

BIBLE CHRONOLOGY SOLVED!

When did creation week occur? When will 6000 years of human civilization be completed? Why have commentators overlooked the KEYS which unlock Bible chronology?

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The year 4004 B.C. is the most commonly used date for the creation of man. Other dates are offered, yet ALL have proved equally unsatisfactory.

Biblical dates were inspired for chronological purposes — to reveal with unfailing accuracy the time since Adam. Astounding as it may seem, the KEY to chronology is so simple that any child can understand it. All we need to do is believe the record that God inspired and add the figures which He has given us. Yet learned men, in their supposed wisdom, have thought it wiser to revise the clear chronological data of Scripture.

First, let us understand these points: The term "B.C." means "before Christ." It is a faulty term because Jesus Christ was born in B.C. 4. This mistake occurred as a result of a miscalculation when a Roman monk in the sixth century founded the system of dating all events either "before" or "after" the birth of Christ. The term "A.D." comes from the Latin anno Domini, meaning "in the year of our Lord." This Roman miscalculation does NOT affect the chronology of the Bible.

The 7000-Year Plan Concealed.

God has a 7000 year PLAN which He purposely concealed from the World. In concealing the TIME for the completion of the first 6000 years, God combined CHRONOLOGY with the GENEALOGY. This ought to partially explain the importance of so many apparently "unnecessary" chapters containing genealogy and chronology.

Chronology has never been hopelessly lost — it has merely been undiscovered — hidden until the closing years of this age! The fact that God intends us to understand the chronological record made it imperative for Him to conceal it in a manner which would confuse the world.

Here are important rules for understanding Bible Chronology: The dates in the Hebrew Old Testament are correct unless a scribe's error in copying them can be proved from the Bible itself.

To preserve these dates accurately, a systematic method of measuring time must have been followed. This little-recognized method is the use of the CALENDAR YEAR. EVERY YEAR IS ACCOUNTED FOR BY THIS UNIQUE METHOD — A DIVINELY INSPIRED METHOD — OF USING ONLY WHOLE CALENDAR YEARS AND OF NEVER COUNTING THE SAME CALENDAR YEAR TWICE. The dates in the Bible are not reckoned from birthday to birthday or from death to death of kings — carelessly neglecting the odd months. This method could never preserve chronology accurately.

Now let us understand the meaning of a calendar year.

Creation week occurred in the autumn season when fruits and vegetables were ready for harvesting. The account of creation in Genesis, chapters 1-3 makes this plain. The fall season is actually the starting point for the civil calendar year. Each year ends with the commencement of the next autumn. This fall festival of God occurs at the "turn of the year," or at the "end of the year" as a new year from creation begins.

(Ex. 23:16 and 34:22). God inspired the fall-to-fall calendar year to be used for the civil or CHRONOLOGICAL reckoning of time from creation.

The spring-to-spring sacred calendar, from which the names of the months are derived, commences six months later (Ex. 12:1). The sacred year from spring to spring is not used to measure chronology from creation. (The need for this special sacred calendar need not be discussed here.) The seventh month of the sacred year, during which the autumn festivities occur, is the beginning of the civil year which records the time from creation. The only difference between the two calendar years is the starting point. Each calendar uses the same system of numbered months. The sacred calendar begins with the first month Nisan or Abib. The civil calendar year commences with the seventh month -- in the autumn.

Calendar in USE From Creation

Noah used the civil calendar centuries before Moses (Gen. 7 & 8). This same civil calendar which began with creation. -- with slight variations in the length of the months induced by catastrophic changes during the flood -- was used throughout the Old Testament to record dates. Notice, for example, the following instances:

In II Kings 22:3 we read that King Josiah ordered repair work on the Temple in his 18th regnal year. During the period of repair the book of the law was found, after which its instructions were carried out. Idolatrous places were destroyed, first in Jerusalem, then in the remainder of Judah and in the neighboring Assyrian province of Samaria. Having finished all these duties, the nation celebrated the passover in Nisan, the first month of the sacred year, IN THE 18 TH YEAR OF JOSIAH'S REIGN. If the 18th reckoning of regnal years was from the spring (the month Abib of Nisan), this work would have had to be accomplished in two weeks -- by the 14th of Abib, the date of the passover -- an impossibility. Obviously the reign of Josiah was not reckoned from spring to spring, but from fall to fall -- according to the civil year which began at creation.

NEXT, in Nehemiah 1:1 we read that "in the month Chisleu, in the twentieth year," Nehemiah received bad news from Jerusalem. The month Chisleu is the ninth month of the sacred year. Then "in the month Nisan, in the twentieth year of Artaxerxes" (Neh. 2:1), Nehemiah presented a petition. Remember that the month Nisan always begins a new sacred year. But in this scripture we find that the "ninth" month precedes the "first" month of the same TWENTIETH year of Artaxerxes. Here again a fall to fall civil calendar to this day, just as they have retained the sacred calendar.

How the Calendar Year is Applied

In applying the calendar year to chronology, the exact number of days a man lived, or the exact number of days a king ruled is not required. Unless otherwise stated, the year during which a king died and in which his son took the throne is reckoned as one calendar year for the passing king, and not counted at all for the son. The first regnal year of the son begins with the next autumn. Any exceptions to this rule are always stated in Scripture. This invariable method prevents any overlapping years.

Let us notice the principle when births are recorded. Adam was in his 130th year when Seth was born. The 130th year is reckoned to Adam. The next year is the first year of Seth. The first year of Seth is also the 131st year after creation. Seth was in his 105th year — the 235th year from creation — and he produced a son named Enosh. Then the next year — the 236th year from creation — is reckoned as the first year of Enosh (Gen. 5 1-8). Notice that these dates are not reckoned from the birthdate of each son. God is not concerned with birthdays — else He would have included them. The fact that He intended dates for chronological purposes and that He used only whole years proves that He used Calendar years from autumn to autumn — preserving the exact number of years from creation.

Seven Major Periods

There are seven major periods that constitute Biblical chronology. Let us understand which they are. The first period extends from creation to the flood; the second from the flood to the call of Abraham; the third extends from the call to the exodus; the fourth extends from the exodus to the 4th year of Solomon's reign when the building of the temple commenced; the fifth extends from the 4th year of Solomon to the 3rd year of Jehoiakim when the captivity of Judah began; the sixth extends 2520 years to 1917, the last division extends to the close of the times of the Gentiles in 1982. These seven periods do not complete the first 6000 years of God's plan!

For the period from the creation to the flood, and from the flood to Abraham, consecutive list of births gives us the exact date. The same is true for the period of the kings of Judah. In these three cases we have to add up the DETAILED data to find the sum of the years for the periods. But where there is no consecutive chronology preserved — for the two periods extending from Abraham's call to the building of the temple, as well as for the period since the captivity of Judah — God has given us the total for each of these periods! See Galatians 3:17 and I Kings 6:1. He intended us to know the length of time.

Many students of chronology have rejected these sums which God gives, and have tried to form a system of their own from nonconsecutive dates. God purposely inserted nonconsecutive dates — dates not intended for the preservation of chronology — to confuse the world and to conceal the truth of chronology for the elect.

For the period of the kings of Judah there has been utmost confusion. It seems that no one has really found the master KEY. In I Chronicles 5:1-2 we read that the birthright was reckoned after Joseph, but the genealogy after Judah. Recall that the dating was consecutive chronology is connected with the genealogy. Therefore we must look only to the KINGS OF JUDAH for a CONSECUTIVE SYSTEM of dating the period. Only in this way will the dates for the kings of Israel become systematic. The northern kingdom — Israel — departed from the consistent, divinely inspired mode of counting time. In the northern kingdom, many overlapping years and joint reigns are recorded — also periods in which no ruler is recorded — all to the consternation of chronologers. The error has always been to alter the dates of Judah to fit mistaken interpretations regarding the reigns of Israel's kings. Rather, the reigns of Israel's kings must be interpreted by the accurate record of Judah's kings.

With the collapse of the kingdom of Judah the dates are determined fundamentally by PIROMETRY and are attested by accurate astronomical and historical records.

The Chronological Record

The following chart records the dates from creation and also according to the common mode of reckoning — B.C. and A.D. Creation week occurred in the autumn of 4008 B.C. The first year from creation therefore extends from autumn of 4008 B.C. to the autumn of 4007 B.C. To simplify matters, we might designate 4007 B.C. as the first year after creation, remembering that it commenced the previous autumn.

	<u>Years from Creation of Adam</u>	<u>Years "B.C."</u>
Adam created		4008 B.C.
Adam 130, Seth born — Gen. 5:3	130	3878 B.C.
Seth 105, Enosh born — Gen. 5:6	235	3773 B.C.
Enosh 90, Kenan born — Gen. 5:9	325	3683 B.C.
Kenan 70, Mahalaleel born — Gen. 5:12	395	3613 B.C.
Mahalaleel 65, Jared born — Gen. 5:15	460	3548 B.C.
Jared 162, Enoch born — Gen. 5:18	622	3386 B.C.
Enoch 65, Methuselah born Gen. 5:21	687	3321 B.C.
Methuselah 187, Lamech born — Gen. 5:25	874	3134 B.C.
Lamech 182, Noah born — Noah born — Gen. 5:28	1056	2952 B.C.
Flood decreed — Gen. 6:3	1536	2472 B.C.
Noah 500, Japheth born — Gen. 5:32	1556	2452 B.C.
Shem born — Gen. 11:10	1559	2449 B.C.
Methuselah, 969, dies, Noah's 600th year. The flood begins — Gen. 5:27 & 7:16	1656	2352 B.C.
Noah 601, flood is terminated — Gen. 8:13 Most chronologers neglect a year here by reckoning the birth of Arphaxad two years from the beginning instead of the end of the flood. Two years after the flood is from its year of termination.	1657	2351 B.C.
Shem 100, Arphaxad born — Gen. 11:10	1659	2349 B.C.
Arphaxad 35, Selah born — Gen. 11:12	1694	2314 B.C.
Selah 30, Eber born — Gen. 11:14	1724	2284 B.C.
Eber 34, Peleg born — Gen. 11:16. In his days the earth was divided among the sons of Noah (Gen. 10:25)	1758	2250 B.C.

	<u>Years from Creation of Adam</u>	<u>Years "B.C."</u>
Peleg 30, Reu born — Gen. 11:18	1788	2220 B.C.
Reu 32, Serug born — Gen. 11:20	1820	2188 B.C.
Serug 30, Nahor born — Gen. 11:22	1850	2158 B.C.
Nahor 29, Terah born — Gen. 11:24	1879	2129 B.C.
Terah 70, Haran born — Gen. 11:26	1949	2059 B.C.
Abraham born when Terah is 130 — Gen. 11:32 Gen. 11:32 and 12:4	2009	1999 B.C.
Sarah born — Gen. 17:17	2018	1990 B.C.
Terah dies at 205; Abraham is 75 — Gen. 11:32; 12:4	2084	1924 B.C.
<p>From here to the exodus the chronology is not consecutive. Therefore, God sums up the period by reckoning 430 years from this date to the exodus.</p>		
Abraham 100, Isaac born — Gen. 21:5	2109	1899 B.C.
Isaac 60, Esau and Jacob born — Gen. 25:26	2169	1839 B.C.
Joseph born — Gen. 41:46, 53-54; 45:6, 11; 47:8-9	2260	1748 B.C.
Aaron born — Exodus 7:7	2431	1577 B.C.
Moses born — Ex. 6:16-20; 7:7	2434	1574 B.C.
The Exodus — Ex. 12:41, which is in- terpreted by Gal. 3:16-17 (the law given).	2514	1494 B.C.
Year 40 of the Exodus — Deut. 1:3	2553	1455 B.C.
Year 1 in Canaan — Josh. 4:19	2554	1454 B.C.
<p>For the period of Judges there is no consecutive chronology. The sum is therefore given in I Kings 6:1 as 480 years. Paul's statement in Acts 13:19 is usually mistranslated. Paul really said that there were "about 450" — not exactly, but "about" — 450 years from the entrance into Canaan to the end of David's reign</p>		
David born — II Sam. 5:4	2921	1087 B.C.
David's first year — reigned 40 years — II Sam. 5:4; I Kings 2:10-11	2951	1057 B.C.
David's 40th year	2990	1018 B.C.

Years from
Creation of Adam Years "B.C."

Solomon's first year — reigned 40 years — I Kings 2:12	2991	1017 B.C.
Solomon's 4th year — Temple begun — — I Kings 6:1	2994	1014 B.C.
The period from the exodus is summed up in three verse. Hereafter, to the fall of Judah, the dates must be consecutively added.		
Solomon's 11th year — I Kings 6:38 Temple finished after 6½ years. Construction commenced in spring of 4th year and ended in the 8th month (autumn near the beginning of Solomon's 11th year.	3001	1007 B.C.
Solomon's 40th year	3030	978 B.C.
Rehoboam's first year — reigned 17 years I Kings 11:43; 14:21; II Chron. 12:13	3031	977 B.C.
Rehoboam's 17th year	3047	961 B.C.
Abijam (Abijah's) first year — reigned 3 years — I Kings 15:1-2; II Chron. 13:2	3048	960 B.C.
Abijam's 3rd year	3050	958 B.C.
Asa's first year — reigned 41 years — I Kings 15:8; II Chron. 16:13	3051	957 B.C.
Asa's 41st year	3091	917 B.C.
Jehoshaphat's first year — reigned 25 years — I Kings 22:41-42; II Chron. 17:20:31	3092	916 B.C.
Jehoshaphat's 25th year. (Though he lived into his 26th year, it is not counted as his. This exception to the rule is specifically stated in Scripture, lest there be any doubt.)	3116	892 B.C.
Jehoram's first year — reigned 8 years — I Kings 8:16-17; II Chron. 21:5. (Another king having the same name ruled in Israel at the same time.)	3117	891 B.C.
Jehoram's 8th year	3124	884 B.C.
Ahaziah's one year of reign — II Kings 8:17; 9:21-27; II Chron. 22:2	3125	883 B.C.