested to by Christ's statement concerning His use of parables, but there is nothing in the Bible that is written to confuse or mislead the Christian. He may have to wait awhile for the Holy Spirit to lead him into truth, but he need not suppose for a moment that any one part of the Bible is less trustworthy or less authoritative than any other part.

As I have studied the Bible, I have discovered truths that have given me a great deal of insight into previously unsolvable problems. These truths have demonstrated the remarkable consistency of the Bible, and they have vindicated the Bible's integrity, even when it speaks on scientific subjects.

An important truth the Holy Spirit led me to was the solution of the genealogies of Genesis 5 and 11. When I first suspected I had been led to the proper understanding of these chapters, I was, of course, quite thrilled. Discovering truth is a wonderful experience. But how would this Biblical chronology relate to the evidence of the archaeologist and others who speak in any manner about the origins and history of man and the world? In this book, I have endeavored to answer that question by looking fairly at some of the secular evidence available and showing how this is in harmony with the plain statements of the Bible. Obviously, this cannot be an exhaustive study. Let it be merely an example of the discoveries that can be made when we accept God's Word as completely authoritative and trustworthy in every area of knowledge.

Every study must begin with certain basic assumptions. Let me say very forthrightly that the basic assumption underlying this book is that the Bible is the authoritative Word of God and is just as accurate and trustworthy when it speaks on subjects covered by the scientist, historian, or psychologist as when it speaks in areas covering spiritual relationships. My hope is that this book will encourage many to remain firm in the faith regardless of the interesting and intriguing conclusions of those who have so much of this world's knowledge but who have reservations concerning the truth of God's Word.

I would at this time like to especially recognize Dr. Jack Finegan, Dean of the Pacific School of Religion. Because of his generous kindness, I was given unrestricted access to the Palestinian Library. Without such a favor, it would have been well-nigh impossible to do the required research in connection with the archaeological records.

This book was first published in 1974. Since that time portions of it have been reprinted as separate publications. For example, the chapter "Let the Oceans Speak" was published some years later. This was also true of Chapter 3 which is entitled "Guideposts in the Sacred Text". It was published under the heading "The Biblical Calendar of History". Additionally some of the chapters were republished in such books as "1994?" and "Are You Ready?".

However, because of the many requests for copies of the original publication, it is herewith made available.

It might be noted that after its initial publication 26 years ago, no evidence has been forthcoming that shows errors concerning the concepts set forth in the original publication. For example, after 26 years of continuing in depth serious study of the Bible by the author, as well as many other Bible students, has any Biblical evidence been developed that faults the conclusion that creation occurred in 11013 B.C. when dated by our present Gregorian calendar. Likewise, in the knowledge of the author, no scientific evidence has come forth that negate the conclusions offered in this book concerning such subjects as Radioactive isotope dating or archeological evidence concerning the history of Egypt. Fact is, an increasing amount of evidence is being produced which shows the past or present evidence of much water on the moon and on many of the planets of our solar system. Thus is increasing cooperation of the conclusion set forth on page 182 that a great part of the flood waters that totally covered the face of the whole earth in Noah's day came as a result of the earth together with other parts of our solar system passing through a deep space rain cloud.

In this volume with two exceptions the Bible citations have been quoted from the King James Bible. The verses found in Proverbs 8:27 and Acts 13:19, 20 are more accurately translated in the Revised Standard Version than in the King James Version.

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Introduction

There are serious discussions taking place on many levels of Christian thinking. These discussions include the timetable of the creation of man and the world, together with the problem of the scope and nature of the Noachian flood. These are very important discussions because our conclusions can affect the Christian's relationship to the Bible, and therefore, to God Himself.

All are curious about man's early beginnings. Throughout the ages man has searched for knowledge concerning his genesis, perhaps feeling that knowledge of his past will help him to understand the present and supply guidelines concerning the future. The Christian in particular is interested in the lineage of man because the Bible, his guidebook for life, has much to say about it and because it is clearly related to the revelation of God's Son, Jesus Christ.

The Christian allows the Bible to do more than inform him. The Christian lets God's Word shape his thinking in all areas of his life. The Christian carefully looks at each piece of news from the world round about him and compares it with the revealed truth of the Scriptures so that he may determine the validity of the news. He also wants to be sure that the conclusions of others do not detract from his faith in the trustworthiness of God's Word.

While the Bible begins with the dawn of time and history, I wonder why it does not give, more clearly, a complete chronology so that we might know the exact age of the human race. Chapters 5 and 11 of Genesis point to a possible chronology. Is there Biblical evidence that might give us a clue to the proper understanding of these two chapters? If the age of man can be conclusively established, can this help us to understand the present condition in which man now finds himself? Will a knowledge of Adam's date in history provide a better meshing of the evidence of science with the Biblical facts of the origin of the earth and man, the fall of man, the Tower of Babel, the flood and the Exodus? If we can establish the age of man, will we receive a new appreciation of the marvelous accuracy and authority of the Bible?

These are some of the questions I will attempt to answer with only one desire, and that is to find truth as it is revealed in God's Word. This

book is an attempt to press on towards a better understanding of the earliest history of man and the world. In so doing we shall discover that the numbers in the Bible concerned with man's earliest history are exceedingly accurate and understandable. I trust that we shall also receive new insights into the wonderful help the Bible offers to those who seek to interpret archaeological evidence concerned with man's early beginnings.

At the start of this search for truth it is important that we recognize that we are hampered by our limitations in trying to find the whole truth. First, we are not perfect creatures. We have the imperfections of a mind and body sadly damaged by the results of sin. Our comprehension today is faulty in every area in contrast to the perfect understanding we shall have one day. For now we see through a glass darkly, but then we shall see our Savior face to face. The Bible promises us that the Holy Spirit will lead us into all truth; but we are not always open to His leading. Our own ideas will not always give way to the truth offered by the Holy Spirit. Also, there are certain aspects of God's Word that are purposely veiled to the reader in God's scheme of revelation. The extent of the veiling, or unveiling, depends on the activity of the Holy Spirit as He opens our eyes to see God's meaning.

The outstanding example of such "veiling" is the revelation of the Savior. The plan of salvation remains unrevealed to the non-Christian, who rejects Christ. The Apostle Paul wrote in II Corinthians 4:3, "But if our gospel be hid, it is hid to them that are lost." This veiling is further emphasized by Christ's words in Matthew 13:13-15:

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

To the natural man, the Bible is a mixture of tradition, mythology, fallacies, and contradictions. Only when God gives him faith to believe does man see the condescending love of God and the abundant provision He has made for sinful man to be reconciled to Him.

To the Christian, too, certain aspects of God's Word are veiled. A good illustration of this veiling is the inclusion of the Gentiles in the body of Christ. The Gentiles were always meant to be fellow-heirs, members of the same body, and partakers of the promise in Christ Jesus through the Gospel. The New Testament declares in Ephesians 3:3-6:

How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.

There is abundant reference in the Old Testament to the inclusion of the Gentiles in the body of Christ. One has only to read these passages in the book of the prophet Isaiah.

Isaiah 42:6: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

Isaiah 49:6: And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Isaiah 55:5: Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

Yet in spite of the large number of references to this truth in the Old Testament and the glimmerings offered by the conversion of such Gentiles as Rahab and Ruth, and God's concern for the Gentile city Ninevah, the Holy Spirit did not make this truth clear until the days of the apostles. The Bible says in Jeremiah 23:20:

The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

Thus, it seems that God not only veils His truth, but He also has a specific timetable to reveal His truth. With this in mind, we can now re-examine the record of the ages to find truth for the modern age.

