

## CREATION'S CHRONOLOGY.

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### I.

In THE SABBATH OF CREATION for December, 1902, I promised, God willing, to bring forward some of the evidence we have for Bible Chronology, and the fact that the Seventh Day Sabbath has come down to us from the Creation of the World in an unbroken line of weeks through All Past Time. This is a great subject, and one that needs close application and a good state of health for a comprehensive study and elucidation; so that with dyspepsia, writer's cramp, and other infirmities, I should hesitate to approach the subject did I not look for help and guidance from the great Author of all created beings. It must however be pleasing to the Creator that His creatures should study His marvellous works; yet in this particular branch—Chronology—I have been surprised to find how few Christians there are who are sufficiently interested therein to take the necessary pains to acquire an intelligent and general view of the subject. I write therefore with a view to stimulate others to take an interest in this great theme, and not with any idea of exhausting the enquiry; and I trust that, while many may be helped with the few articles I propose to give in THE SABBATH OF CREATION, some one or other may be raised up to pursue the subject further until we have the light of chronological truth shining upon the pages of Inspiration as clearly as that which we have already obtained upon their cosmological teachings, and as now set forth in our other paper, entitled THE EARTH, and formerly in THE EARTH (not a globe) REVIEW.

In studying this subject I have also been surprised to find so many definite dates given in the Bible, and many of these dates capable of being scientifically tested by the solar cycles; and the conviction has grown stronger in my mind that the Bible is a much more scientific Book than the general reader, or even the general student is aware. No forger of historical writings, and even no honest, but haphazard, and uninspired, writers could venture to give so many historical dates without sooner or later, and probably sooner than later, being found out as unreliable. But the Bible has withstood every truly scientific test

that has been applied to it, both in its Cosmogony and its Chronology; so that we can now intelligently subscribe to the emphatic words of our blessed Lord when He said:—

“THE SCRIPTURES CANNOT BE BROKEN.”

Even as a youth of twelve years of age the Lord Jesus shewed such understanding of the Sacred Writings as astonished the Doctors or Jewish Rabbis. In the study of divine things He was an example to us and to our youth, shewing how we should early lead our children into the knowledge of these holy mysteries. And we have found that when the Bible is honestly and intelligently studied, apart from sectarian creeds and commentaries, it is not only the most instructive book in the world, but one of the most, if not the most, interesting. As the Psalmist writes, “The entrance of Thy Word giveth light: it giveth understanding unto the simple.” Psa. 119: 130.

Proceeding at once to our subject, I shall give in tabulated form the years of the lives of the Antediluvian Patriarchs from father to son. This table will show how many years, according to the Bible, elapsed between the creation of Adam in the year nought (0), to the year of the Universal Deluge.

According to the following Table Adam was created in the year 0. We must not call his first year our year one of Creation, until that year was complete; otherwise we shall be confused with subsequent additions. We must reckon the years of Creation as we do the years of a person's life, counting the first year nothing in years until it is ended; and so on in all subsequent years. If we look at the first line and fourth column of the Table we find that Adam was 130 years old at the birth of his son Seth; Seth therefore was born in the A.M. year or *Anno Mundi* (year of the World) 130, as shown in the second line and first column.

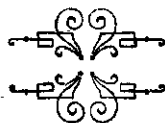
Again, Seth was 105 years of age according to the Text given in the third column, when his son Enos was born. Add therefore, 105 years to the 130, and we obtain 235 A.M. as the year of the World when Enos was born. Proceeding in the same way, through the patriarchal line, we find that the year of the Universal Deluge was the year of the World 1656, that is, so many years from the Creation of the World.

TABLE I.

A.M. YEAR BORN.	NAME.	TEXT.	AGE AT BIRTH OF SON	LIVED AFTER BIRTH OF SON.	AGE AT DEATH.	A.M. DATE OF DEATH.
0	Adam.	Gen. 1 : 27.	130	800	930	930
130	Seth.	" 5 : 3.	105	807	912	1042
235	Enos.	" 5 : 6.	90	815	905	1140
325	Cainan.	" 5 : 9.	70	840	940	1235
395	Mahaleel.	" 5 : 12.	65	830	895	1290
460	Jared.	" 5 : 15.	162	800	962	1422
622	Enoch.	" 5 : 18.	65	300	365	(987)
687	Methuseloh.	" 5 : 21.	187	782	969	1656
874	Lamech.	" 5 : 25.	182	595	777	1651
1056	Noah.*	" 5 : 28.				
1656	Flood.	Noah. 7 : 11.	$\frac{600}{1656}$	(350)	950	2006
1056	Noah.*	" 6 : 10.	502	448	950	2006
1558	Shem.	" 11 : 10.	100	500	600	2158

The A.M. dates of the deaths of the Antediluvian Patriarchs, as given in the seventh column of the Table, are also interesting, as shewing with whom they were severally contemporary; but as these dates are not directly connected with our Line of Time from Creation we shall leave them for the comparison of the intelligent reader. It will be seen that as Adam died in the A.M. year 930, he lived almost to the time of the translation of Enoch (A.M. 987) who was the seventh from Adam, and who prophesied of the Lord's Second Coming, as recorded by Jude. It will also be noticed that Methuselah died during the Flood year.

In our investigations we shall deal principally with A.M. years, as they will supply us with a continuous Line of Time from the Creation of the World down to the present; especially as this Line of Time can be tested by the Cycles of Eclipses which have already taken place, and the various individual Eclipses which are now actually taking place. Thus the Works of God will be seen to harmonise with, and to support, the Word of God. To Him, therefore, be all the praise and glory.



## CREATION'S CHRONOLOGY.

### II.

In a former article we traced the age of the world, through the Lives of the Patriarchs, as given in the fifth chapter of Genesis, down to the flood; and found that this great catastrophe occurred in the year of the World 1656. We are aware that the Samaritan and Septuagint Versions of the Old Testament give figures for the ages of the Antediluvians different from those found in our Hebrew Bible, just as various speculators give different periods for the age of the world; but we have now the means of testing these years in a scientific manner by various Solar and Eclipse Cycles, so that we have no hesitation in affirming

that the figures of both the Samaritan and Septuagint Versions have been tampered with, and that those of the Hebrew Bible, from which our own good English Translation is derived, are alone worthy of credence and capable of verification. This will be clearly shown later on; in the meantime I may quote from "All Past Time," Mr Dimbleby's "Antediluvian Solar Cycle," which he affirms will show the dates of all the days of the week from the prime date of Creation down to the Flood year A.M. 1656.

I had better here briefly explain the construction of this Table II. I may subsequently have some further remarks to make respecting it, and another Solar Cycle of Mr. Dimbleby's, when I come to make some animadversions thereon.

It will be seen that the following A.S. Cycle consists of seven years. These years are lunar. The lunar year is about 11 days shorter than the solar year, and consists of twelve months, or a period of 354 days. A lunar month, or the time between one new moon or lunation and the next, is 29 days, 12 hours, and 44 minutes, which is close upon  $29\frac{1}{2}$  days. Not to be troubled with the half day it appears that the ancients gave 30 days to one month and 29 to the next, thus equalizing the months. I have therefore, for the sake of clearness, added the second column to the above table to shew the reader how many days are given to each month.

Now the first year of Creation was the year 0. It began, according to Genesis 1, with Sunday, the first day of the week. Sunday, therefore, was not only the first day of the World, but also the first day of the week, the first day of the first month, and the first day of the first year. This is a grand date. It was the Prime Date of Creation, and is corroborated by the dates of All Past Time, whether in the history of the World, or in the motions of the heavenly bodies. God's Word and His Works are in perfect harmony. But to come to the Table. Sunday being the first day of Creation week, the following Saturday, or Sabbath, was the Seventh Day of the week. Any one, therefore, could put down the dates of the first four Sabbaths in the first month, namely, the 7th, 14th, 21st, and 28th. As the first month consisted of 30 days, the last day of the month would be Monday, and the first day of the second, or following month,

TABLE II.

"THE ANTEDILUVIAN SOLAR CYCLE."

Shewing the Dates of all the Sabbath Days.

Year O or

Month	No. of days	1st Year.		2nd Year.		3rd Year.		4th Year.		5th Year.		6th Year.		7th Year.	
		1st Day Sunday.	do. Thursday.	do. Thursday.	do. Monday.	Friday.	Tuesday.	Saturday.	Wednesday.						
1st	30	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	2 9 16 23 30
2nd	29	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	2 9 16 23 30	5 12 19 26	1 8 15 22 29
3rd	30	4 11 18 25	7 14 21 28	3 10 17 24 29	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28
4th	29	2 9 16 23	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	2 9 16 23 30	5 12 19 26
5th	30	1 8 15 22 29	4 11 18 25	7 14 21 28	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	2 9 16 23 30
6th	29	6 13 20 27	2 9 16 23	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	2 9 16 23 30
7th	30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	2 9 16 23 30	5 12 19 26	1 8 15 22 29
8th	29	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28
9th	30	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	2 9 16 23 30	5 12 19 26
10th	29	7 14 21 28	3 10 17 24 30	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25
11th	30	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	2 9 16 23 30
12th	29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29

[INTERCALARY DAYS.]

would be Tuesday. This causes the first Sabbath of the 2nd month to fall on the 5th day of the month. The Sabbath dates then follow in succession on the 12th, 19th, and the 26th; and so on, to the end of the first year.

The dates of the Seventh Day SABBATHS, in the last month of the first year would fall on the 4th, the 11th, the 18th, and the 25th of the month. The last day of the first year would therefore fall upon Wednesday, the 29th; and the second year of the cycle would of course begin with Thursday, while Saturday, the following Sabbath, would fall on the 3rd of the first month. The rest of the Sabbaths would follow in order by additions of seven days. The reader will now be able to dot down the rest of the dates for himself. Thus the weekly Sabbath becomes, as it were, not only the Memorial of Creation, but one of the fingers and a very important finger, in the great clock of All Past Time, and I think we shall be able to show, before these articles are finished, how many weekly Sabbaths have elapsed since the first day of Creation to the present time.

But I ought to state here that this Table II. consists really of seven lunar years; and, as I have already shewn, the lunar year is about 11½ days shorter than the solar year. Therefore, in order to bring the lunar year into line with the solar year, these eleven days have to be added somewhere as intercalary days. They might be added at the end of two or three years, as an intercalary month; or perhaps, as a longer period, at the end of the seven lunar years. Mr. Dimbleby is evidently not clear on this point, though he says: "It is evident by their dates that they (the Antediluvians) did not insert the extra, or intercalary days, till the seven lunar years were ended."

He therefore says that the dates of the "Sabbath Days of this intercalary period would be: 7, 14, 21, 28, 35, 42, 49, 56, 63, 70, 77." As I have already intimated, I may have some further remarks to make under this head, about his two solar cycles; but these remarks will be better understood after both those cycles have been given. I will therefore proceed to show how the dates of the Flood Year are applied to Table II.

We have already seen from the Bible alone that the year of the Universal Deluge was A.M. 1656. We have now to ask: "How many cycles of seven years are there in 1656 years? If we

divide this number by 7 we get 236 complete cycles, with four complete years over, and multiplying 236 by 7 we get A.M. 1652 as the first year in the 237th cycle. We shall see that this is so if we remember that we called the first year of the first cycle year 0. Or we may prove it by the longer process of putting down the first years of each cycle in order thus: 0, 7, 14, 21, 28, &c., when we shall finally come to the year 1652, as the first year of the cycle. The reader can make this Table for himself, which will save the writer some trouble, the printer some space, and the publisher some expense. Now if this Table be correct, the year A.M. 1652, being the first year of the cycle, the dates of its Sabbath Days would be those of the first year on Table II., viz: 7, 14, 21, 28, &c., because they repeat after every seven years. The Sabbaths of the year, A.M. 1653, would have the dates of the second year of the cycle; A.M. 1654, those of the 3rd year; A.M. 1655, those of the 4th year; and A.M. 1656, the Flood Year would have those of the 5th year of the cycle. We may now compare the dates of these Sabbath Days with the dates given by Moses in his account of the particular events of the Flood. In doing so, we shall find the remarkable fact that in putting down the dates of the Sabbath Days for the fifth and sixth years of the cycle, we have unconsciously written down nine out of the ten dates given by Moses himself!

Let us briefly refer to them. We find from Gen. 7:1, 4, that Noah was finally warned one week before the rain came, to take his family, and everything else needed, inside the ark. Verse 11 gives us the two dates. The 600th year of Noah's life, as we have already seen, was A.M. 1656. We read: "In the second month, and the 17th day of the month, the same day were all the fountains of the great deep broken up, and the windows (margin: FLOODGATES) of heaven were opened." These two dates, the 10th and 17th, are found in the second month of the fifth year of the cycle, according to which they were both Sabbath Days when God thus revealed Himself to man. Noah and his family being safely "shut in," the flood rains began, and lasted forty days, that is: from the 17th of the second month until the 27th of the third month. So great was the volume of water from these two sources that we read: "All the high hills that were under the whole heaven were covered." This shows



that the Flood was not a mere local affair, as some would belittle it to accommodate it to their so-called "science;" but that it was an awful and a universal catastrophe. The passage also teaches that all the hills of the earth were "under the whole heaven;" that is, that heaven is everywhere "above" the earth, not all round and consisting of mere empty "space!" How could the floodgates of heaven be "opened" in empty "space"? And let me remind the reader that it is not only a question of believing Moses, who was a learned man, but our exalted Redeemer, who "came DOWN from heaven," and who says: "HERE-AFTER ye shall SEE heaven open, and the angels of God ascending and descending upon the Son of Man." John 1: 51. Blessed be His great and glorious Name for ever and ever.

The next date given is found in Gen. 8: 4, where we are informed that the Ark rested on the mountains of Ararat, "in the seventh month, on the 17th day of the month." In the last verse of the previous chapter we are told that the waters "prevailed upon the earth 150 days." These, with the previous 40 days' rain, make 190, ending with the eighth month, on the 29th day. See Table. The "tops of the mountains were scen" in the tenth month, on the first day of the month, which gives the beginning of the forty days Noah waited before he "opened the window of the Ark" and sent forth a raven, which returned not, and "also he sent forth a dove," which did return. This would be on the 11th day of the 11th month, which is again found in the Table. After seven days he sent forth the dove again, which returned with an olive leaf. This would be on the 18th. Then Noah waited "yet OTHER seven days," before sending out the dove a third time, on the 25th, after which the dove returned to the Ark no more.

Then, in the beginning of the following year A.M. 1657, the 1st day of the first month, "the waters were dried up from off the earth." Gen. 8: 13. And in the second month, and the 27th day of the month, the earth being thoroughly dry, God commanded Noah to come forth from the Ark, after being in it 365 days, or one solar year. Gen. 8: 14—17.



# CREATION'S CHRONOLOGY.

## III.

“So teach us to number our days, that we may apply our hearts to wisdom.”—

*Psa. 90: 12.*

Chronology is the science of Time; and Time is the measure of celestial motion. We have coined the word from two Greek words: *Chronos* (meaning time), and *logos*, a discourse. Without chronology history would be a blank, or a muddle. By chronology we learn the sequence of events in the world's history. But as in other so-called “sciences” there is the false as well as the true. False chronology, which is really not chronology at all, gives a fictitious and an inflated number of years for the history of such countries as Babylon, Egypt, and China, as also for the history of the world. The celestial bodies, by their different motions, not only measure out time in smaller portions such as days, months, and years, but they also measure out much longer periods, in various known cycles of eclipses and transits. And as these cycles work backward to a common beginning, viz., the Date of Creation, we can tell the number of years since that beginning. If therefore speculative writers, whether the so-called “Higher Critics,” or the astronomers, give us fanciful and dilated numbers for the years of the world, we have now the means of testing their figures by the great clockwork of the heavens. And the present position of the various shining orbs, the jewelled fingers of this magnificent timepiece, with their different but known rates of motion, show that they started together in the year 0, 1656 years before the Universal Deluge, or 2168 before the birth of Jacob. This is a grand fact, which no amount of ridicule or scoffing can upset; and it can be tested by strict calculation by anyone who has the ability, and the honesty fairly to investigate the claims of the Bible. This fact also shows that there must have been a “Beginning,” and a creative Beginning, such as that which is revealed in the Fourth, or Sabbath, Commandment. We therefore quote that Commandment with the greatest confidence:—

“Remember the Sabbath Day, to keep it holy. Six days shalt thou labour and do all thy work: but the Seventh Day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates:

For in SIX DAYS the Lord (Jehovah) made heaven and earth, the sea, and ALL THAT IN THEM IS, and rested the Seventh Day; wherefore the Lord blessed the Seventh Day, and hallowed it.” Ex. 20: 7—11.

This is clear and straightforward: and let those refute it who can. Now if God in six days made heaven and earth and the sea, with "ALL THAT IN THEM IS," I should like to know how much of them existed before? Evidently nothing.

We cannot allow the unsupported quibble which some offer us that these "days" were "long periods of time;" because the Seventh Day, or Sabbath, we know was, and is, a day of twenty-four hours! Besides, nothing but literal days will agree with the celestial cycles. According to this divine testimony there could be nothing of the present universe before the six days of Creation. For instance: there could be no sun, as the sun was made on the fourth day of Creation-week. Gen. 1: 14—19. No sun, no seasons; no seasons, no fruits of the earth; no fruits of the earth, no one to subsist thereon! What then becomes of imaginary geological and evolutionary epochs? or a so-called pre-Adamite race? Arguments in favour of the latter are sometimes advanced, even by professing Christians, based on the recondite meaning of some scarce Hebrew word, or words, which, God willing, we may examine on a future occasion; but for the present we take our stand on the plain Word of God, as expressed in the Fourth Commandment, that, "In six days the LORD made heaven and earth, the sea, and ALL THAT IN THEM IS"! And on the basis of this unimpeachable testimony we are convinced that nothing of the present Creation, whether in heaven above, or on the earth beneath, or in the water under the earth, existed, or could exist, before the six days of Creation week, which our Lord himself speaks of in the New Testament as "The Beginning." Mat. 19: 4.

From this "Beginning" we have already traced down the Bible line of Time to the Universal Deluge, when "all the high hills under the whole heaven were covered." Gen. 7: 19. There are ministers and clergymen, men pledged to support Bible teaching, who try to belittle this testimony of a Universal Flood, and who essay to make it mean only a partial deluge; but the language of Moses is explicit and clear, and it ought to be received or rejected. Those who reject the testimony of Moses should also be prepared to reject the testimony of the New Testament; but such rejection is always based on a false Cosmogony, and on ignorance of the true form, and order of the Universe.

The Apostle Peter, in his second epistle, shows that this would be so in "the last days." He says:—"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise

of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the Creation.

For this they are *willingly ignorant* of, that by the Word of God the heavens were of old, and the earth " (or land) "standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." II. Pet. 2: 3.

This order, of which so many are now ignorant, by reason of a "science, falsely so-called," is in perfect harmony with the Second Commandment of God's Law, which says that heaven is "above," the earth (or land) "beneath" and "the water under the earth" Ex. 20: 4. But when men openly reject the Law of God, and the teachings of the New Testament, we need not be surprised if they are given up to strange delusions that they may believe a lie. But there are some, I am sorry to say, while professing to know God's Law, and keeping the Sabbath of the Fourth Commandment, who still refuse to believe the order of Creation as given in the Second Commandment, preferring the globular and evolutionary theories now, alas! so popular. I refer chiefly to an American sect of Sabbath Keepers, who are antedating what is known as "the third angel's message," while imperfectly understanding the message of the first angel. See Rev. 14: 6—9. The first angel's message will, in due time, instruct the world that the God we ought to worship is the God "that made heaven, and earth, and the sea, and the fountains of waters." This is according to the order of the Second Commandment, which order is evidently intended to comprise the whole of the Bible Universe. That this order will be insisted on by an angelic messenger, at the close of this dispensation, again shews the importance, and the need of, this divine insistence.

But, in the meantime, if we may accept man's so-called "science" before the Word of God, respecting the revealed order of Creation as given in the Second Command, then why may we not also accept a humanly-appointed rest day instead of the Sabbath of the Fourth Command? Let us be consistent, brethren, and not be guilty of the sin of unbelief in God's own Word. If the so-called Protestant may reject the Cosmogony of the Second Command, can he conscientiously blame the Romanist who rejects its prohibition of idolatry? Let me entreat the brethren generally, and Sabbath Keepers in particular to be consistent, and to shew their reliance on every Word of God. The "WISDOM of this world is foolishness with God." And it is written:—  
"Every Word of God is pure: He is a shield to them that put their

trust in Him. Add thou not unto His Words, lest He reprove thee, and thou be found a liar." Proverbs 30 : 5, 6.

However, those who still respect the divine records, will accept the teaching of an inspired Apostle, as well as that of Moses, that the Deluge was universal and that the "world" that then was, perished.

I had thought to add something on the reasons (revealed) which induced God to send such an awful catastrophe upon the world, but my article grows too long, and some of my readers are probably not yet prepared for what can be said under this head. But to some extent the same reasons will ere long again prevail, as is shown by the rapid spread of spiritism, and the reopened intercourse between human beings and demons. See Luke 27 : 26, compared with Gen. 6 : 4. However, if readers desire it, and the Editor's space permit, I may some time, God willing, return to this particular subject. At present I must pass on, and give our readers something further on Bible Chronology. Those who studied my first Table, giving the A.M. years of the Patriarchs before the Flood, will not find much difficulty in following the subjoined Table III., which gives the A.M. years of the Post-Diluvian Patriarch, and brings the Line of Time, according to the Bible, down to the birth of Jacob, the father of Israel, in the year of the world, 2168.



TABLE III.  
An Historical Table, from Father to Son, of  
**POST-DILUVIAN PATRIARCHS.**  
From A.M. 1656 to A.M. 2168.

A.M. YEAR BORN.	NAME.	TEXT.	AGE AT BIRTH OF SON.	LIVED AFTER BIRTH OF SON.	AGE AT DEATH.	A.M. DATE OF DEATH.
1656	FLOOD.					
1558	SHEM.	Gen. 11 : 10.	100	500	600	2158
1658	Arphaxad.	" 12 : 12.	35	403	438	2096
1693	Salah.	" "	30	403	433	2126
1723	Eber.	" 11 : 14.	34	430	464	2187
1757	Peleg.	" 11 : 16.	30	209	239	1996
1787	Reu.	" 11 : 18.	32	207	239	2026
1819	Serug.	" 11 : 20.	30	200	230	2049
1849	Nahor.	" 11 : 22.	29	119	148	1997
1878	Terah.	" 11 : 24.	130	75	205	2083
<b>First Year of the 430 Years' Sojourn : 2083</b>						
2008	Abraham.	Gen. 12 : 4.	75 when the sojourn commenced.			
"	"	" 21 : 5.	100	75	175	2183
2108	Isaac.	" 25 : 26.	60	120	180	2288
2168	Jacob.	" 47 : 28.			147	2315
Flood Year ... .. 1656 From Flood to Jacob 512 Total ... .. 2168						

# CREATION'S CHRONOLOGY.

## IV.

“He hath determined THE TIMES before appointed.”

The Bible teaches the unity of the human race. When the Apostle Paul stood on Mars' Hill, before the Court of the Arcopagites, he said :

“Ye men of Athens, in all things I perceive that ye are somewhat *religious*.”  
(Mar. R. V.) . . . “God that made the world” . . . “made of ONE every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation : that they should seek God.”

In writing to Timothy, his son in the faith, Paul said that “Adam was first formed, then Eve.” And Moses informs us that “Adam called his wife's name Eve” (Heb. : CHAVAH : that is, “living”) “because she was the mother of ALL living.”—Gen. 3 : 20. Yet some writers would have us believe that there was another race of human beings on the earth, from whom Cain was supposed to have obtained a wife. I prefer to believe the explicit statements of the Bible, that Adam was the “first man,” and of course Eve the first woman. Thus Adam was the federal head of the whole human race.

We cannot separate the Chronology of the Antediluvians from the posterity of Adam, and the creation of the world. When Adam fell into sin, and “by one man sin entered into the world, and death by sin,” God promised a Redeemer through the Seed of the Woman. Satan, the subtle one, sought to corrupt the woman's seed, so as to frustrate the divine promise. And as I have been asked to explain what I referred to in my last chapter I may briefly say that before the Flood some of the angels “kept not their first estate,” but, as we are informed by Jude, “left their own habitation.” These “Sons of God”—and Angels are called “Sons of God”—(Job. 1 : 6 ; and 38 : 7) came down to the earth, and they went “after strange flesh,” or as Moses relates, they “saw the daughters of MEN, that they were fair, and they took them wives of all which they chose.” Gen. 6 : 2. The result was an adulterous and mixed race of beings, a race of “mighty men” and “giants,” which “filled the earth with violence,” and threatened to exterminate the Adamic race ! In the general declension Noah was found “perfect in HIS generations,” and these “generations” are given in the immediate context. Not that he, or they, were sinless beings ; but they had kept themselves free from the general adulteration and apostacy, while “all flesh had corrupted his way.” Noah therefore

was chosen by God to perpetuate the Adamic race, the pure "seed of the woman," Eve. God determined to destroy the corrupt and wicked race; so, by a Universal deluge, he brought about the "end of all flesh." "The angels that sinned," who were spirit beings, and in the form of men, and who would not be affected by the Flood, were therefore "cast DOWN to Tartarus," as Peter tells us, "to be reserved for future judgment." II. Pet. 2: 4. Tartarus is therefore "down," or below us, inside the earth, where those "spirits in prison" were imprisoned. See I. Pet. 3: 19. Comp. Eph. 4: 9; and Isa. 49: 9; 61: 1, &c., &c.

This is only a very brief exposition of a difficult subject. It is not a new exposition. It was the ancient belief at the time of the First Advent, and before, as may be seen, not only from the testimonies I have quoted (which I take in their simple and grammatical sense) but also from the apocryphal Book of Enoch (c. VII., s. II). This Book is well worth reading,—for an inspired writer thought fit to quote therefrom a grand prophecy of our Lord's Second Advent. Jude, v. 14, 15.

After the Flood the line of time is continued through Shem, one of the sons of Noah, as shewn in my Table III. In the fourth generation after Noah, in the days of Peleg, who was born 1757 A.M., the earth was divided, or apportioned to the different families of Noah. Gen. 10: 25. They had been commanded by God to replenish the earth; but, instead of scattering abroad to do so, while journeying eastward they came to a plain in the land of Shinar; and they dwelt there. Here the neglect of the above command culminated in open rebellion, and they determined to build a city, and a tower "lest they should be scattered abroad upon the face of the whole earth." Having all descended from one family they all spoke one language; but God confounded their language so that they were gradually compelled to disperse, though some remained at Babylon. According to the cuniform tablets in the British Museum, the Kingdom of Babylon commenced about 1770 A.M. Mr. Dimbleby says "the Kingdom of Babylon was established in 1772 A.M." This would agree with Bible Chronology, for we read of Nimrod, that "he was a mighty hunter before the Lord," and that "the BEGINNING of his kingdom was Babel (or Babylon) and Erech, and Accad, and Calneh, in the land of Shinah." Gen. 10: 10. The dispersion would therefore occur about the year 1770 A.M., or perhaps a little earlier.



Babylon thus became the centre of a subtle idolatry and of general apostasy and revolt against God. Abraham was therefore chosen by Him, and called out from amongst these idolators to become the father of a chosen race (Israel) through whom God determined to reveal Himself and make His Name known to all the world. The Chronological Line of Time henceforward runs through the seed of Abraham and the stock of Israel. They were to be a separate people unto God. Abraham was therefore commanded by God, who revealed Himself to him, to leave Ur of the Chaldees, where he was brought up, and to go into the land of Canaan. He was seventy-five years of age when he started out, as we have already seen from Table III., and as he was born in the year 2008 A.M., the great Sojourn commenced in the year of the world 2083. This sojourn of Abraham and his descendants was to last four hundred and thirty years, as we read in Exodus 12: 40, 41. This important chronological passage reads:—

“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 self same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.”

This statement does not affirm that the Israelites lived in Egypt four hundred and thirty years; but that the SOJOURNING of these people, who for a time were in Egypt, was four hundred and thirty years. Neither does the passage conflict with Gen. 15: 13, or Acts 7: 6, which state that Abraham's “seed” would be AFFLICTED more or less for four hundred years; for this affliction could not have commenced before the birth and “persecution” of Isaac, who was the son of Abraham. See Gal. 4: 29, compared with Gen. 21: 9. Now if we add the 430 years of the Sojourn to the year when Abraham, aged seventy-five, in obedience to God's command commenced the Sojourn, namely, in 2083 A.M., we shall obtain the year of the Exodus of the Israelites from Egypt.

Commencement of Sojourn	-	2083 A.M.
Duration	-	430 years.
The YEAR of THE EXODUS	-	<u>2513 A.M.</u>

The Exodus year is an important date, and we have obtained it from explicit statements and figures given in the Sacred Records. Having obtained this year we are enabled to give approximately the date for the Patriarchs in Egypt. I say “approximately,” as

