

He, therefore, was indeed a part of a highly developed civilization of long duration.

Another significant point we might note is that Moses was quite aware of God's promise concerning his people, the Israelites. This eventually led to a forty year exile for Moses, which gave him more than adequate time to be additionally prepared for God's purpose for him. Centuries before Moses was born, God promised in Genesis 15:13-14:

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

This statement must have had great personal meaning for Moses. Since the patriarch Jacob and his family had entered Egypt, 390 years had passed. Only ten years remained of the 400 years named in the prophecy. The only Israelite even remotely in a position of leadership was Moses. It is no wonder that we read in Acts 7:23-25:

And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

Moses' conclusion that he was to be a deliverer was correct; but his timetable was erroneous. Thus, instead of becoming a deliverer, he became a fugitive. Moses was forced to run for his life, and God set him to work tending sheep in the wilderness. For the next 40 years, Moses had ample time to get to know God and His all-wise purposes, His goodness, His sovereignty, His dealings with Israel, and the eventual fulfillment of His promise to Abraham.

Moses' 40-year exile may have served another very useful purpose. Man had begun to use a written language some 15 centuries earlier. The Egyptians were renowned for their skill in this field. Many of the historical events of Genesis might well have been in written form hundreds of years before Moses was born. Be that as it may, Moses was a highly skilled Egyptian scholar and while in exile, it is possible that he was already putting together much of the information we now read in the Genesis record.

Forty years in the wilderness in the company of his wise, God-fearing father-in-law, Jethro, gave Moses plenty of time to ponder, discuss, and examine all the implications of God's earlier revelations to him. When he collated and finalized the first book of the Pentateuch, we may be sure that each word and each expression he used was carefully weighed to be certain it said exactly what it ought to say.

Also, Moses knew how to describe flood conditions with accuracy. The first 40 years of his life were spent in Egypt, where the Nile overflowed its banks almost every year, and floods with their aftermath of destruction were major topics of conversation. He was, therefore, eminently qualified to describe with the utmost precision the universal flood recorded in Genesis. **Above all, however, we know that ultimately God Himself guided the hand that wrote the Genesis record in order to keep the slightest human inaccuracy from marring the truth of His Word.** Need more be said?

NOTES:

¹ Alexander, Heidel, *The Babylonian Genesis*, Second ed., The University of Chicago Press, 1951, p. 18.

² *Ibid.*, p. 67.

³ *Ibid.*, p. 68-69.

⁴ *Ibid.*, pp. 139-140.

⁵ Wooley, Sir Leonard, *Excavations at Ur*, Barnes & Noble, Inc., New York, 1954, p. 249.

⁶ *The Splendor That Was Egypt*, New York, Hawthorne Books, Inc., 1959, p. 105.

⁷ *Ibid.*, pp. 229-230.

⁸ *Ibid.*, p. 281.

⁹ *Ibid.*, p. 282.

¹⁰ *Ibid.*, p. 283.

¹¹ *Ibid.*, p. 284.

¹² *Ibid.*, p. 285.

¹³ *Ibid.*, p. 286.

¹⁴ *Ibid.*, p. 286.

Chapter 3

Guideposts in the Sacred Text

Verbal Clues to Lineage Patterns of Biblical Speech

Thus far in our study we have attempted to outline some basic attitudes and concepts which we should employ when approaching God's Word. The essence of the concepts consist of going to the Bible on its own terms, by faith, and of getting as large a perspective as possible. We showed how crucial it is to view the Bible as the Word of God (cf. Hebrew 4:12-13), to consider it to be, therefore, absolutely true, and to fully accept all its statements no matter what the subject may be. Also, we showed the necessity of considering *all* data on a given subject in order to get the whole picture. This is true whether the data is found in the Bible or in the observable universe. Conclusions that leave significant data out could only be speculation. In fact, the truths given explicitly in the Bible must be our guide for understanding implicit truths derived empirically in the world.

If we read the Bible with these thoughts in mind, will we actually discover new truth that will give us a better understanding of the Bible? Will we better understand the secular evidence that relates to Biblical truth, or will we find that secular concepts break down when they are put to the test?

Let us attempt to develop a chronology of history from the Biblical statements, approaching the Bible in the manner we have discussed. We must begin this search with the study of the genealogical record of Genesis 5 and 11. If further light could be given to arrive at a proper understanding of these important chapters, a great stride forward would be taken toward the development of a consistent statement regarding the exact date of Adam, the flood, and other phenomena of history. This in turn would greatly help in understanding and evaluating the evidence being brought by scientific discovery. Such new information and interpretation would point up anew the orthodox Christian's belief in the total accuracy and authority of the Bible, especially with regard to the early chapters of Genesis which long have been open to dispute.

Again, I must emphasize that as a fundamental starting point, one basic fact must be acknowledged as a presupposition upon which this study rests. It is that we will receive enlightenment from God's Word only when we recognize it as His infallible revelation. II Peter 1:21:

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

II Timothy 3:16:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

The Bible must be accepted as God's inerrant word to man and is, therefore, entirely trustworthy.

Inspired Verbs

As we examine the genealogical record of Genesis 5 and 11, is there anything distinctive in the language pattern used that might give us a clue to the understanding of these chapters? The verses do seem very similar to each other. Although there are two that are definitely different from the others, and we will consider those in a moment, all the other genealogical notices in this chapter follow the same pattern: namely, when 'A' had lived 'x' years, he begot 'B.' For example, Genesis 5:12 says, "And Cainan lived seventy years, and begat Mahalaleel." There is no indication that Cainan gave his son the name of Mahalaleel. The passage simply says he begat Mahalaleel.

Now let us look more intently at these two passages that stand apart from the usual pattern. The first is Genesis 5:3 which records the genealogical descent of Seth from Adam. Genesis 5:3:

And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.

Adam begat a son and called his name Seth. The second passage is verses 28 and 29, which tell us about the relationship of Lamech to Noah. Genesis 5:28-29 records:

And Lamech lived an hundred eighty and two years, and begat a son: And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

Lamech begat a son and called his name Noah.

The phrase “called his name,” which is the Hebrew *qara shem*, gives us help with at least a few of the names in these chapters. A search of the Bible reveals no instance where such a phrase is used in connection with the naming of a person, where the person named was not an immediate child or was not immediately related to the person doing the naming.

Many examples might be given to show this. Genesis 21:3, “And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.” Genesis 25:25, “And the first came out red, all over like an hairy garment; and they called his name Esau.” This phrase is used in describing the births of all the sons of Jacob; for example, we read in Genesis 29:32:

And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

The phrase is also used in Genesis 38 where the five sons of Judah are noted in verses 3, 4, 5, 29, and 30. This particular indisputable father-son relationship is underscored in I Chronicles 2:4 by the statement, “All the sons of Judah were five.” Interestingly, the same phrase, *qara shem*, is used in Isaiah 7:14, where God prophesied that a virgin would bear a son and *call his name* Immanuel. It is used also in Genesis 5:2 where God called the man “Adam.” We know, of course, from the other Biblical data that there were no humans before Adam. From all of this evidence, we can be quite sure that wherever the clue phrase, *qara shem* occurs, we can be certain that an immediate son is being described and not a grandson or some more remote descendant.

Returning to the Genesis account with this knowledge concerning the Bible’s use of the clue phrase “called his name,” we discover in Genesis 4:25 and in Genesis 5:3 that Seth was undoubtedly an immediate son of Adam, for in both of these verses *qara shem* is used. We find, too, in Genesis 4:26:

And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

Thus, we can know that Enosh was an immediate son of Seth. Likewise, on the same grounds we can know that Noah was the immediate son of Lamech (Genesis 5:28-29).

Thus, we may conclude on the basis of the information found in the verses cited above that when Adam was 130 years old, Seth was

born to him. When Adam was 235 years old and Seth was 105, Enosh, the grandson of Adam was born. Similarly, when Lamech was 182 years of age, Noah was born.

Noah's and Terah's Sons

Two other generations are named in the genealogical accounts of Genesis 5 and 11 which can be shown to be of an immediate father-son relationship. In neither of these is the clue phrase "called his name" used, but sufficient information is given in other Biblical references so that we can know this.

The first of these is in relationship to Noah's son, Shem. In Genesis 5:32 we read:

And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

We know that these must be immediate sons by the testimony of Genesis 9:18 which reads:

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

Genesis 7:13 states that Noah, Shem, Ham, and Japheth, together with their wives, entered the ark. We read in I Peter 3:20 that there were eight souls in the ark. These verses lead us to the inescapable conclusion that Shem was an immediate son of Noah, not a grandson or later descendant.

The other generation that can be known to represent an immediate father-son relationship is that of Terah and Abram. Genesis 11:26 declares:

And Terah lived seventy years, and begat Abram, Nahor, and Haran.

The verses which follow give additional information which points conclusively to the relationship that existed. Genesis 11:27-28 declares:

Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

Verse 31 continues:

And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

This language surely has reference to an immediate family relationship. Thus, Abram could only have been the son of Terah, and not his grandson or some later descendant.

Some further clarification might be helpful at this point. Although Genesis 11:26 would seem to indicate that all three of Terah's sons, Abram, Nahor, and Haran, were born when he was 70 years old, this cannot have been the case unless they were triplets. Verse 32 clearly states that Terah died in Haran at the age of 205 years. Upon his father's death, Abram left Haran at the age of 75 (Acts 7:4, Genesis 12:4). Therefore, we must conclude that Terah was actually 130 years of age at the time of Abram's birth, and that either Nahor or Haran was the oldest of the three brothers, one having been born when their father was 70. In the genealogies, Abram is probably mentioned first because he was the important figure in God's redemptive plan for man.

Returning to the sons of Noah, we are led to a similarly interesting conclusion. We find that Genesis 5:32 declares that Noah was 500 years old when he became the father of Shem, Ham, and Japheth, yet in verse 10 of Genesis 11 we are told:

These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood.

Noah was 600 years old at the time of the flood, so Shem must have been born when Noah was 502. Since Genesis 10:21 refers to Shem, the older brother of Japheth, we know that Japheth was born when Noah was more than 502 years old. Thus, as the oldest of the three sons, Ham must have been born when Noah was 500. Therefore, we may reasonably conclude that Shem was born when his father was 502, and that he lived a further 502 years after the flood with his father as his contemporary 350 years of that time (Genesis 9:28, Genesis 11:10-11). Again, as in Abram's case, Shem's name probably appears first in the Bible record because of his place in God's great plan.

Thus far, we have established that Seth, Enosh, Noah, Shem, and Abram were all immediate sons of their fathers, named in the record of Genesis 5 and 11. We are left with the remaining names in these two

chapters. Are they immediate sons or are they later descendants? The phrase *qara shem* is not used anywhere in the Bible in connection with these names to indicate an immediate father/son relationship. Neither is there other evidence in Scripture which conclusively suggests this kind of relationship. Is there Scriptural evidence to indicate that these verses are speaking of other than a father-son relationship? There is indeed as we shall now see.

Patriarchal Periods

An analysis of the language used in Chapters 5 and 11 reveals a pattern that is unique only to these chapters. A typical passage is that of Genesis 5:15-17:

And Mahalaleel lived sixty and five years, and begat Jared: And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

These verses set forth truth that might be written as the equation:

When “A” was “x” years old, he begat a son, “B.”

“A” then lived “y” years after he begat “B” and begat other sons and daughters.

This language pattern is used to describe men from Adam all the way to Terah, the father of Abraham. The account of Genesis 5 adds that, thus, all the days of “A” were $(x + y)$ years and he died. This was added probably because of the extreme longevity of these ancients. By this added phrase there could be no misunderstanding regarding these long life-spans.

How are we to understand these verses? Is “B” the son of “A” or is he a later descendant of “A”? The word “begat” does not help us. In some cases in the Bible it is used where unquestionably an immediate father-son relationship is in view. For example, in I Chronicles 1:34, where we read that Abraham begat Isaac. On the other hand, begat is sometimes used where a descendant later than an immediate son is in view. In Matthew 1:8, for example, we read that Joram begat Uzziah. But Ahazial, Joash, and Amaziah should come between Joram and Uzziah. Thus, in this case “begat” could have reference only to a descendant later than a son.

A casual comparison of Genesis 11:16-17 with Genesis 10:25 would seem to offer a solution. The typical language pattern of Genesis 5 and 11 is followed in Genesis 11:16-17, where we read:

And Eber lived four and thirty years, and begat Peleg: And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

And in Genesis 10:25 we find recorded:

And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

Do these verses say that Peleg was an immediate son of Eber? If this is so, in Genesis 11:16-17 the word "begat" must necessarily be understood as a reference to an immediate father-son relationship. Since at first this appears to be true for Genesis 11:16-17, we would suspect that this would be true of all of the other verses of Genesis 5 and 11 which follow the same language pattern.

Yet the problem with this reasoning is that other language found in Genesis 10 indicates that the reference to "sons," as it is used in Genesis 10:25, does not at all ensure that an immediate father-son relationship is in view, i.e., that Peleg was the immediate son of Eber. In the same chapter, for example, we read in verse 31, "These are the sons of Shem, after their families, after their tongues, in their lands, after their nations." But in this verse, "sons" has reference to all of the descendants of Shem. Thus, the word "sons" does not prove that a reference is made to the immediate son of the father. It might be noted that Matthew 1:1 also illustrates this truth, for there we read, "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

Moreover, when we look at Eber and Peleg more carefully, we will discover evidence that suggests very strongly that Peleg could not have been the immediate son of Eber. In Genesis 10:25 we read:

And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

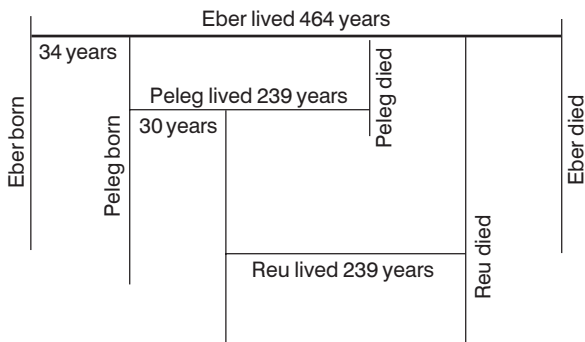
This statement is repeated in I Chronicles 1:19, which suggests that God appears to be calling attention to these facts as though they are of great importance. From Genesis 11:16-19 we discover that Eber begat Peleg, and Peleg begat Reu.

Genesis 11:16-19:

And Eber lived four and thirty years, and begat Peleg: And Eber lived after he begat Peleg four hundred and thirty years, and

begat sons and daughters. And Peleg lived thirty years, and begat Reu: And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

Let us now assume for the moment that Peleg was an immediate son of Eber and that Reu was an immediate son of Peleg. Since according to Genesis 11:16-18, Eber was 34 years old when Peleg was born and presumably 30 years later bore Reu, the result would look like this:



We can see from the diagram that these three men must have been contemporaries, with Eber the oldest. If Eber had actually been born earlier than Peleg and Reu, and if he had outlived both Peleg and Reu (as the diagram shows), so that he was the patriarch, so to speak, of the clan, one would surely think it would have been a matter of divine record that he, instead of Peleg, lived when the earth was divided. Thus, we are led again to the conclusion that the term “begat” as used in Genesis 5 and 11, must have, at least in some instances, reference to some relationship other than that of an immediate father-son.

As we reflect further on the question at hand, two passages must be examined. These passages suggest an answer to our problem that can be shown to make abundant sense. The first is Genesis 7 and 8 where the dates of the flood events are referenced to the age of Noah. Genesis 8:13 records:

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

Genesis 7:6 indicates that the six hundred years was the age of Noah when the flood came. This leads us to an important question: Could the calendars of ancient peoples have been tied to the life spans of certain individuals?

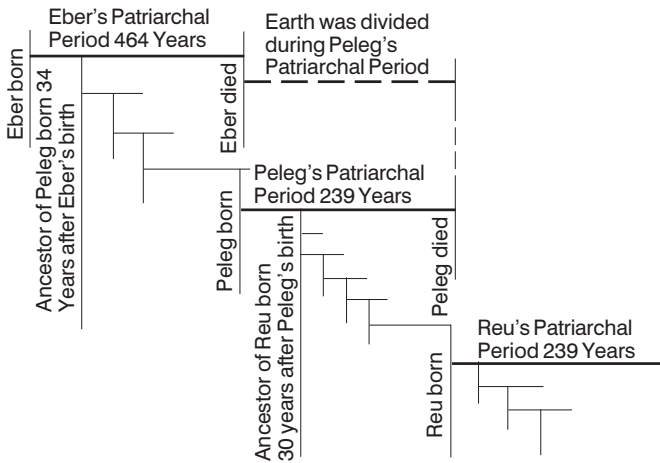
The second passage is in the New Testament where Christ declares in Matthew 24:34:

Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

In this reference, Christ is speaking of events that will take place just before His return. He, therefore, insists that “this generation” will continue for at least two thousand years, for this much time has elapsed and all of the events of which he was prophesying in Matthew 24 have not yet happened. As a matter of fact, this present generation is the generation of Jesus Christ.¹ We speak of years today as “A.D.” which means the year of Our Lord. The events of today are dated exactly as they were in Noah’s day: by reference to the birth date of a person.

Since this method of dating events, which was practiced in Noah’s day, was suggested by Jesus Himself, and is actually the practice used today, could not this have been the method described in Genesis 5 and 11? If so, then Eber, Peleg, and Reu were patriarchs who followed each other in history. Each in turn was the reference point for his period or generation in history. This makes abundant sense and would provide for continuity and clarity in historical reckoning.

Thus, we see that when the Bible records that Eber was 34 year old when Peleg was born and lived 430 years after the birth of Peleg, fathering other sons and daughters (Genesis 11:16), it means literally that when Eber was 34 years of age, a son was born to him. This might have been his first (immediate) son or it might have been a second, third, or even a fourth removed in his line of direct descendants. Significantly, the Bible does not record that Eber “called his name Peleg” because as a point of fact Peleg was not born until about the time Eber died. The son born to Eber at age 34 was an ancestor of Peleg, but his name is nonessential insofar as God’s record is concerned. The important fact to remember is that the patriarchal successor to Eber was Peleg. Peleg was a direct descendant, and Eber at 34 was the progenitor of the Peleg line. The result should look like this:



We are suggesting that the language of Genesis 5 and 11 which follows the equation:

“A” lived “x” years and begat “B” and “A” lived after he begat “B” for “y” years,

is actually a calendar. Exceptions to the patriarchal calendar are introduced, namely, Adam begetting Seth, Seth begetting Enosh, and Lamech begetting Noah. Yet these exceptions are distinguished by the phrase “called his name,” thus showing Seth, Enosh, and Noah to be immediate sons. Of course some of our conclusions are still tentative; but as we consider more and more data, we will discover how close to the truth we are.

NOTES:

¹ The Greek work translated in this verse is *genea*. It is translated “generation,” “age,” and “nation” in the King James Bible. It could have reference in this verse to the nation of the Jews who would endure until Christ’s return. More likely, it refers to the generation of evil that has existed all through history and will exist until the end of time.

Chapter 4

Patriarchal Periods on the Family Tree

We have seen that when the phrase “called his name,” the Hebrew *qara shem*, is used in the Bible, it has reference to an immediate son. Thus, we know that Seth was the immediate son of Adam, Enosh was the immediate son of Seth, and Noah was the immediate son of Lamech. We have also determined that in two cases where this key phrase is not used in connection with close relatives, there is sufficient evidence in other parts of the Bible to assure us that they are related to each other on an immediate father-son basis. Thus, we know with certainty that Shem was an immediate son of Noah and that Abraham was an immediate son of Terah.

Finally, we discovered that the other individuals named in the genealogical records of Genesis 5 and 11 are probably not related as immediate descendants. In fact, we have seen that the Bible offers some evidence that they were not closely related at all. Rather, we offered the suggestion that the year of birth of one individual coincided with the death year of the person named before him in the ancestral table. We proposed that each of these remaining characters are patriarchal leaders, each heading his own ancestral division.

The Key That Unlocks Genesis 5 and 11

Though it may seem a bit removed from our discussion, it develops that an understanding of the Israelite’s genealogy during the time of their sojourn in Egypt provides the key that confirms our understanding of Genesis 5 and 11. When we study the genealogical descent of Levi, who entered Egypt as a son of Jacob, we find additional evidence that substantiates our patriarchal calendar. We will show that during the Egyptian sojourn a kind of calendar existed which was referenced to descendants of Levi, with each of his descendants being the reference patriarch during his entire lifetime.

To develop this point, let us now examine the various Biblical references which relate to the descendants of Levi, who entered Egypt

with his brothers and his father Jacob, after Joseph had become prime minister. These references are as follows.

Genesis 46:11: And the sons of Levi; Gershon, Kohath, and Merari.

Exodus 2:1-10: And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

Exodus 6:16-20: And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years. The sons of Gershon; Libni, and Shimi, according to their families. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.

Exodus 7:7: And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

Numbers 3:15-20: Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them. And Moses numbered them according to the word of the LORD, as he was commanded. And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. And these are the names of the sons of Gershon by their families; Libni, and Shimei. And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel. And the sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers.

Numbers 3:27-28: And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

Numbers 26:57-59: And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. And the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

I Chronicles 6:1-3: The sons of Levi; Gershon, Kohath, and Merari. And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel. And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

I Chronicles 6:16-18: The sons of Levi; Gershom, Kohath, and Merari. And these be the names of the sons of Gershom; Libni, and Shimei. And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel.

The Time Bridge

Some interesting observations which impinge on our study can be noted about these references to the descendants of Levi.

1. The phrase “called his name” (*qara shem*) is not used in these references except in Exodus 2:10 where the child of this passage is named Moses by the Egyptian princess.

2. It is very clear from the detail given in Exodus 2:1-10 as well as the use of the phrase *qara shem* that Moses was the son of the unnamed man and woman of Exodus 2:1.

3. With all of the other detail given in Exodus 2:1-10, it is significant that Amram and Jochebed are not named as the father and mother of Moses as Exodus 6:20 would appear to indicate. Why are the names Amram and Jochebed omitted from the detailed account of Exodus 2:1-10 if they were Moses’ father and mother?

4. There is no evidence of an immediate father-son relationship in any of these accounts except in the Exodus 2:1-10 account which relates Moses to an unnamed father and mother.

5. The life spans of Levi and only two of his descendants are noted as are the ages of Moses and Aaron at the time of the Exodus (Exodus 6:16-20, Exodus 7:7). Does this appear rather strange? What purpose could God have in mind in giving us the ages of just these men? Is there a possibility that in these verses a time bridge was built across the period from Jacob’s descent into Egypt to the Exodus?

6. If Kohath is the father of Amram and Amram is the father of Moses, how can we account for the reference of Numbers 3:27-28 which indicates the number of male descendants of Kohath to be 8600 persons? Since the census of Numbers 3 was taken at Mount Sinai (Numbers 3:1), when Moses, the apparent grandson of Kohath, was about 82 years old, there could not possibly have been this many descendants in such a short period of time.

Parents and Patriarchs

We shall begin to answer these difficult questions by attempting to arrive at the age of Levi when he entered Egypt. This information is essential if we are to correlate the various time notices given in the Bible that refer to the Israelites’ sojourn in Egypt. In particular, if we can relate Levi’s age to the age of his father Jacob who was 130 years old when he entered Egypt (Genesis 47:9), we will have the correlation we are seeking.

We do know that Levi's younger brother Joseph was probably 39 when Jacob was 130 because Joseph was 30 when he was made ruler over Egypt (Genesis 41:46); and it was during the second year of the famine, or nine years later, that he revealed himself to his brothers (Genesis 45:6). Thus, we know that Jacob was 91 years of age when Joseph was born ($130 - 39 = 91$).

Can we now discover how much younger Joseph was than Levi? The solution to this question depends upon whether Jacob spent 20 years or 40 years in Haran with his Uncle Laban. If he spent 20 years, the time sequence would work out something like this: Jacob worked seven years for Rachel (Genesis 29:20). Deceived into marriage with Laban's older daughter, Leah, Jacob was forced to serve another seven years for Rachel, whom he apparently married at the beginning of this second seven years (Genesis 29:30). Since Jacob worked six years for the flocks he received from Laban (Genesis 31:41), and these six years followed the birth of Joseph (Genesis 30:24 ff), all of Jacob's children, with the exception of Benjamin, must have been born during the period that he worked the second seven years which was for Rachel. With Levi being the third son and Joseph the last born during this period, Levi must have been at least four years older than Joseph.

For a number of reasons this conclusion appears untenable. For instance, we know Jacob was 91 when Joseph was born, and if we assume Jacob spent only 20 years in Haran, he must have been about 84 or 85 when Reuben, his first son, was born, and he must have been 77 when he came to Haran. Although this could be possible, it seems a bit difficult to believe. Abraham, for example, at the age of 86 was so concerned about being childless at his advanced age that he fathered Ishmael by his Egyptian maid, Hagar, to be sure that somehow God's promise would be carried out (Genesis 17:17). When Abram was 100 the Bible says he was old and advanced in years (Genesis 18:11). Because of the deep concern of the patriarchs concerning God's promises, which were to be fulfilled in their descendants, it does not seem at all reasonable that Jacob would have waited until he was an old man of 84 before he married. It is also noteworthy that none of the records leading back to Shem mention a man being 84 at the birth of his firstborn. Abraham is the obvious exception.

Furthermore, to conclude that so many children were born to Jacob during the second seven-year period while he was working to pay for Rachel is also difficult. Presumably during this period Leah

bore four children, none of whom were twins (Genesis 29:31-35); she then ceased bearing (Genesis 29:35), and because she ceased bearing she gave Zilpah, her maid, to Jacob to father two sons (Genesis 30:9-13) and finally she bore two more sons and a daughter (Genesis 30:16-21). To conclude that all of these events occurred during a seven year period seems quite impossible.

Also, if Jacob's time with Laban in Haran had been restricted to 20 years, the events related in Genesis 38 concerning Judah's family would have been well nigh impossible. Chapter 38 records events that lead up to the birth of twin sons to Judah by his daughter-in-law, Tamar. Genesis 46:11 indicates these sons of Judah, Perez and Zerah, went into Egypt with Jacob. On the presumption of a 20-year Haran sojourn, Jacob could not have been less than 88 or 89 when Judah was born. Since Jacob was 130 when he entered Egypt, Judah could not have been older than 31 or 32 years when he entered Egypt. During this 31 or 32 years Judah would have had to grow from a baby to manhood, and additionally, all of the events of Genesis 38 would need to have taken place. These events are as follows:

Judah married a Caananite woman called the daughter of Shua. She gave him three sons, Er, Onan, and Shelah. Er grew up and married Tamar. Er died without seed (it could have been soon after marriage). Onan was slain by God because he refused to marry Tamar upon Er's death.

Judah promised his youngest son, Shelah, to Tamar as a husband, but she had to wait until he grew up.

Shelah grew up but was not given to Tamar.

Tamar, rebuffed at Judah's broken promise concerning Shelah, enticed Judah to commit adultery with her. Twin sons, Perez and Zerah, were born from this union. These sons, together with Shelah, entered Egypt with Judah.

Quite obviously all of these events could not have taken place within a period of 32 years, that is, unless Judah and Er were as young as 12 to 14 when they were married, which is completely improbable and has no Scriptural validation. Only if we understand that Jacob sojourned in Haran longer than 20 years does this record make historical sense.

Jacob: Forty Years in Haran

What alternative to a 20-year sojourn in Haran does the Bible offer? Genesis 29:18-30, clearly indicates that Jacob worked the first fourteen years as payment for Rachel and Leah. Genesis 30:25-32 indicates that following Joseph's birth, Jacob made a contract with Laban to work in return for keeping as his own spotted and speckled sheep. Genesis 31:41 summarizes his work for Rachel and Leah and indicates that he worked for a period of six years for his flocks. Genesis 31:41:

Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

Since Jacob left Haran immediately after he had obtained his flocks, the only time during his Haran sojourn which could have added to the twenty years named in Genesis 31:41 would be the time between his contract to obtain Rachel and Leah and his contract to obtain his flocks. In other words, he must have worked for wages of some kind for a period of time following the expiration of his second seven year agreement to obtain Rachel. During this wage-earning period his family continued to grow until Joseph was born. Then he wished to leave but was induced to stay in Haran in return for obtaining as his own all the oddly marked sheep.

How long was this wage-earning period? The only clue the Bible offers is the notice of Genesis 31:38-39:

This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

Since twenty years is also named here as a time span, some would conclude this is the identical period named in verse 41 of the same chapter. But this cannot be for, as we have seen, we must assume his total stay was more than 20 years. Moreover, that these were different 20-year periods is suggested by the language of verse 39 where the Bible indicates that Jacob had to pay for animals stolen or killed by beasts, and of verse 38 which implies he had to pay for any animals killed for his own food. These conditions may have been a part of his contract with Laban when he acquired Rachel and Leah, but the Bible gives no indication of this. These are not the kind of conditions that

one would expect as a part of a contract for a man's daughter. They would be too petty and would tend to demean the value of the daughters. On the other hand, they would be very logical clauses in a contract in which money is paid for services rendered. [The phrase "thou hast changed my wages ten times" in verse 41 clearly has reference to the last six years when Jacob received his flocks (see Genesis 31:7-8), and therefore, does not relate to any other time except this six-year period. These six years followed the twenty years recorded in Genesis 31:38-39].

Therefore, we must conclude that the twenty years of Genesis 31:38 were in addition to the twenty years of Genesis 31:41, making a total of forty years in all. They followed the second seven year contract for Rachel and ended with the beginning of the new six-year contract for the speckled sheep.

Returning to Levi, we remember that he could not have been less than four years Joseph's senior, but with this added 20 year period he may have been as many as 24 years his senior.

The Bible does appear to indicate that Joseph was probably closer to 24 years younger than Levi than to four years younger. According to Genesis 29:31-35, Leah bore four children without ceasing to bear. Thus Levi, the third child, could well have been born in the third year after Jacob's marriage or the tenth year after Jacob arrived in Haran. If his birth was not in the third year, it probably was very close to it. Joseph, on the other hand, was born in the year just prior to the last six years (Genesis 30:25) or at most, a few years earlier than the last six years.

The book of Maccabees is not inspired by God and is not a part of the Bible. But it does give some historical information. In the Book of Maccabees (7:27) it suggests a child was weaned at the age of three years. In II Chronicles 31:16, we read that the age of three was the minimum age for males to enter the house of the Lord for service. In I Samuel 1:22-24 we read that Hannah brought young Samuel to the house of the Lord immediately following his weaning. Thus, by relating these two passages, we receive the impression that weaning took place at the age of three, indicating the reliability of the Maccabees account on this point. Therefore, it is possible and indeed quite probable that Joseph was weaned at three years. Jacob was then ready to leave Haran. It was at this time that he began his last six years with Laban.

In summary, we must conclude that the period between the births of Levi and Joseph could not have been more than 24 years. Moreover, it seems likely that this period could not have been less than a few years short of 24 years. A 21-year age differential between Levi and Joseph is most probable. This is the result of assuming that Levi was born in the tenth year after Jacob arrived in Haran, and that Joseph was born nine years before Jacob left Haran, at the age of 91. Since he lived in Haran for 40 years, he would have arrived there when he was 60 years old, 31 years before Joseph's birth. This conclusion establishes the following sequence of events:

Jacob arrives in Haran at the age of	60
He works seven years for Rachel and is then married to Rachel and Leah. He is then	67
Reuben is born to Leah the following year when Jacob is	68
Simeon is born next to Leah when Jacob is	69
Levi is born next to Leah when Jacob is	70
Jacob finishes his second seven-year contract for Rachel when he is	74
He works for wages for 20 years. In the 17th year of this period Joseph is born. Jacob is	91
At the end of this 20 year period Joseph is weaned and Jacob wishes to leave Haran. He is	94
He works six years longer for his flocks and leaves Haran at age	100

Interestingly, there is a bit of circumstantial evidence that gives further credence to the possibility of Jacob being 60 years of age when he arrived in Haran. The situation that precipitated Jacob's leaving for Haran was the threat that his brother Esau would kill him for stealing the blessing (Genesis 27:41). The blessing was given at this time because undoubtedly father Isaac feared he would soon die.

Isaac's own words indicate this in Genesis 27:2:

And he said, Behold now, I am old, I know not the day of my death.

If Jacob was 60 years old at this time, Isaac was 120 because Jacob and Esau were born when Isaac was 60 years old (Genesis 25:26). Isaac lived to the ripe old age of 180 years (Genesis 35:28). Therefore, he was a long way from being near death when he wanted to give the blessing. What could have induced him to do this so many years before he actually died? Let us recall that God made a significant statement to Noah before the flood. He said in Genesis 6:3:

And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

Could it not have been that faithful Isaac, fully aware of this notice to Noah, decided in his 120th year that it was time to straighten out his affairs? Therefore, he immediately set into motion the events that ended with Jacob's flight to Haran. This is at least a possibility and it fits into the chronological timetable.

Returning to our timetable, we see that all of the Biblical conditions are met if we consider that Levi was 21 years older than Joseph. While the Bible does not give exact information that points to a 21-year age differential between Levi and Joseph, we know that it cannot be more than two or three years in error. The circumstantial evidence based on the weaning of a child at three years and the reasons for Jacob's flight to Haran as outlined above, point to 21 years as a logical and Biblical answer.

The Perfect Tally

One other piece of evidence points precisely to the 21-year age differential and also shows how time was reckoned during the Egyptian sojourn. In fact, it also gives us the Biblical evidence for understanding the language of Genesis 5 end 11.

We previously saw that Joseph was 39 when Jacob and his family entered Egypt. Since Levi, as we have seen, must have been 21 years older than Joseph, he would have been 60 when Jacob's family entered Egypt. Since Levi died at the age of 137 (Exodus 6:16), 77 years (137 - 60) of his life would have been spent in Egypt.

Let us recall the premise which we established. In the absence of evidence that the Genesis genealogies specifically indicate an

immediate father-son relationship, we may assume the relationship to be one which interrelates individual patriarchs living their entire lifetime as the family head. Let us apply this principle to the family of Levi. In Exodus 6:16-20, we saw the genealogical sequence of Levi. His 137 years were followed by Kohath's 133 years which in turn were followed by Amram's 137 years; Amram was followed by Aaron. Since we know that Levi lived 77 years in Egypt (if our 21 year assumption is correct), and since the Bible indicates that Aaron was 83 years old at the time of the Exodus (Exodus 7:7), all of the ingredients are available to establish the chronological sequence during the Egyptian sojourn. Remember that the death year of one patriarch coincides with the birth year of the next, thus, the result must look like this:

Levi's time in Egypt (137 - 60)	77 years
Kohath's period of patriarchal leadership	133 years
Amram's period of patriarchal leadership	137 years
Aaron's age at the time of the Exodus (Exodus 7: 7)	83 years
Total	<hr/> 430 years

This sum tallies exactly with Israel's sojourn in the land of Egypt, which we read was 430 years in Exodus 12:40-41:

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

Thus, we see that our assumption is correct that in certain situations there existed a patriarchal calendar with one patriarch living his entire lifetime as the family head. God indicates to us that the generation or patriarchal period of Kohath followed the period of Levi and commenced in the year that ended Levi's period. Similarly, Amram's generation followed Kohath's. Aaron's generation began at the death of Amram. In this way the Bible gives us a time bridge covering the Israelites sojourn in Egypt that is identical with the 430 years of Exodus 12:40.

It could be argued that this genealogical proof is based upon the assumption that Levi was 21 years older than Joseph and, therefore, is not necessarily valid. Yet if we look at the alternatives, we can see the validity of this assumption. We saw that in any case Levi could not have been more than 24 years older than Joseph and probably not less than a few years short of 24 years older than Joseph. Thus, the period of Levi's residence in Egypt could have been as much as three years more or less than the 77 years arrived at in this study. There would, therefore, have been a cumulative gap or overlapping in the genealogical timetable of Levi to Aaron of not more than possibly two or three years. Even though this is possible, it makes no apparent sense in any kind of patriarchal dynastic system or calendar system. If any kind of gap or overlapping occurred, one would expect a far greater number of years than these few, inasmuch as then the time spans would probably begin when each patriarch was old enough to assume leadership. In addition, the Biblical record of the births of Reuben, Simeon, and Levi in rapid succession to Leah, and which is followed by the statement that then she ceased to bear, agrees very well with the timetable of Levi being born during Jacob's tenth year in Haran. Furthermore, the Maccabee's account of a Jewish child being weaned at three years focuses the birth of Joseph nine years before Jacob left Haran. Since he lived in Haran a total of 40 years, 21 years would have elapsed between the births of Levi and Joseph. This figure agrees with the genealogical proof under discussion.

While Exodus 6:16-19 refers to the generations of Levi by name, significantly Kohath and Amram are the only two patriarchs of all of those named whose ages have been written into the genealogical record. Obviously, the family of Levi, from Kohath to Amram and finally to Aaron, was the patriarchal family selected during the 430-year bondage in Egypt to establish the calendar during this period. The method of doing this would have been similar to that done by their forefathers before Abraham.

This, I believe, is the reason why the ages of Levi, Kohath, and Amram have been recorded, and one of the reasons why we are given so many details that relate to the ages of Joseph and Moses. It is why the parents of Moses are not named Amram and Jochebed in Exodus 2:1, when so many other details concerning the birth of Moses are given. Amram and Jochebed were not the immediate parents of Moses. Moses was of the patriarchal family of Amram. Amram must have died the year of Aaron's birth.

We can now see how the descendants of Kohath (Amramites, the family of Izharites, the family of Hebronites, and the family of Uzzielites), numbered 8600 men at the time of Mount Sinai (Numbers 3:27-28). Kohath had died 220 years before the Exodus, and 220 years are sufficient for his male descendants to number as many as 8600.

It also throws a spotlight of revelation upon God's prophecy to Abram in Genesis 15:13-16, where he tells Abram that his descendants would be oppressed 400 years in a land that was not theirs, and that they would return to their own land in the fourth generation. Levi was the first, Kohath the second, Amram the third, and Aaron the fourth in the prophetic sequence.

Thus, God in His wonderful wisdom has placed in our hands a key that unlocks the hitherto perplexing genealogies of Genesis 5 and 11. The key is the chronological record of the Israelite's sojourn in Egypt. By properly understanding the timetable of the Egyptian sojourn, we establish the evidence for understanding Genesis 5 and 11. God gave considerable information about the Egyptian sojourn so that this key could be found.

Genesis 5 and 11 Are A Calendar

To return to the disputed genealogies of Genesis 5 and 11, we have already pointed out that in the cases of Adam and Seth, Enosh and Lamech, Noah and Shem, and finally Terah and Abraham, the Bible indicates conclusively the existence of immediate father-son relationships. But all of the other names recorded, we must assume, were the patriarchal heads of families and followed each other chronologically even as they did in the case of Levi, Kohath, Amram, and Aaron.

When we reflect a bit further on the conclusions of our foregoing study, we discover that Genesis 5 and 11 are actually a kind of calendar. Think for a moment of our present calendar. We speak of an event that happened in the year 1950, for instance. What we mean is that this event occurred in the year of our Lord 1950 or that 1950 is the 1950th year after the birth of Christ. This is the generation or patriarchal period, if you will, of Jesus Christ. In Matthew 24:34, Jesus, the Lord of all history, uses the language of man's earliest history when he describes the certainty of God's plan until the end of the age. We read in Matthew 24:34:

Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

This was the same situation that existed in man's early history. The time was divided into patriarchal periods or generations even as the New Testament period is the generation of Jesus Christ and as the Egyptian sojourn was so divided. For example, when Methuselah died, which brought his generation to an end, a man who was born in the year of Methuselah's death was selected to be the next reigning patriarch or at least the next man for calendar reference. After Methuselah, this was Lamech. None of the conditions of his selection are given except that he had to be a descendant of Methuselah. Therefore, the Bible indicates that Methuselah was 187 years old when he begat Lamech; that is, when he was 187, the forefather of Lamech was born to Methuselah (Genesis 5:25). This notice establishes the certainty of Lamech's blood descent from Methuselah by showing where his forefather tied into the life of Methuselah.

The selection of the next patriarch had to include a birth date that coincided with Methuselah's death date to ensure a rational history. Had he been born one or more years earlier, an overlap would have occurred which would have blurred history. If Lamech had been born one or more years later than Methuselah's death, a gap would have occurred which would have confused history. Therefore, when a citizen of the world of that day spoke of an event occurring in the year Methuselah 950, only one year in history answered to this date. Again, if he spoke of the year Lamech 2, only one year answered to this date, and he knew precisely how many years transpired from Methuselah 950 to Lamech 2.

At the beginning, men were comparatively scarce. Thus, it seems apparent that when Adam died, no one was born that year who was qualified to become the next reference patriarch. When Seth died 112 years later, the same situation prevailed. God alerts us to these facts by use of the phrase *qara shem* in connection with Seth and Enosh. But when Enosh, the grandson of Adam, died 98 years after Seth, a child who was a descendant of Enosh was born in the same year and was eventually named the next reference patriarch. This was Kenan, whose life span became the calendar reference for that period of history. The calendar was continued in this fashion until Methuselah died and Lamech was born.

When Lamech was born, he was the one to whom the calendar was referenced. But his descendant who was born the year of Lamech's

death and who should have become the next patriarch, died in the flood. This can be known for Lamech died five years before the flood and only Noah and his immediate family survived the flood. Noah, who was an immediate son of Lamech, of necessity became a substitute calendar reference. Thus, the flood events are all dated by the life span of Noah (Genesis 7:6,11, Genesis 8:4-5, 13-14).

When Noah died 350 years after the flood, the same situation prevailed that existed when Adam died. Few people lived upon the earth and no one met the conditions required to become the next reference patriarch. When Shem died 152 years after Noah, the child, Arpachshad, a descendant of Shem, was born in the same year, and he became the next patriarch. The calendar was then continued in this fashion until Terah was born.

When Terah was born, he became the reference patriarch. During his life span, God brought into being the nation of Israel through Terah's immediate son, Abram. Thus, the descendant of Terah, who was born the year of Terah's death, was outside the Messianic line and outside of God's chronological purposes. God effectively had narrowed men down to the family of Abram; the normal method of calendar keeping was set aside in the absence of qualified patriarchs.

No descendant of Abraham was born the year he died. When Isaac, the immediate son of Abraham died, the same situation prevailed. This was repeated when Jacob, the immediate son of Isaac, died. But in the year that Levi, the immediate son of Jacob died, a descendant of Levi was born whose name was Kohath, and he apparently met the qualifications of a reference patriarch. Thus, he continued the calendar line as we have seen. Amram followed Kohath, and Aaron, Amram. Interestingly, it can be shown that in a real sense Aaron's generation continued until Christ's began almost 2000 years ago. We shall examine this in Appendix V. Thus, God has given in His Word a complete calendar from creation to Christ.

The Timetable of Man Revealed

We are now ready to establish the chronology beginning with Adam. To establish this genealogical table, we must begin with a date that has been positively identified through non-Biblical sources, such as archaeological and astronomical evidence. Only in this way can we relate the Biblical record to our modern calendar. Because so much

work has been done in recent times, particularly in relation to the dating of the kings of Israel, this can be done rather readily. We are particularly indebted to the eminent scholar Edwin R. Thiele, who in his book, *The Mysterious Numbers of the Hebrew Kings*,¹ established the date of the death of Solomon and the division of the kingdom as 931 B.C.² Since Solomon reigned 40 years (I Kings 11:42), and began building the temple in the fourth year of his reign (I Kings 6:1), the building began in the year 967 B.C.

Very significantly, God gives us the time bridge from the Exodus to the building of the temple. This is recorded in I Kings 6:1:

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.

In a later chapter we shall discover another Biblical time bridge that substantiates this time span. A time span of 480 years brings us to 1447 B.C. as the date of the Exodus. If we work from this date back to Adam, we arrive at a date for Adam of 11,013 B.C. The following table shows this chronology beginning with Adam, the first man in historical time.

Revised Table of Chronological Events

	<u>B.C.</u>
Creation of Adam	11,013 ³
Birth of Seth. Adam was 130 when Seth was born (Genesis 5:6)	10,883
Birth of Enosh. Seth was 105 when Enosh was born (Genesis 5:6)	10,778
End of Enosh's period 905 years after his birth (Genesis 5:11), which is the year Kenan was born and which began his period	9873
End of Kenan's period 910 years after his birth (Genesis 5:14). This is the year Mahalel was born and the beginning of his period	8963

End of Mahalel's period 895 years after his birth (Genesis 5:17). This is the year Jared was born and the beginning of his period	8068
End of Jared's period 962 years after his birth (Genesis 5:20). This is the year Enosh was born and the beginning of his period	7106
End of Enoch's period 365 years after his birth (Genesis 5:23). This is the year Methuselah was born and the beginning of his period	6741
End of Methuselah's period 969 years after his birth (Genesis 5:27). This is the year Lamech was born and the beginning of his period	5772
Birth of Noah. Lamech was 182 when Noah was born (Genesis 5:28-29)	5590
The flood. Noah was 600 when the flood came (Genesis 7:6)	4990
Death of Shem 502 years after the flood (Genesis 11:10-11). This is the year Arpachshad was born and the beginning of his period	4488
End of Arpachshad's period 438 years after his birth (Genesis 11:12-13). This is the year Shelah was born and the beginning of his period	4050
End of Shelah's period 433 years after his birth (Genesis 11:14-15). This is the year Eber was born and the beginning of his period	3617
End of Eber's period 464 years after his birth (Genesis 11:16-17). This is the year Peleg was born and the beginning of his period	3153
The Tower of Babel must have been built between these dates (Genesis 10:25)	
End of Peleg's period 239 years after his birth (Genesis 11:18-19). This is the year Reu was born and the beginning of his period	2914

End of Reu's period 239 years after his birth (Genesis 11:20-21). This is the year Serug was born and the beginning of his period	2675
End of Serug's period 230 years after his birth (Genesis 11:22-23). This is the year Nahor was born and the beginning of his period	2445
End of Nahor's period 148 years after his birth (Genesis 11:24-25). This is the year Terah was born and the beginning of his period	2297
Birth of Abram to Terah. Terah was 130 years old at birth of Abram	2167
Circumcision of Abraham when he was 99 years of age	2068
Birth of Isaac. Abraham was 100 years old at birth of Isaac (Genesis 21:5)	2067
Birth of Jacob. Isaac was 60 years old at birth of Jacob (Genesis 25:26)	2007
Jacob's family arrived in Egypt when Jacob was 130 (Genesis 47:9)	1877
Exodus from Egypt 430 years later (Exodus 12:40)	1447
Entrance into Canaan 40 years later	1407
Solomon's temple construction was begun 480 years after Exodus (I Kings 6:1)	967
Division of kingdom at death of Solomon 36 years later	931

Summary

Thus far, we have seen that God has provided in His marvelous Word a calendar that reaches back all the way to the first man, Adam. From the data offered in Exodus 6 concerning the life spans of Levi, Kohath, and Amram, we have discovered that these ancient peoples

kept track of time by referencing the passage of time to the life spans of certain key individuals. These individuals were selected on the basis of at least two qualifications:

1. Their birth year had to coincide with the death year of the previous reference patriarch.
2. They were to be in the same blood line of the previous reference patriarch.

By analyzing all of the Biblical data concerning Levi, Kohath, Amram, and Aaron, we discovered that they met these two qualifications.

We then applied our understanding of the ancient method of calendar keeping to the genealogical accounts found in Genesis 5 and Genesis 11. There the life span of each reference patriarch is given. Additionally, the age of each reference patriarch is given, at which point the next reference patriarch tied into his blood line. The formula that is used in each case is:

When A was 'x' years old he begat 'B'

'A' lived after he begat 'B' 'y' years and had other sons and daughters.

The sum of $(x + y)$ indicates the life span of the reference patriarch 'A.' He was 'x' years old when the progenitor of the next reference patriarch 'B' was born to him. The giving of the value of 'x' assured that 'B' was indeed of the blood line of 'A.'

There were periods in history when the above rules for calendar keeping could not be strictly kept. Such was the situation at the beginning, when men first began to multiply on the earth. This was the situation at the flood of Noah's day and the special time when God limited his people to the family of Abraham.

God uses two methods to guide our thinking through these special periods in history. In the first place, he indicates that wherever the clue phrase *qara shem* is used, which indicates a parent named his child, we can be sure the child in question is the immediate son of the parent. Such was the case of Adam-Seth, Seth-Enosh, and Lamech-Noah. In the second place, God at times gives other Biblical information to indicate an immediate father-son relationship. Such was the case with Noah-Shem, Terah-Abram, Abram-Isaac, Isaac-Jacob, Jacob-Levi, and the history of man following Aaron. By

applying these principles, we have been able to develop an accurate calendar of ancient man beginning with Adam at 11,013 B.C.

Our God is indeed a wise and all-sufficient God. Often when He gives us truth, He gives us abundant evidence to support that truth. When Christ rose from the dead, He showed Himself by many proofs (Acts 1:3), so there was no possibility of misunderstanding this wonderful event. When He gave us the facts of His earthly sojourn, God gave us four Gospels so that these truths would be especially clear. So, too, God has given us additional evidence in His Word which appears to substantiate and validate the correctness of the chronology outlined in this chapter. We will consider this evidence in the next chapter.

NOTES:

¹ Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings*, Eerdmans Publishing Co., revised ed., 1965, p. 52.

See also Appendix I for a more detailed discussion of this date.

² We are not limited to Thiele's work. As we go on in our study and consider the history of Egypt and Israel, we will discover numerous identifications with this date. Thus, we know that this date is accurate.

³ Adam was created about 13,000 years before our present time.