

Chronology 316: Timeline of Biblical World History



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Period One: Creation to the Birth of Isaac (Part 3)

Additional Factors that May Affect Calculation: Years of Life Already Completed or the Current, Uncompleted Year of Life

In the previous section we considered the issue of whether Genesis failed to account for unspecified and therefore, unknown amounts of time between the birthdays of fathers and sons. In this section we will look at the question of whether the age numbers mentioned for fathers in the Genesis accounts should be taken as the number of years the father had already completed or the number of the year of life they were still living in but had not yet completed.

As we begin, two observations should be made. First, we should note that this question does not in any way relate to the issue of the sufficiency of the biblical data. Instead, the question is exegetical in nature. We are not asking if the chronological data we have fails to include important amounts of time. Rather, we are asking how the amounts of time that are provided should best be understood. The amounts of time are considered sufficient for precisely and adequately informing us of the duration of the patriarchal period. We simply need to know if the amounts provided should be understood as the total number of years that had already completed when the son was born or to the number of the current year that was still being completed during which the son was born. Both options still uphold the complete sufficiency of the numerical data for deriving a precise chronology of this period.

Second, we should be clear that this issue is not dependent on how we answer the question of birthday differentials or corporate age-reckoning that we discuss above. We can use Genesis 5:3 to illustrate the question under consideration in this section and how it differs from the discussion offered in our previous section.

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:

English translations of this verse convey the idea that Adam had already completed the number of years mentioned in the text. This fits with our own method of age-reckoning.

In the western modern world, we reckon a person's age as the number of years of life they have already completed. In this system, a new born baby in their first

year of life is considered to be zero years old. They are not considered to be 1 year old until after they have completed 12 months of life and begin their second year of life. So, (in modern, western culture) when a person turns 20 years old they are counted to have completed 20 years of life and are entering their 21st year. It would be common to refer to someone this age as 20 years old going on 21. This denotes that they have completed 20 years of life, but they are currently completing their twenty first year. In our modern, western system of aging we count such a person as being 20 years old, not as 21.

If this is the approach that Moses had in mind as he transcribed this genealogical data then we can understand Genesis 5:3 to mean that 130 complete years had transpired prior to the birth of Seth.

However, our modern, western method is not the only possibility worth considering. In some cultures today (as well as ancient cultures) a new born child is considered to be 1 year old on the day they are born. In such cultures, a person's age is equivalent to the year of life they are currently completing (rather than the number of years they have already completed). Under these systems of age reckoning, a person who is considered to be 20 years old would have only completed 19 years of life and would be presently living in their 20th year.

East Asian age reckoning – East Asian age reckoning is a concept and practice that originated in China and is used in East Asian cultures. Chinese culture, Japanese culture, Korean culture, Vietnamese culture, and others share **this traditional way of counting a person's age. Newborns start at one year old**, and each passing of a Lunar New Year, rather than the birthday, adds one year to the person's age. In other words, **the first year of life is counted as one instead of zero, so that a person is two years old in their second year, three years old in their third, and so on.**[1][2] Since age is incremented on the new year rather than on a birthday, **people may be 1 or 2 years older in Asian reckoning than in the Western system.** – wikipedia.org

Interestingly enough, this alternative method of age reckoning parallels how we in the west count the number of years of world history. In our calendar there is no year zero between BC and AD. The year 1 BC was followed by the year 1 AD. There is no year 0 AD. In this manner, we are counting the number of years of history that we have entered into, not the number that we have completed. As of the writing of this study we are currently in the fifth month of the 2012th year AD. We have not yet completed 2012 years. But we are in the calendar year 2012. At midnight on December 31, 2012 we will have completed 2012 years AD. One minute later, we will list the year as 2013 even though we have not yet completed 2013 years AD.

In English translations, the genealogies provided in Genesis 5 and 11 state that a particular patriarch “lived” for a certain number of years and begat their specified son. In the English the word “lived” is rendered in the past tense. This conveys that the number of years listed has already been completed. It should be noted, however, that in these verses the Hebrew the verb “chayah” (Strong's number

02421) is rendered in the Imperfect tense. The imperfect tense typically conveys that an action is not yet complete. In this case, the scriptural statements may simply be conveying the natural fact that the patriarchs were still living when their sons were born. However, it is equally conceivable that the text means to convey that the patriarchs were currently living the year numbered in the account.

In other words, the text may intend for us to understand that Adam, for example, was still living in his 130th year of life when Seth was born (Genesis 5:3.) This could mean that Adam had only completed 129 full years of life at Seth's birth. If we use the corporate age-reckoning system we discussed in the previous section, we would conclude that Adam was counted to have completed 129 years at Rosh Hashanah (New Year's Day) and that Seth was born while Adam was completing his 130th year. At birth, Seth would be considered to be 1 year old until Rosh Hashanah arrived the following fall. At that point (the next Rosh Hashanah), Seth would be considered 2 years old since he was currently living in what was his second year of life. In this way, Seth's first year of life would coincide with Adam's 130th year of life. Therefore, if Genesis is using this model of age reckoning, then the total number of completed years of world history before Seth was born would be 129 years, not 130.

If, on the other hand, Genesis is using an age reckoning model similar to the one we employ in the west today, Seth's first year would coincide with Adam's 131st year and there would be 130 completed years of world history before Seth was born.

In his chronology study, Tim Warner interprets the age numbers mentioned in the Genesis accounts to refer to the current year of life that the patriarch was living in but had not yet completed. Therefore, in the case of Adam for example, Warner takes Genesis 5:3 to mean that Adam was living in his 130th year, but had only completed 129 years when Seth was born. (Note: the ".5" in Warner's date for Seth's birth comes from his addition of six months to account for birthday differentials between fathers and sons as discussed earlier.)

The second problem is that virtually all chronologists use exclusive reckoning. In our society, we consider a child to be "0" years old until he has lived a full year. We consider a baby to be 1 year old throughout his 2nd year of life. However, the Jews typically used inclusive reckoning. His age was not his years completed, but the year of life which he had entered. A child was considered 1 year old throughout his full 1st year (0-12 months). He was considered 2 years old after he had lived one full year, throughout his 2nd year of life. Therefore, in Adam's 130th year (when Seth was born), he had only completed 129 years plus some months (0-12). The most precise calculation possible for Seth's birth would be in the middle of Adam's 130th year (after he had lived 129.5 years). – Tim Warner, Jubilee Calendar, Creation to the Birth of Abraham, www.120jubilees.org

If the Genesis accounts are referring to years currently being completed rather than years already completed then we would need to subtract one year from each

of the ages of the patriarchs in order to get an accurate count of the number of actual, completed years of biblical world history. This would result in a reduction of 1 year per generation. There are 10 generations before the Flood and another 10 generations between the Flood and the birth of Abraham.

1. Adam
2. Seth
3. Enos
4. Cainan
5. Mahalaleel
6. Jared
7. Enoch
8. Methusaleh
9. Lamech
10. Noah

(Flood)

11. Shem
12. Arphaxad
13. Salah
14. Eber
15. Peleg
16. Reu
17. Serug
18. Nahor
19. Terah
20. Abraham

As we can see, this period of world history spans 20 generations. If the age numbers provided in Genesis 5 are intended to be understood as the current year that the patriarchs were living but had not yet completed, then we would calculate the total number of completed years of world history by deducting 1 year from the age number provided for each patriarch when their son was born. Then we would add those reduced numbers together. Since there are 10 generations before the flood and 10 afterwards we would be led to deduct 20 years from the total we'd arrive at if we counted the age numbers as completed years of life.

However, we must keep in mind that we are actually counting from Adam to the Flood and then from the Flood to the birth of Shem's son Arphaxad and from Arphaxad to Abraham. This methodology does not involve determining Noah's exact age when Shem was born, Shem's age at the time of the Flood, or Shem's age at the time Arphaxad was born. However, it is at least conceivable that the same issue occurs regarding the number of years Noah had completed when the Flood began and the number of full years that occurred between the end of the Flood and Arphaxad's birth. In either case, we are still discussing 20 potential 1-year reductions if Genesis is referring to the current (not yet completed) year of life rather than the number of years that had already been completed.

1. Adam
2. Seth
3. Enos
4. Cainan
5. Mahalaleel
6. Jared
7. Enoch
8. Methusaleh
9. Lamech
- 10. Noah**
- 11. The Flood**
12. Arphaxad
13. Salah
14. Eber
15. Peleg
16. Reu
17. Serug
18. Nahor
19. Terah
20. Abraham

Since chronologies of the patriarchal period involve the date of the Flood rather than Shem's age, we must also consider how to understand the interval of time between the Flood and Arphaxad's birth. The approach we are currently discussing would require taking the number of years mentioned in the Genesis accounts to refer to the year currently being completed rather than the number of years that had already been completed. In this way, this approach takes Genesis 5:3's mention of 130 years to mean that only 129 years had been completed before Seth's birth. To remain consistent would seem to require that we similarly take Genesis 11:10's statement that "Shem was a hundred years old and begat Arphaxad two years after the flood" to mean that Shem had only completed 99 years and begat Arphaxad in the second year after the flood having only completed one full year since the flood ended.

However, even though he understands Genesis 11:10 to mean that Shem had only completed 99 years prior to Arphaxad's birth, in his model Warner does not take the two years between the Flood's end and Arphaxad's birth to mean that only one full year had been completed and that Arphaxad was born during the second year after the Flood ended. Instead, Warner takes Genesis 11:10 to mean that Arphaxad was born in the third year after two full years had been completed since the Flood ended. Therefore, he places Arphaxad's birth at the beginning of the third year after the Flood and elsewhere half way through the third year after the Flood.

[Chart:] **Shem, Age at Son's Birth: 99.5 [years] ...Endnote 4: "two years after the flood" may mean 2 full calendar years, or in the second year. We have**

assumed full years. – Tim Warner, Jubilee Calendar, Creation to the Birth of Abraham, www.120jubilees.org

<i>Name</i>	<i>Lifespan</i>	<i>Age at Son's Birth</i>	<i>Born AM</i>
10. Noah	949.5	5032	1051.5
11. Shem	599.5	99.5	1554.5
Flood	1 year		1651 – 1652
12. Arphaxad	437.5	34.5	1654

– Tim Warner, Jubilee Calendar, Creation to the Birth of Abraham, www.120jubilees.org

Flood, 1 year, 1651 – 1652...Shem's son, Arphaxad, was born "two years after the flood" when Shem was 99.5, (Gen. 11:10). If we take "after the flood" to mean after the flood ended, then **Arphaxad was born in the year 1654.5.** – Tim Warner, Jubilee Calendar, Creation to the Birth of Abraham, www.120jubilees.org

To be clear the biblical text can certainly be understood to mean that Arphaxad was born two full years after the Flood ended. But in his study, Warner employs a method wherein the years mentioned in the Genesis accounts are taken to refer to the year currently being completed. He does not explain why he instead takes Genesis 11:10's "two years" to refer to two full years that were already completed prior to Arphaxad's birth rather than the number of the current year that was still being completed when Arphaxad was born. Should we choose to employ Warner's method on this issue, we will have to determine whether we should take Genesis 11:10 to mean that two full years had been completed between the Flood and Arphaxad's birth or merely that Arphaxad was born at some point during the second year after the Flood but before that second year was completed.

If we are going to take the years mentioned in the Genesis accounts to refer to the number of the year currently being completed rather than the number of years that have already been completed, then it would perhaps seem reasonable to reckon only 1 year had been completed between the Flood and Arphaxad's birth even though the text mentions 2 years. In this way we would remain consistent with the approach to understand Genesis 5:3 to mean that only 129 full years had been completed.

A simple count of the numbers provided in Genesis resulted in 1056 years from creation to Noah's birth, 1656 years from creation to the Flood, 2008 years from creation to Abraham's birth, and 2108 years from creation to Isaac's birth. Reductions to these totals using an age reckoning system in which the number provided in Genesis refer to the current (rather than completed) year of life would result in Noah being born in 1047 AM, the Flood being dated to 1646 AM, Abraham being born in 1989 AM, and Isaac being born in 2088 AM.

Now that we have laid out alternative possibilities regarding how we might understand the age numbers provided in Genesis, we can look at some additional biblical details that may help us decide which system of age reckoning Genesis is using. Considering the genealogical data found in Genesis 5 and 11 together with

the chronological data provided in chapters 6-10 regarding Noah and the Flood produces some information that may be helpful in regard to the question of whether the numbers provided in the Genesis refer to full years a patriarch had already completed when his son was born, or to the current year of life they were living, but had not yet completed when their son was born.

The genealogical material found in Genesis 5 and 11 follows a simple pattern of information. We will first become familiar with this pattern and its language. Then we will compare it to the biblical presentation of the chronology of Noah's life and the Flood.

The ages of the patriarchs from Adam to Noah are provided in Genesis 5. The passage employs a basic pattern when recounting these ancestral lines. The pattern typically includes three statements which each provide a particular piece of information. The first statement in the pattern provides a number in relation to the father's age at the birth of the son that is of interest to the lineage from Adam to Noah. The second statement provides a number related to the amount of time the father lived after that son's birth during which other children were also born to him. And the third statement provides a number in relation to the father's age at his death. Below we have provided two examples from the pre-Flood patriarchs mentioned in Genesis 5 (Seth and Methuselah).

Genesis 5:

6 And Seth lived (02421) [8799] an hundred and five years, and begat (03205) [8686] Enos:

7 And Seth lived (02421) [8799] after (0310) he begat (03205) [8687] Enos eight hundred and seven years, and begat (03205) [8686] sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died (04191) [8799].

Genesis 5:

25 And Methuselah lived (02421) [8799] an hundred eighty and seven years, and begat (03205) [8686] Lamech:

26 And Methuselah lived (02421) [8799] after (0310) he begat (03205) [8687] Lamech seven hundred eighty and two years, and begat (03205) [8686] sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died (04191) [8799].

As these verses pertaining to Seth and Methuselah show, the first and second statements both use the Hebrew verb "chayah" (02421) which means "to live." In both the first and second statements in all the patterns, "chayah" (02421) occurs in its Qal Imperfect form. The third statement (about the death of the patriarch) uses the Hebrew verb "muwth" (04191) which means "to die." In each occurrence in the patriarchal lines of Genesis 5, "muwth" (like "chayah") occurs in a Qal Imperfect form.

The consistency of the verb forms employed in all three statements requires us to be consistent in how we understand the timing implied by the verbs in each statement. We have two basic choices regarding whether the numbers provided in these verses represent full, completed years or simply the year that was currently being completed when the event happened. Let us use Seth as an example to illustrate the concepts that are involved here. The genealogical information on Seth is provided in Genesis 5:6-8 (see above).

In this example, verse 6 is the first statement in the pattern. In verse 6 we are given a number in relation to Seth's age when Enos was born. That number is 105 years. Verse 7 is the second statement in the pattern. In verse 7 we are given a number in relation to the number of years Seth lived after Enos was born. That number is 807 years. And in verse 8 we have the third piece of the pattern. Verse 8 gives us a number in relation to Seth's age at his death. That number is 912 years.

Let us now consider whether the number provided represents the number of full years Seth had already completed before Enos was born or the current year Seth was living in (and still completing) when Enos was born. Remember that the consistency of verb tenses in these verses requires that we understand the numbers in the same way in each of the three statements in the pattern.

Let us take the numbers provided in each of the 3 statements about Seth to refer to the uncompleted year that Seth was currently living when the event occurred. In this system, statement 1 (verse 6) would mean that Seth had already completed 104 years of life and that Enos was born while Seth was still completing his 105th year of life. Statement 2 (verse 7) would mean that Seth continued to have children for 806 full, complete years after the year in which Enos was born. And statement 3 (verse 8) would mean that Seth died during his 912th year of life having only completed 911 full years.

If we take the numbers provided in these 3 statements as references to the current (yet uncompleted) year of life, then the verses would translate something like this. Seth was living his 105th year of life when Enos was born. After Enos' birth, Seth was living his 807th year of life having sons and daughters. Then Seth was dying in his 912th year of life.

By reckoning the numbers provided in Genesis 5 as referencing the current year the patriarch was living (but had not yet completed) a potential problem emerges. This problem is mathematical in nature.

If Seth only completed 104 years before Enos' birth and Enos was born during Seth's 105th year (while this 105th year was still incomplete), then we can only add 104 years of Seth's life before Enos' birth. Likewise, Seth would only have continued to have children for 806 full, complete years after Enos' birth and this continuing to have children (after Enos) stopped while Seth was still completing his 807th year after Enos' birth. In other words Seth did not continue to have

children after Enos for 807 full years. He only continued to have children after Enos for 806 full years.

If we add together the number of full years Seth lived before Enos' birth with the number of full years Seth continued to have children after Enos' birth, we should arrive at the total number of full years that Seth had completed before his death. This system of age reckoning would require that we understand these numbers to be 104 years and 806 years respectively. If we add these two figures together we get a total of 910 full years that Seth completed before he died.

Here is where the mathematical problem becomes apparent. According to this model, Seth only completed 910 full years of life. He died at some point during his 911th year of life having not yet completed 911 full years. However, Genesis 5:8 states that Seth's death occurred in relation to a figure of 912 years. In order to remain consistent with our interpretation of the language employed in these genealogies, this would mean that Seth lived 911 full, complete years of life and that his death occurred sometime during his 912th year (which he did not live to complete).

There is a clear mathematical discrepancy presented between these two figures. Genesis states that Seth died in relation to 912 years. However, taking the numbers provided in the account to refer to the year of life the patriarch was currently living and had not yet completed, would only allow Seth to complete 910 full years of life before his death, dying sometime in the midst of his 911th year. This figure falls 1 year short of the number derived from Genesis 5:8 using the same interpretational method.

We can compare these results to the results we would derive if we took the numbers of the Genesis genealogical accounts to refer to the number of full years of life any particular patriarch had already completed before the specified event occurred. In this view, Seth would be understood to have completed 105 full years of life when Enos was born. (Enos would then have been born at some point during Seth's 106th year of life.) Likewise, Seth would be understood to complete an additional 807 full years of life after Enos' birth during which time he continued to have more children. And lastly, Genesis 5:8 would be understood to mean that Seth completed a total of 912 full years of life and then died at some point during his 913th year (but before the 913th year was completed).

In this system, where the numbers provided in Genesis are taken to refer to the years the patriarch had already completed before the specified event, the numbers do add up (105 completed years plus 807 completed years equals 912 completed years of life).

We must keep in mind that the case of Seth was only used as an example. If the number of years mentioned in Genesis 5 represent the current (incomplete) year of life the same mathematical difficulty would exist for each of the patriarchs mentioned in Genesis 5. This observation (that numbers do not add up under this manner of age reckoning) gives us one reason to conclude that the numbers

provided in Genesis 5 might not refer to the current (uncompleted) year of the patriarch's life. Instead, it seems to give us reason to lean toward the conclusion that the numbers should be understood as full, completed years.

By comparing the Genesis 5 genealogical information to what we know about the chronology of Noah's life provided in Genesis 5-9, we find a second potential reason to take the numbers mentioned in Genesis 5 to refer to full years the patriarchs had already completed (before the identified event occurred). This comparison is possible because Genesis 9:28-29 repeats the second and third statements from the pattern employed in Genesis 5. For comparison, here again is the pattern in relation to Seth from Genesis 5 followed by the verses regarding Noah's life from Genesis 9.

Genesis 5:

6 And **Seth lived (02421) [8799] an hundred and five years, and begat (03205) [8686] Enos:**

7 And **Seth lived (02421) [8799] after (0310) he begat (03205) [8687] Enos eight hundred and seven years,** and begat (03205) [8686] sons and daughters:

8 And **all the days of Seth were nine hundred and twelve years: and he died (04191) [8799].**

Genesis 9:

28 And **Noah lived (02421) [8799] after (310) the flood three hundred and fifty years.**

29 And **all the days of Noah were nine hundred and fifty years: and he died (04191) [8799].**

We should note Genesis 5:7 and 9:28's parallel use the Hebrew word "achar" (0310) which means simply "after." When "achar" (0310) is used to discuss chronological relationships, as it is in these passages, it simply means "after."

0310 'achar

from 0309; adv prep conj subst; {See TWOT on 68 @@ "68b"} {See TWOT on 68 @@ "68c"}

AV-after 454, follow 78, afterward(s) 46, behind 44, misc 87; 709

1) **after** the following part, behind (of place), hinder, **afterwards (of time)**

1a) as an adverb

1a1) behind (of place)

1a2) **afterwards (of time)**

1b) as a preposition

1b1) behind, after (of place)

1b2) **after (of time)**

1b3) besides

1c) as a conjunction

1c) after that

1d) as a substantive

1d1) hinder part

1e) with other prepositions

- 1e1) from behind
- 1e2) from following after

In Genesis 9:28, it is clear that Noah lived and begat children for a period of 350 years which began AFTER the Flood had ended. Similarly, the parallel expression in Genesis 5:7 uses “achar” (0310) to indicate that Seth lived for a period of years AFTER he begat Enos. These details will become useful as we continue our discussion. For now we also note that “achar” is used in the same way in each of the generations of Genesis 5 (verses: 4, 7, 10, 13, 16, 18, 22, 26, and 30). Likewise, “achar” is used in Genesis 11:10 to inform us that Shem’s son Arphaxad was born “two years after (achar, 0310) the flood.”

Because Genesis 9:28-29 applies the exact same pattern to Noah as Genesis 5 applies to his ancestors, we can assume a similar relationship exists between the numbers mentioned in Genesis 5 regarding Noah’s ancestors and those mentioned in Genesis 9 in regard to Noah himself. To illustrate how this works we will compare Seth and Noah.

We can derive the total number of years of Seth’s life by adding the number of years Seth lived after Enos’ birth (Gen. 5:7-8) together with the years Seth lived before Enos’ birth (Gen. 5:6). The same is true for Noah. We can derive the total number of years of Noah’s life by adding the number of years Noah lived after the Flood together with the number of years that occurred beforehand.

We already know what the options are for understanding Genesis 5:6-8 regarding Seth. Now we are attempting to see if biblical information regarding Noah can help us in determining how we should understand the age numbers mentioned in Genesis 5 regarding Seth (and Noah’s other ancestors). To help with this illustration, let us for the moment assume that the numbers provided for Seth and Noah were the same. Let us suppose that Seth lived for the same number of years after Enos’ birth as Noah lived after the Flood. Using similar numbers will help us understand how the parallel language of Genesis 5 and 9:28-29 can inform us of how to understand the age numbers provided in Genesis 5 (and 11).

If we convert the numbers provided in relation to Seth and Noah to the same numbers, we would have the following pattern in regard to the second and third statements of our genealogical pattern. Using this construction, Genesis 5:7-8 and 9:28-29 would look as follows. (It is important to note that in the illustration below, the only item changed was the numbers. The rest of the text remains unaltered from Genesis 5 and 9.)

Genesis 5:

- 7 And Seth lived after he begat Enos 350 years and begat sons and daughters.
- 8 And all the days of Seth were 950 years and he died.

Genesis 9:

- 28 And Noah lived after the flood 350 years.
- 29 And all the days of Noah were 950 years, and he died.

By using the same numbers we can see that the figures provided in the Genesis 5 genealogies must be understood to have the same relationship with each other as the figures presented in Genesis 9:28-29 in regard to Noah. In both cases of our illustration, 350 years is added to some previous number of years to arrive at the total number of years (950). The numbers must add together in the exact same way. In both cases, the number of years mentioned in the second statement of the pattern is added to some previous number to arrive at the number of years mentioned in the third statement of the pattern. The mathematical relationship will be the exact same for each pattern in each generation regardless of the specific number of years mentioned for each generation.

What is critical then to our calculation is not the numbers provided in the second and third statements, but the first number that must be added to the second number to arrive at the third number. The chief question we are exploring is whether the numbers provided in Genesis 5 regarding the age of the fathers when their sons were born should be understood as years already completed or currently being completed.

If we can identify the amount of years that should be added to the 350 years to get the total of 950 years mentioned in Genesis 9:28-29, then (based on the inherent similarities between Genesis 9:28-29 and the second and third statements of the genealogical pattern found in Genesis 5) we can learn how to understand the number mentioned in the first statements of the Genesis 5 genealogical pattern.

Genesis 9:28-29 does not include a parallel to the first statements of the genealogical pattern used in Genesis 5. However, the critical information is provided in Genesis 7 and 8. Genesis 7 and 8 tell us how many years must be added to the 350 years Noah lived after the Flood in order to arrive at the total of 950 years mentioned in Genesis 9:28-29. We will proceed through this passage in sections.

First, Genesis 7:6 reports Noah's age in regard to the Flood.

Genesis 7:6 And Noah was six hundred years old (01121) when the flood (03999) of waters (04325) was upon the earth. 7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. 10 And it came to pass after seven days, **that the waters (04325) of the flood (03999) were upon the earth.**

Note that verse 6 is interested in a period of time when "the flood of waters" were upon the earth. The phrase "flood of waters" uses two Hebrew words. The first is "mabbuwl" (01653) meaning "flood, deluge." In the bible this word is only used in relation to the flood of Noah. The second word is "mayim" (04325) meaning "water, waters." This is a common word for "water" in the Old Testament. The

phrase “flood of waters” is first introduced in Genesis 6:17, where God first indicates his intention to destroy the world in this way.

Genesis 6:17 And, behold, **I, even I, do bring a flood (03999) of waters (04325) upon the earth, to destroy** all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

The important thing to note is that these two words for “flood” (01653) and “waters” (04325) are coupled throughout Genesis 6, 7, and 8 to refer to the means by which God destroyed the earth at the time of Noah.

More important than this is the statement we find in Genesis 7:6 where we are given a number in relation to Noah’s age at the time of the Flood. The number provided in Genesis 7:6 is 600 years. But how is this number to be understood? Has Noah already completed 600 full years of life and living in his 601st year when the Flood occurs? Or, has Noah only completed 599 full years of life and currently living in his 600th year when the Flood occurs?

The answer is provided in the text. Noah had only completed 599 full years of life when the Flood occurred. The Flood took place during Noah’s 600th year of life. The text provides several points that make this conclusion clear.

In Genesis 7:6 we read the phrase “Noah was 600 years old.” But the Hebrew text includes the word “ben” (01121, meaning “son”). In the Hebrew this verse actually reads something like this: “Noah was the son of 600 years.” The phrase “the son of so many years” is a Hebrew means of referring to someone in the process of completing the allotted time, but who has not yet completed that period of time. In this case, Noah was living in his 600th year of life. He had not yet completed it. He had only completed 599 full years. The first biblical instance of this Hebrew phrasing “son of so many years” occurs in Genesis 5:32 which tells us Noah’s age when his sons Shem, Ham, and Japheth began to be born to him.

Genesis 5:32 **And Noah was five hundred years old (01121):** and Noah begat Shem, Ham, and Japheth.

The Online Parallel Bible Project explains the significance of this particular Hebrew phrase as it is used in Genesis and throughout the Old Testament.

Genesis 5:32 – And Noah was the son of five hundred years. - **A man is the son of a certain year, in and up to the close of that year, but not beyond it. Thus, Noah was in his six hundredth year when he was the son of six hundred years Genesis 7:11, Genesis 7:6, and a child was circumcised on the eighth day, being then the son of eight days Leviticus 12:3; Genesis 17:12. When the phrase indicates a point of time, as in Leviticus 27, it is the terminating point of the period in question.** – Barnes’ Notes on the Bible, Online Parallel Bible Project, bible.cc, <http://bible.cc/genesis/5-32.htm>,

Subsequent uses of the Hebrew phrase “the son of such and such amount of time” all relate this same concept. The Hebrew phrase the “son of” a certain amount of time is used to indicate that the specified period of time had not been completed.

For example, in Genesis 17:12, a male child was to be circumcised on the eighth day, but before that eighth day was completed otherwise his circumcision would fall on the ninth day. In the same way, Noah was the “son of 600 years” meaning that he had only completed 599 full years of life when the Flood occurred. When the Flood occurred Noah was living in, but had not yet completed, his 600th year.

A second factor supporting this conclusion is provided in Genesis 7:11 and 8:6.

Genesis 7:11 repeats the statement from Genesis 7:6 regarding the year of Noah’s life during which the Flood occurred. Genesis 7:6 tells us it was Noah’s 600th year. Genesis 7:11 is more specific. According to Genesis 7:11, the Flood began on the 17th day of the 2nd month of the 600th year of Noah’s life. Because we know that the Flood did not begin on the 18th day of the 3rd month, we also know that the Flood did not begin during 601st year of Noah’s life. Rather, it began during the 600th year of his life. In other words, Noah had only completed 599 years when the Flood began.

Genesis 7:11 In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

The account of the Flood continues after Genesis 7:11 into chapter 8. Throughout these chapters we have constant references to the amount of time occupied by the flood waters (“mabbuwl” 03999 “mayim” 04325).

Genesis 7:12 And the rain (1653) was upon the earth forty days and forty nights...17 And the flood (03999) was forty days upon the earth; and the waters (04325) increased, and bare up the ark, and it was lift up above the earth. 18 And the waters (04325) prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters (04325). 19 And the waters (04325) prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. 20 Fifteen cubits upward did the waters (04325) prevail; and the mountains were covered...24 And the waters (04325) prevailed upon the earth an hundred and fifty days. 8:1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters (04325) asswaged; 2 The fountains also of the deep and the windows of heaven were stopped, and the rain (1653) from heaven was restrained; 3 And the waters (04325) returned from off the earth continually: and after the end of the hundred and fifty days the waters (04325) were abated. 4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. 5 And the waters (04325) decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. 6 And it came to pass at the end of forty days, that Noah

opened the window of the ark which he had made: 7 And he sent forth a raven, which went forth to and fro, **until the waters (04325) were dried up from off the earth.** 8 Also he sent forth a dove from him, **to see if the waters (04325) were abated** from off the face of the ground; 9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for **the waters (04325) were on the face of the whole earth:** then he put forth his hand, and took her, and pulled her in unto him into the ark. 10 **And he stayed yet other seven days;** and again he sent forth the dove out of the ark; 11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: **so Noah knew that the waters (04325) were abated from off the earth.** 12 **And he stayed yet other seven days;** and sent forth the dove; which returned not again unto him any more.

When we arrive at Genesis 8:13, we can see that an entire year of time has passed. The Flood began in the 17th day of the 2nd month of Noah's 600th year of life. And, in the 27th day of the 2nd month of the 601st year of Noah's life, the waters of the Flood had dried up from off the earth and Noah and his family went forth from the ark. According to Genesis 8:11-12 Noah had ascertained that the flood waters had abated from off the earth seven days earlier when the dove returned with the olive branch. So, according to these verses, the Flood began in the 17th day of the 2nd month of Noah's 600th year of life and it ended sometime around or just before the 20th day of the 2nd month of the 601st year of Noah's life.

Genesis 8:13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters (04325) 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. **14 And in the second month, on the seven and twentieth day of the month, was the earth dried.** 15 **And God spake unto Noah, saying,** 16 **Go forth of the ark,** thou, and thy wife, and thy sons, and thy sons' wives with thee. 17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. 18 **And Noah went forth,** and his sons, and his wife, and his sons' wives with him:

From these chapters we learn that God's destruction of the earth with a flood of waters lasted for an entire year during which Noah, his family, and all the animals remained in the ark. From these details we can conclude that the Flood occurred during Noah's 600th year and Noah had only completed 599 full years of life before the Flood began. However, the flood waters covered the earth for an entire year. Noah didn't leave the ark until the 601st year of his life. Therefore, when the flooding of the earth had ended, Noah had completed 600 full years and was living in his 601st year of life.

These details are informative as we attempt to understand the ages of the patriarchs when their sons were born as recorded in Genesis 5.

First, we learn that the phrase “son of” is used to refer to a person living in a period of time which they have not yet completed. In the case of Noah, Noah was “the son of 600 years” when the Flood occurred. This means that Noah had only completed 599 full years of life and was currently living in his 600th year.

It is perhaps significant to note that this phrase “son of so many years” is not applied to any of Noah’s ancestors in Genesis 5, nor is it used in Genesis 11’s genealogical account of Noah’s descendents who were born after the Flood to the time of Abraham. The fact that this phrase (which indicates that someone has not completed the number of years mentioned) is used exclusively of Noah and is not applied to the other patriarchs in Genesis provides another potential reason to conclude that the years mentioned in regard to the patriarchs must be understood as full, completed years.

Second, Genesis 7-8 allows us to understand the amount of time that must be added to the figures provided in Genesis 9:28-29. In Genesis 9:28-29 we are told that “after the Flood” Noah lived 350 years and that all the years of his life were 950 years.

Genesis 9:

28 And Noah lived (02421) [8799] after (310) the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died (04191) [8799].

Earlier we asked what number should be added to these 350 years in order to produce the total figure of 950. We now know the answer to that question. The 350 years that Noah lived after the Flood must be added to a total of 600 full, completed years. This is because the period of time designated as “after the Flood” refers to the point after the flood waters had fully abated from the earth and Noah and his family exited the ark in Genesis 8:12-18. From Genesis 7-8 we know that this occurred during the 601st year of Noah’s life after Noah had completed 600 full years. Therefore, we can conclude that Noah lived for 600 full years plus 350 years after the Flood giving us the total of 950 years.

Because Genesis 9:28-29 perfectly mirror the second and third statements in the Genesis 5 genealogies we can use what we know about Noah’s life in order to understand the figures in the Genesis 5 genealogies. Again, we will use the case of Seth in order to illustrate the similarity. And, as we did previously, for illustrative purposes we will first make the calculations as if the numbers for Seth and Noah are the same.

Genesis 5:

7 And Seth lived after he begat Enos 350 years and begat sons and daughters.

8 And all the days of Seth were 950 years and he died.

Genesis 9:

28 And Noah lived after the flood 350 years.

29 And all the days of Noah were 950 years, and he died.

In the case of Noah, we know that the total number of 950 is derived by adding 350 years to 600 full, completed years. Therefore, in the same way we also know that in our adapted illustration regarding Seth, that Seth's total would likewise be derived by adding 350 years to 600 full, completed years. When we translate this back from our adapted, illustrative numbers to the actual numbers provided in Genesis 5 for Seth, the significance of these parallels becomes clear.

Genesis 5:

6 And **Seth lived (02421) [8799] an hundred and five years, and begat (03205) [8686] Enos:**

7 And **Seth lived (02421) [8799] after (0310) he begat (03205) [8687] Enos eight hundred and seven years,** and begat (03205) [8686] sons and daughters:

8 And **all the days of Seth were nine hundred and twelve years: and he died (04191) [8799].**

Genesis 9:

28 And **Noah lived (02421) [8799] after (310) the flood three hundred and fifty years.**

29 And **all the days of Noah were nine hundred and fifty years: and he died (04191) [8799].**

The 350 years of Noah's life after the Flood produces a total of 950 years by being added to 600 full, completed years. In the same way, the 807 years of Seth's life after he begat Enos produces a total of 912 years by being added to 105 full, completed years.

Since, the same pattern exists for all the other patriarchs of Genesis 5 we would be lead to conclude that the years mentioned in the first genealogical statements for each of the patriarchs of Genesis 5 should likewise be understood as full, completed years. In other words, neither Adam, nor Seth, nor any of the other pre-Flood patriarchs down to Lamech were the "son of" the year mentioned when their children were born. This is why Genesis 5 does not use the Hebrew phrase "son of" with regard to these men's ages at the time of their sons' births. Rather the phrase is first used and uniquely used regarding Noah's age at the birth of his sons. These considerations would indicate that (unlike Noah) Noah's ancestors should be understood to have already completed the full number of years mentioned when they begat their sons.

The same conclusion would also be warranted regarding the genealogical data provided in Genesis 11. Though the post-Flood genealogical listings (of Genesis 11) do not include the third statement in the pattern (of Genesis 5 and 9:28-29), they do parallel the first and second statements from Genesis 5's genealogies. Likewise, the patriarchs born after the flood do not employ the particular Hebrew phrase "son of" so many years, which is exclusively applied only to Noah regarding the birth of his sons and his age at the time of the Flood. Therefore, it seems as though the numbers mentioned in the Genesis 11 genealogies should

likewise be understood to refer to how many full years of life the father had already completed when his son was born.

These biblical details and considerations provide support for the conclusion that we should calculate the time period occupied from creation to Abraham by simply adding the age numbers provided in Genesis 5 and 11 regarding the age of the fathers at the births of their sons. There would be no need to reduce the numbers provided in these accounts (which would be necessary if each designated age was meant to refer to the current year of life rather than the number of years completed).

In short, this evidence corroborates that we should take the exact years in the genealogies of Genesis straightforwardly as full, completed years. The single, demonstrable exception is that we must note that the Flood itself occurred after Noah had completed only 599 full, years of life, not 600. As we have seen, it is precisely the different textual cues regarding Noah that contrast with all other ages and dates mentioned in these sequences. In short, Noah becomes the proverbial exception that proves the rule. Noah's exceptional status in this regard will affect the date assigned to the Flood, reducing it by one year from calculations which marked the Flood 600 full years after Noah's birth. Instead, the Flood occurred after 599 complete years of Noah's life and the Flood itself occupies an entire, additional year (the 600th year) after which Noah and his family go forth from the ark. From this point forward, the biblical calculation of the amount of time after the Flood resumes with the birth of Shem's son, Arphaxad.

According to Genesis 11:10 Arphaxad was born 2 years after the Flood. If we take the phrase "after the flood" in the same way it is used in Genesis 9:28-29, then we would add 2 full years after the Flood and then resume counting the ages of the patriarchs at the births of their sons as provided in Genesis 11. We would begin with the birth of Arphaxad's son Salah when Arphaxad was 35 full years old.

Our calculations of the timing of Abraham's birth would be similarly affected. Our deductions of Terah's age when Abraham was born are based on figures provided in Genesis 11:32 and 12:4. These two verses tell us Terah's age when he died and Abraham's age when he left Haran after Terah's death. Earlier, we simply subtracted the 75 years mentioned in Genesis 12:4 from the 205 years mentioned in Genesis 11:32 and concluded that Abraham was born when Terah was 130 years old. We then added 130 years into our calculation of the period prior to Abraham's birth. However, we must note that Genesis 12:4 employs the particular phrase "son of" so many years when referring to Abraham's age when he left Haran.

Genesis 11:32 And the days of Terah were **two hundred and five years: and Terah died in Haran.**

Genesis 12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and **Abram was seventy and five years old (01121) when he departed out of Haran.**

Based on the usage of this phrase in passages like Genesis 7-8, we now have reason to believe that Genesis 12:4 is indicating that Abraham had only completed 74 years when he left Haran at some point during his 75th year of life. This would mean that when Terah died having completed 205 years of life, Abraham had only completed 74 full years of life. If this is the case, then we can only subtract 74 years from the 205 years mentioned in Genesis 11:32. Therefore, Terah would have completed 131 years of life when Abraham was born. So, we would need to add 131 years to our timeline instead of the 130 we had used earlier.

The same would also apply to the birth of Isaac. Genesis 21:5 points out that Abraham was 100 years old when Isaac was born. Previously, we added 100 years from the birth of Abraham to date the birth of Isaac. However, once again, the Hebrew phrase “son of” so many years is employed when speaking of Abraham’s age at Isaac’s birth. (As stated earlier, the use of this phrase “son of” after the Flood is starkly contrasted with the genealogical statements provided in Genesis 5:1-31 and Genesis 11:11-25.) Therefore, under these considerations, Abraham would have completed 99 full years of life and his son Isaac was born while Abraham was still completing his 100th year of life. Consequently, we would only count 99 (instead of 100) years from the time of Abraham’s birth until the birth of Isaac.

Now that we have taken the time to biblically and historically consider factors which affect how we calculate the amount of years from creation to the birth of Isaac, we are now ready to succinctly discuss the total counts that result from the approaches we have discussed.

Period One: Creation to the Birth of Isaac (Part 4)

Summary of Methods and Results for Calculating this Period of History

Period One: Part One of our study provided a simple count of the time from creation to the births of Abraham and his son Isaac. Below is the basic information we used to make our calculation.

Adam was created on the sixth day of creation (Genesis 1:23-31) and he was **130 years** old when Seth was born (Genesis 5:3).

Seth was **105 years** old when Enos was born (Genesis 5:6).

Enos was **90 years** old when Cainan was born (Genesis 5:9).

Cainan was **70 years** old when Mahalaleel was born (Genesis 5:12).

Mahalaleel was **65 years** old when Jared was born (Genesis 5:15).

Jared was **162 years** old when Enoch was born (Genesis 5:18).

Enoch was **65 years** old when Methusaleh was born (Genesis 5:21).

Methusaleh was **187 years** old when Lamech was born (Genesis 5:25).

Lamech was **182 years** old when Noah was born (Genesis 5:28-29).

According to Genesis 7:11, Noah was **600 years** old when the Flood occurred.

Noah's son Shem had a son named Arphaxad, **2 years** after the Flood (Genesis 11:10).

Arphaxad was **35 years** old when he had a son named Salah (Genesis 11:12).

Salah was **30 years** old when he had a son named Eber (Genesis 11:14).

Eber was **34 years** old when he had a son named Peleg (Genesis 11:16).

Peleg was **30 years** old when he had a son named Reu (Genesis 11:18).

Reu was **32 years** old when he had a son named Serug (Genesis 11:20).

Serug was **30 years** old when he had a son named Nahor (Genesis 11:22).

Nahor was **29 years** old when he had a son named Terah (Genesis 11:24).

Terah was **130 years** old when he had a son named Abram (Genesis 11:26,32, 12:4, Acts 7:4).

Abraham was **100 years** old when he had a son named Isaac (Genesis 21:5).

In that section we simply added the numbers provided in the Genesis accounts together and arrived at the following dates for certain prominent events. The dates we arrived at are listed below. (These years are marked AM for Anno Mundi meaning from the creation of the world.)

Noah's Birth – **1056 AM**

The Flood – **1656 AM**

Abraham's Birth – **2008 AM**

Isaac's Birth – **2108 AM**

After we compiled the data provided above we then proceeded to discuss two potential factors that may affect these straightforward calculations. The first factor involved attempts to devise a means to account for potentially unaccounted for amounts of time between the birthdays of fathers and sons in the Genesis genealogies listed above.

In his chronological studies, Tim Warner explains that he feels that the Genesis genealogies do not account for birthday differentials and that we need to construct a means to address this issue and account for these undisclosed amounts of time. He adopts the approach of adding six months to each generation under the concept that six months represents the average between the range of possibilities (zero days and just less than 12 full months). While there are 20 generations from Adam to Abraham, Warner inserts this six month average for only 18 or 19 generations. (It is difficult to tell whether Warner includes this additional six months for Arphaxad's birth after the Flood. In his chart, the total for the date of Abraham's birth seems not to include an addition for Arphaxad. However, his endnote does seem to include the addition for Arphaxad.) In Warner's approach, there are 10 additions of six months between Adam and the Flood and another 8 or 9 between the Flood and Abraham (depending on whether an addition is made for Arphaxad).

1. Between Adam and Seth
2. between Seth and Enos

3. Between Enos and Cainan
4. Between Cainan and Mahalaleel
5. Between Mahalaleel and Jared
6. Between Jared and Enoch
7. Between Enoch and Methusaleh
8. Between Methusaleh and Lamech
9. Between Lamech and Noah
10. Between Noah and the Flood

11. Between the Flood's anniversary and Arphaxad's Birth.

12. Between Arphaxad and Salah
13. Between Salah and Eber
14. Between Eber and Peleg
15. Between Peleg and Reu
16. Between Reu and Serug
17. Between Serug and Nahor
18. Between Nahor and Terah
19. Between Terah and Abraham

20. Between Abraham and Isaac

The total time added before Noah's birth would be 4.5 years (six months times 9 generations). The total time added before the Flood would be 5 years (adding one more six-month period between Noah's last birthday and the onset of the Flood). If we do not include an addition for Arphaxad, then we must insert another 8 six-month additions between the Flood and Abraham's birth another. This would add another 4 years to our total from creation to Abraham's birth (six months times 8 generations) for a total of 9 added years from creation to Abraham's birth. We would also have to determine whether another addition should be added for Isaac's birth in relation to Abraham's birthday. Such an addition would seem to be called for by the rule of this approach, but Warner does not add any time between Noah's birthday and Shem's birth and it is unclear whether an addition is made for Arphaxad or not. Similarly, Warner does not explain whether such an addition needs to be made between Abraham and Isaac's birthdays. Therefore, if we employ this type of approach we would have to decide for ourselves if such an addition should be made for Isaac or not.

The results below are produced by following Warner's method of adding six months for most of the patriarchs.

Noah's Birth – **1060.5 AM**

The Flood – **1661 AM**

Abraham's Birth – **2017 AM**

Isaac's Birth – **2117 AM**

The second factor that may affect our calculations involved the question of whether the age numbers mentioned in Genesis refer to the number of years the

patriarch had already completed or the current year of life they were living in but had not yet completed. In his studies, Warner argues that the numbers refer to the current year that the patriarch was living in but had not yet completed. Therefore, Warner reduces the numbers provided in Genesis for each patriarch (at the birth of their son) by one year. This approach would require a total of 9 one-year reductions prior to Noah's birth (one reduction for each generation). Another reduction would be required for the age of Noah at the time of the Flood (totaling 10 reductions from creation to the Flood). Still another 1-year reduction would possibly be necessary regarding the amount of time between the Flood's end and Arphaxad's birth (totaling 11 reductions). Another 9 reductions would occur before Abraham's birth (totaling 20 reductions). And another reduction would occur before Isaac's birth (totaling 21 reductions).

1. Adam
2. Seth
3. Enos
4. Cainan
5. Mahalaleel
6. Jared
7. Enoch
8. Methusaleh
9. Lamech
- 10. Noah**
- 11. The Flood**
12. Arphaxad
13. Salah
14. Eber
15. Peleg
16. Reu
17. Serug
18. Nahor
19. Terah
20. Abraham
21. Isaac

Reducing the numbers in Genesis using the concept that these numbers refer to the current year which was not yet completed rather than the number of years already completed would result in the following dates.

Noah's Birth – **1047 AM**
 The Flood – **1646 AM**
 Abraham's Birth – **1989 AM**
 Isaac's Birth – **2088 AM**

In his studies, Tim Warner incorporates both of the types of adjustments we have just mentioned. He adds six-months to account for birthday differentials between fathers and sons in Genesis. And he reduces the age numbers provided in the Genesis genealogies by one year each using the concept that these numbers refer

to the current year that was still being completed rather than the number of years that had already been completed. Warner's specific application of both types of adjustments produces the following dates. (Note that in this model, unlike the other approaches, Warner does derive dates for Abraham and Isaac's births in 50-year increments from creation. However, Noah's birth and the Flood still do not occur in 50-year increments from creation.)

Noah's Birth – **1051.5 AM**

The Flood – **1651 AM**

Abraham's Birth – **2000 AM**

Isaac's Birth – **2100 AM**

After assessing the potential need for these types of adjustments, we offered another alternative calculation. This calculation was performed on the grounds that the biblical data is entirely sufficient for counting the time period of these historical periods and does not leave any amount unaccounted for. It also takes into consideration that there may be good biblical and historical reason to conclude that biblical age-reckoning was corporately determined in a manner coinciding with the passing of Rosh Hashanah each year rather than based on individual birthdays. Likewise, we used additional biblical details, linguistic data, and a mathematical assessment to conclude that there may be good reason to take the numbers provided in Genesis 5:1-31 and Genesis 11 to refer to the amount of years that had already been completed rather than the current year that was still being completed. The results of this approach largely parallel the results of the straightforward calculation performed in Period One: Part One of this study. The information is summarized below.

Adam was created on the sixth day of creation (Genesis 1:23-31) and he was **130 full years** old when Seth was born (Genesis 5:3).

Seth was **105 full years** old when Enos was born (Genesis 5:6).

Enos was **90 full years** old when Cainan was born (Genesis 5:9).

Cainan was **70 full years** old when Mahalaleel was born (Genesis 5:12).

Mahalaleel was **65 full years** old when Jared was born (Genesis 5:15).

Jared was **162 full years** old when Enoch was born (Genesis 5:18).

Enoch was **65 full years** old when Methusaleh was born (Genesis 5:21).

Methusaleh was **187 full years** old when Lamech was born (Genesis 5:25).

Lamech was **182 full years** old when Noah was born (Genesis 5:28-29).

Noah was **599 full years** old when the Flood occurred (Genesis 7:6, 11, 8:13).

The flood waters remained on the earth for **1 full year** (Genesis 7:6, 11, 8:13).

Noah's son Shem had a son named Arphaxad, **2 full years** after the Flood (Genesis 11:10).

Arphaxad was **35 full years** old when he had a son named Salah (Genesis 11:12).

Salah was **30 full years** old when he had a son named Eber (Genesis 11:14).

Eber was **34 full years** old when he had a son named Peleg (Genesis 11:16).

Peleg was **30 full years** old when he had a son named Reu (Genesis 11:18).

Reu was **32 full years** old when he had a son named Serug (Genesis 11:20).

Serug was **30 full years** old when he had a son named Nahor (Genesis 11:22).

Nahor was **29 full years** old when he had a son named Terah (Genesis 11:24).

Terah was **131 full years** old when he had a son named Abram (Genesis 11:26,32, 12:4, Acts 7:4).

Abraham was **99 full years** old when Isaac was born (Genesis 21:5).

Note that the earlier, simpler calculation counted 352 years between the Flood and Abraham's birth, this more detailed biblical analysis counts this as 354 years. This difference is due to adding 1 full year for the Flood itself and adding an additional year to Terah's age when Abraham was born. However, we should also note that our total count from creation to Isaac's birth is the same as the total arrived at in our earlier, simpler calculation. The reason for this correspondence is that we are still adding a total of 600 years after the completion of the Flood and a total of 230 years from Terah's birth to Isaac's birth. We have simply delineated the time for the Flood into two stages: 1. Noah's age when the Flood started plus 2. the year for the Flood itself. And we have added one year to Terah's age when Abraham was born even while we deducted one year from Abraham's age when Isaac was born. So, the total date for Isaac's birth remains the same as in our straightforward calculation.

Taking the numbers provided in Genesis 5:1-31 and Genesis 11 to refer to years already completed by the fathers when their sons were born and using corporate age reckoning at Rosh Hashanah (rather than individual birthdays) would produce the following dates for these particular events.

Noah's Birth – **1056 AM**

The Flood – **1655 AM**

Abraham's Birth – **2009 AM**

Isaac's Birth – **2108 AM**

Again, we should keep in mind that using this method indicates that none of these biblical events took place in 50-year increments from creation.

God's destruction of the world by the Flood is a very significant event in history. However, we should note that it would be dated 1655 years after creation. Likewise, the year of Noah's birth would be 1056 years from creation. And, the birth of Abraham would take place at 2009 AM. And Isaac's birth would be in 2108 AM.

Below, for the purposes of reference and quick comparison, we have again briefly provided each of the alternative methods of calculations discussed above along with the results each produces.

Option One:

A straightforward count using the numbers provided in the Genesis with no additional considerations or adjustments.

Noah's Birth – **1056 AM**

The Flood – **1656 AM**

Abraham's Birth – **2008 AM**

Isaac's Birth – **2108 AM**

Option Two:

Adjust the numbers from “Option One” in order to account for a potential differential of unknown time between the father’s birthdays and the son’s birthdays. This potential difficulty is resolved by adding 6 months to each generation. Assume that the ages in Genesis refer to the years completed by the patriarch at the birth of their son. No additional considerations or types of adjustments are made. (Note that here we have followed Warner’s application of this adjustment even though in some instances Warner’s application or lack of application appears to operate based on some degree of selectivity.)

Noah’s Birth – **1060.5 AM**

The Flood – **1661 AM**

Abraham’s Birth – **2017 AM**

Isaac’s Birth – **2117 AM**

Option Three:

Reduce the numbers from “Option One” based on the consideration that the ages in the Genesis accounts refer to the year currently being completed rather than the number of years already completed. For each generation, 1 year is subtracted from the total. No additional considerations or types of adjustments are made. (Note that here we have followed Warner’s application of this adjustment even though in some instances Warner’s application or lack of application appears to operate based on some degree of selectivity.)

Noah’s Birth – **1047 AM**

The Flood – **1646 AM**

Abraham’s Birth – **1989 AM**

Isaac’s Birth – **2088 AM**

Option Four (Combines Options Two and Three):

Reduce the numbers from “Option One” based on the consideration that the ages in the Genesis accounts refer to the year currently being completed rather than the number of years already completed. For each generation, 1 year is subtracted from the total. Then account for a potential differential of unknown time between the father’s birthdays and the son’s birthdays by adding 6 months to each generation. (Note that here we have followed Warner’s application of this adjustment even though in some instances Warner’s application or lack of application appears to operate based on some degree of selectivity.)

Noah’s Birth – **1051.5 AM**

The Flood – **1651 AM**

Abraham’s Birth – **2000 AM**

Isaac’s Birth – **2100 AM**

Option Five (A refinement on Option One taking into account additional biblical and historical details after considering Options Two and Three):

The numbers provided in the Genesis are taken to refer to the number of years already completed and counted as provided. The Genesis accounts are taken to be reliable and entirely sufficient containing no unaccounted for periods of time between the birthdays of fathers and sons. Additional biblical details result in

slight adjustments from the dates arrived at in Option One regarding the timing of the Flood and Abraham's birth.

Noah's Birth – **1056 AM**

The Flood – **1655 AM**

Abraham's Birth – **2009 AM**

Isaac's Birth – **2108 AM**

(Regarding Warner's calculations, we again point out that his totals are the result of the general application of the proposed adjustments as well as specific choices regarding how and when to apply these types of adjustments in relation to certain figures and events involving Noah, Shem, the Flood, and Arphaxad. For more information see Warner's article: Jubilee Calendar, Creation to the Birth of Abraham, www.120jubilees.org. Likewise, it is again worth pointing out that Warner's particular choices regarding how to calculate the ages of the patriarchs are uniquely suited for the construction of a chronology of world history that fits with Warner's conclusion that significant biblical events will coincide with 50-year jubilee cycles.)

There are important questions to ask when engaging a study of the chronology of Genesis. Do we feel that Genesis can be taken as wholly reliable and sufficient for producing an accurate chronology of the history of this period? Or, do we feel that the Genesis account fails to account for some unknown amounts of time and leaves it to us to devise a means to account for that unspecified time? Is there sufficient reason to conclude that Genesis employs an age reckoning system that measures age by the passing of individual birthdays? Or, is the case stronger for concluding that a corporate aging system was in use wherein everyone aged at the passing of Rosh Hashanah (New Year's Day)? Are there strong grounds for taking the age numbers mentioned in Genesis to refer to the current year that was not yet complete? Or, do relevant biblical, logical, and historical data point instead to the reliability of taking these age numbers to refer to years already completed before the specified event took place? Our responses to these questions affect how we calculate the chronology of the patriarchal period from creation to the birth of Isaac. And it is important that we consider factors that help us make selections about which approach to take.

It is also worth noting that our study of age reckoning and the biblical data itself has shown that the straightforward count of the chronological data we performed in the introduction to this study is not just a naïve, overly simplistic approach. Rather, there are sound exegetical, linguistic, mathematical, historical, and logical reasons for adopting a calculation of the patriarchal period that very much parallels the total derived from our straightforward, initial calculation.

We have laid out each of the above methods of calculation not for the purposes of being dogmatic about which option must be selected or to be absolute for the purposes of calculating the date of Christ's return. We have simply sought to provide a discussion of the relevant information that anyone attempting to calculate the total amount of time that has occurred in biblical, world history should be aware of when undertaking such a task. It is up to anyone who wishes

to undertake such a task to decide which approach they feel is the most valid. To be clear, we believe that some of these options are more viable and supportable than others. But since it is not our desire to be dogmatic we will not argue in favor of any particular option. Whichever approach someone selects, we simply recommend that they do so in the interest of best exegetical practice (which involves historical awareness, consistency, and avoiding unnecessary presumptions) regardless of the outcome rather than in the interest of arriving at a particularly desirable result involving predictions of Christ's return.

Throughout each of the sections that follow we will continue to examine the biblical information for the purposes of enabling informed calculations of the chronology of biblical, world history. Our next section will cover the period from the birth of Isaac to the Exodus.