

*Outline Studies*  
*in*  
*Biblical Chronology*

**A Continuous Chronology  
from  
Creation to the Cross**

**Chapter 1  
The Beginning of Time and the World**



**18644 Sherman Way, Reseda, CA 91335**

**Author: Larry G. Redekopp**

**Contact: [lg.redekopp@usc.edu](mailto:lg.redekopp@usc.edu)**

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# **Outline Studies in Biblical Chronology**

## **Chapter 1 The Beginning of Time and the World**

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## Defining Time and its Associated Chronological Markers

The very first words of Scripture “In the beginning ...” mark the origin of time, and therewith the introduction of a developing chronology. The full statement, “In the beginning God created the heaven and the earth” speaks to the Creator’s creation of space and time, and then moves on to defining a sequence of temporal delimiters by which time is measured and noted throughout the whole of the Biblical record. In truth, the opening chapter of the book of beginnings, Genesis, introduces and defines three primary chronological markers, each consisting of a fixed temporal span defined in terms of a specific created motion. Movement of a material body in space is the fundamental action implicit to the definition of this quantity called “time”. To this point, the ‘motion-defined’ markers of time set forth in the first chapter of Genesis include the following:

- ♦ the **day** – the cyclical span of time extending from the beginning of one evening to the beginning of the next evening, a span defined in terms of motion corresponding to one rotational period of the earth spinning about its axis.

“Then God said, ‘Let there be light’; and there was light. And God saw that the light was good; and God separated the light from the darkness.

And God called the light day and the darkness He called night.

And there was evening and there was morning, one day.” (*Gen. 1:3-5*)

Comment: The text speaks clearly of a single ‘light-dark’ (alt., evening and morning) cycle, and employs the ordinal number “one” in reference to the object in view, namely “day”. Since both descriptive statements modify the word “day”, there is definitive textual evidence that a normal 24-hour day is in view. The authority of Scripture and the clarity of meaning supported by adherence to linguistic principles must determine the intended meaning of the term, not some late-date theorizing based on sub-scriptural, conjectural hypotheses. It is both a serious devastation of language, and a slander to the capacity of the Spirit to speak clearly and in precise terms, to postulate that the text can be acceptably understood as referring to an indefinite period of time.

- ♦ the **year** – a span of days left unspecified in number by the text. As the term appears in *Gen. 1:14*, its root meaning communicates a sense of repetitive occurrence, and yet clearly differentiated from the word “day”. With regard to its ‘motion-defined’ temporal span, a year corresponds to the cyclical pattern of solar insolation intersecting the earth related to the period of the earth’s orbital motion around the sun.

“Then God said, ‘Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and for years; and let them be for lights in the expanse of the heavens to give light on the earth’; and it was so.” (*Gen. 1:14-15*)

- ♦ **seasons** – a term that implies intra-annual divisions of a single orbit of the earth about the sun (i.e., during a one-year period). The temporal duration of a season is left unspecified, but their ‘motion-defined’ duration must be intermediate between the rotation of the earth about its axis and the orbital period of the earth about the sun. The fact that seasons are differentiated from both “day” and “year” strongly suggests that the axis of the earth was, from the beginning, inclined at an angle with respect to the orbital plane in which the earth moves about the sun, thus impressing a cyclical measure of sunlight intersecting respective hemispheres on the exposed side of the earth in its spinning motion.

Another temporal marker is introduced in the very first division ('toledoth') of the book of Genesis (Gen. 1:1–2:4), albeit only somewhat implicitly. This chronological marker involves a span of seven complete days – the temporal delimiter referred to later as a “**week**”. Interestingly, and with most noteworthy accent, this temporal marker has no direct connection to a particular cyclical motion of earth in relation to any other created astronomical body. In the eternal plan of the Creator, He purposefully organized His creative working to occur over a single sequence of six successive days, and then hallowed the climactic seventh day in the sequence as a ‘day of rest and rejoicing’. In this divinely ordained way, the temporal delimiter of a **week** consists of a defined span of time which the Creator peculiarly and purposefully inaugurated for the benefit of man – the creature made in the Creator’s own image and likeness on the 6<sup>th</sup> day of that first week.

“And on the 7<sup>th</sup> day God ended His work which He had made;  
and He rested on the 7<sup>th</sup> day from all His work which He made.  
And God blessed the 7<sup>th</sup> day, and sanctified it: because that in it He had  
rested from all His work which God created and made.” (*Gen. 2:2-3 [KJV]*)  
“And [Jesus] was saying to them,  
‘The Sabbath was made for the sake of man,  
not man for the sake of the Sabbath.” (*Mk. 2:27*)

This peculiarly-special span of time finds no root for its duration other than the divinely purposed layout of God’s creation of the whole of reality as He chose to define it. Because of the absolutely pivotal importance of the temporal unit “**week**”, an abbreviated chronological layout of the Creator’s working during that first week in history is presented.

- ◆ Day 1: Origin of space-time and matter (originally water),  
plus light (likely the full electromagnetic energy spectrum)
- ◆ Day 2: Origin of the expanse (firmament) – a spatial domain of “thinned-out” waters  
surrounding the earth – a separation of waters above and below
- ◆ Day 3: Origin of the crustal structure of the earth, created out of water and set  
over water ... plus plant life (vegetation)
- ◆ Day 4: Origin of the sun, moon, and stars (galaxies) – astronomical ‘light-bearers’  
purposefully serving for signs, seasons, and years – all relative to earth
- ◆ Day 5: Origin of ‘life-bearing’ creatures that “swim” – in both sea and atmosphere
- ◆ Day 6: Origin of life-bearing land creatures – plus ‘image-of God bearing’ creatures
- ◆ Day 7: Establishment of a hallowed day of rest – the completed definition of “**week**”

**Comment:**

It is especially noteworthy that nowhere in this earliest chapter of Genesis, nor in any other text in the whole of divine revelation, is mention made of any life form being created, whether of plant life or some physical ‘creature-being’, in some other region in the space-time realm apart from the earth. God’s creation of life, precisely delineated per the Spirit’s ‘breathed-out’ Word of divine revelation, is limited solely and uniquely to planet earth. God did, of course, create angelic (creature-person) beings who are appointed for a host of ministries in creation. In this regard, and noting but briefly, angels are principally “soul + spirit” creatures (i.e., consisting apart from a physical body in their nominal function), and their creation is not delineated in this earliest division of sacred Scripture.

**Comment: The Reckoning of Time**

In relation to the present study, and with narrower focus on the content of the revealed chronological flow of history beginning at creation and progressing onward to the advent of Messiah and His death on the cross, the nominal unit for measuring time employed most frequently in the preponderance of texts providing chronological information time is the “year”. With use of this temporal delimiter “year”, the Scriptures repeatedly lay out the chronological progression of time through genealogical records of patriarchs and of kings, plus the duration of their life-spans or reigns. Somewhat secondarily, but yet indispensable to construction of a complete Biblical chronology, prophetic announcements of future events are detailed pertaining to the history of Israel.

As such, the reader will find a plethora of genealogical tables in these chapters, along with intermittent tables summarizing a chronological exposition of national or prophetic details in reference to national Israel that include noted spans pertinent to prophetic announcement and fulfillment. These tables will almost always reference the counting of years relative to “*the beginning*” – relative to the year of Adam’s creation.

That is, the flow of time will be set forth in

*years Anno Hominis* = “years in the era of man”,

with the year *An. Hom. 1* corresponding to the year of ‘creation week’.

The very next page in this chapter contains the first such table illustrating the accumulation of years tracing the progressive movement of time in world history noted as *An. Hom.* Only in later chapters, once reliable information is in hand to identify the correlation of years *Anno Hominis* with that particular year which divides the reckoning of time in years B.C. (Before Christ) and A.D. (Anno Domini – in the year of our Lord), will charts and tables include chronological data correlating years in multiple reference systems. However, as will be emphasized and made clear in Ch. 6, discrepancies exist regarding the proper (the true *Anno Hominis* year) for fixing the transition from the year B.C. 1 to year A.D. 1.

Thus, the most reliable reference for marking the progress of time in studies of Biblical chronology is that of the *Anno Hominis* system (alt., ‘years after creation’).

**Comment: Constructing a Chronology**

*Genesis 1:1* declares that time had a beginning, but pursuit of a continuous chronology toward the discerning of a date for the beginning will be rendered impossible if any intervening gaps exist within or between defining texts providing chronological information. There are two questions often noted as threats against arriving at a definitive date for the beginning of time.

- ◆ First, does a gap exist between *Gen. 1:1* and *Gen. 1:2-31*? The question is: should a time gap of unknown extent be inserted between these texts? This issue pertains to the nominal Gap Theory which was proposed as a means for reconciling the postulated long ages of geology in the early 1800s with the Biblical account. However, multiple experts in Hebrew linguistics are adamant that *Gen. 1:2* is a noun clause which disallows this interpretive view.
- ◆ Second, might there be missing generations in the genealogies of *Genesis 5* and *11*? This is a commonly raised criticism, however multiple cross-textual tests argue quite decisively against the validity of this postulate. The historical accuracy of the Massoretic Text has been critically assessed and is widely affirmed. It is taken as authoritative in this study. To this point, a purported instance of a ‘disputed’ generation is discussed in Appendix 2 in this chapter.

# The Patriarchal Genealogy and Chronology of Genesis

## From Adam to Joseph

### *A Biblical Chronology*

Patriarch Name	Date of Birth <i>Yr. Anno Hominis</i>	Age at Birth of Son (Messianic line)	Date of Death <i>Yr. Ann. Hom.</i>	Age at Death	Scriptural Reference
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#### Pre-Flood Patriarchs

Adam	<b>0</b>	130	930	930	<i>Gen. 5:3-5</i>
Seth	130	105	1042	912	<i>Gen. 5:3,6-8</i>
Enosh	235	90	1140	905	<i>Gen. 5:7,9-11</i>
Kenan/Cainan	325	70	1235	910	<i>Gen. 5:9,12-14</i>
Mahalalel	395	65	1290	895	<i>Gen. 5:12,15-17</i>
Jared	460	162	1422	962	<i>Gen. 5:15,18-20</i>
Enoch	622	65	987	[365]	<i>Gen. 5:18,21-24</i>
Methuselah	687	137	<b>1656</b>	969	<i>Gen. 5:21,25-27</i>
Lamech	874	182	1651	777	<i>Gen. 5:25,28-31</i>
Noah	1056	502	2006	950	<i>Gen. 5:28-29,32; Gen. 7:6 Gen. 9:28-29; Gen. 11:10</i>

**Beginning of Flood – 1656 An. Hom.** (the year of Methuselah's death)

#### Post-Flood Patriarchs

Shem	1558	100	2158	600	<i>Gen. 11:10-11</i>
Arpachshad	1658	35	2096	438	<i>Gen. 11:11-13</i>
Selah	1693	30	2126	433	<i>Gen. 11:12-15</i>
Eber	1723	34	2187	464	<i>Gen. 11:14-17</i>
Peleg	1757	30	1996	239	<i>Gen. 11:16-19</i>

?? Tower of Babel ??

“... Peleg, for in his days the earth was divided” *Gen. 10:25*

Reu	1787	32	2026	239	<i>Gen. 11:18-21</i>
Serug	1819	30	2049	230	<i>Gen. 11:20-23</i>
Nahor	1849	29	1997	148	<i>Gen. 11:22-25</i>
Terah	1878	130	2083	205	<i>Gen. 11:24-26,32</i>
Abraham	2008	100	2183	175	<i>Gen. 11:26; 12:1,4 Acts 7:4</i>
Isaac	2108	60	2288	180	<i>Gen. 17:17; 21:5; 35:28-29</i>
Jacob	2168	91	2315	147	<i>Gen. 25:26; 47:28</i>
Joseph	2259		<b>2369</b>	110	<i>Gen. 50:26</i>

#### Some Selected Points of Note:

- ◆ The chronology of Genesis covers a period of 2369 years, ending with the year 2369 *An. Hom.* when Joseph died in Egypt (*Gen. 50:26*).
- ◆ In the text of Genesis 5 we find that the number of years of each Patriarch is mentioned in a special manner – noting both the age before the son named in the Messianic line is born,



followed by the years lived after this son was born, and then a summary of the age of the Patriarch at death. This double reference to the age of a Patriarch gives emphasis to the accuracy of the numerical data, however extraordinary their life spans may seem. We have the very same basis (confidence!) in believing that Methuselah lived to the age of 969 years as believing that Joseph stood before Pharaoh at age 30 and died at age 110.

- ◆ Noting that Enoch was born in 622 *An. Hom.*, and that Adam died in 930 *An. Hom.*, we find that Enoch, confirmed as the 7<sup>th</sup> generation from Adam (*Jude 14*), lived for 308 years as a contemporary of Adam ... being translated only 53 years following Adam's death.
- ◆ The Flood occurred when Noah was 600 years old (*Gen. 7:6*), and in the year Methuselah died. This was the year 1656 *An. Hom.*
- ◆ Since *Gen. 11:10* states that "Shem was 100 years old, and became the father of Arpachshad two years after the Flood", we can readily infer that Shem was 98 years old when the Flood began – that is, when Noah was 600 years old. Thus, observing that Shem lived to the age of 600, we can also infer that Shem lived as a contemporary of Abraham until Abraham was 150 years old and Isaac was 50 years old. Thus, Isaac had opportunity to have received first-hand reports of the Noahic Deluge.

#### **Comment: The Terah–Abraham Connection**

"And the days of Terah were 205 years; and Terah died in Haran. Now the LORD said to Abram, 'Go forth from your country, ...'." *Gen. 11:32 – 12:1.*

It seems acceptable (accurate) to understand this text as a continuous sentence which can be rendered as:

*"Terah died in Haran at age 205, and the LORD said to Abram, ...".*

From this perspective, there is the inference that the call of Yahweh to Abraham instructing him to leave Haran and go to Canaan came in the self-same year that Terah died. This understanding of the text in *Genesis* is corroborated by a statement by Stephen as he rehearses some of Israel's formative history in his defense before the Sanhedrin:

*"Then [Abram] departed from the land of the Chaldeans, and settled in Haran. And from there, after his father died, God removed him into this country in which you are now living." Acts 7:4.*

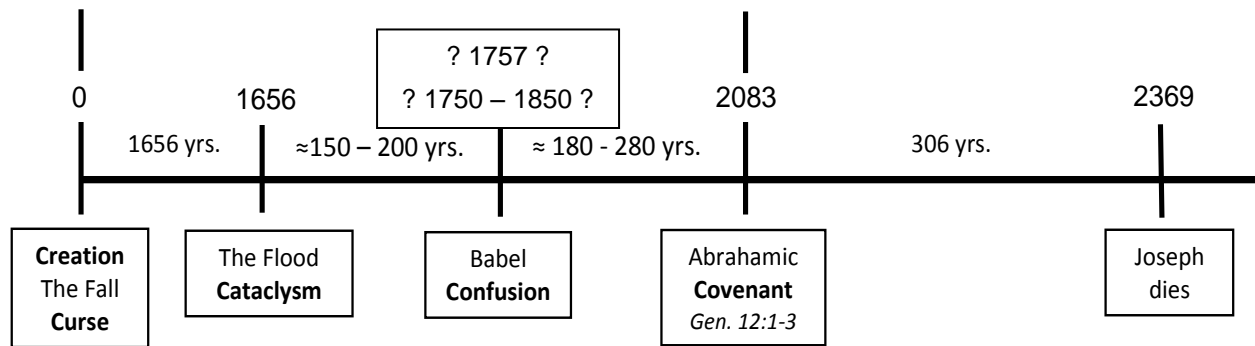
Now, *Gen. 12:4* reveals that, *"Abram was 75 years old when he departed from Haran."* This statement then gives substance to the following reasoning and conclusion:

- Abram was 75 years old when Terah died.
- Terah died at age 205.
- Abram was born when Terah was 130 years old.

Now some may contend that Terah was unreasonably elderly at the birth of Abraham. However, one should remember that Abraham was 100 years old when Isaac was born, and that Abraham fathered children through his second wife, Keturah, after the death of Sarah – and Sarah lived 37 years following the birth of Isaac (*Gen. 23:1*).

Based on these data, it should not be thought unreasonable that Terah could have fathered Abraham at the age of 130. Rather, we arrive with Biblical authority at the figure of 130 years listed in the table under the column "Age at Birth of Son" for Terah.

- ◆ The first instance the Abrahamic covenant was communicated to Abram occurred when he was 75 years of age (cf., *Gen. 12:1-4*). Later, at age 99, the covenant was not only confirmed again, but Abram's name was changed to Abraham (*Gen. 17:1-8*). Thus, the covenant was first communicated in the year 2083 *An. Hom.*, and its repetition when Abram's name was changed to Abraham occurred in the year 2107 *An. Hom.*



- ◆ Specifying a precise date for the judgment at Babel, the year of the institution of the linguistic division of the one-language, unified population of all descended from Adam through Noah and his sons occurred, is difficult to determine. There is only one chronological reference, and it is a bit indefinite as to the actual year of the event. The estimate put forward by this author places it around 1757 *An. Hom.*, the time of Peleg's birth. Admittedly, however, a more conservative dating would specify it more generally – sometime in the century 1750–1850 *An. Hom.* Explanatory bases for these estimates are given in the text box below, estimates resting on the single Biblical reference shown.

"And two sons were born to Eber;  
the name of the one was Peleg,  
for in his days the earth was divided;"  
*Gen. 10:25*

Peleg born: 1757 *An. Hom.*  
Peleg died: 1996 *An. Hom.*  
Peleg lived for 239 years  
(*Gen. 11:18-19*)

#### **Comment: The Tower of Babel Date**

Fixing a specific date for division of the post-Flood population through linguistic confusion is largely a matter of reasonable conjecture. Babel was built by Noah's great-grandson Nimrod (the son of Cush who was born to Ham). Thus, accounting for Nimrod to engage fully his 'nation building' activity, several generations almost certainly intervened between Cush and, say, sons of Nimrod. Hence, it may well have occurred within the life-span of Peleg.

#### **Comment: The Name Peleg**

It is widely reputed that the name Peleg means "division", but the implied nature of the division is not explicitly stated in the Biblical text.

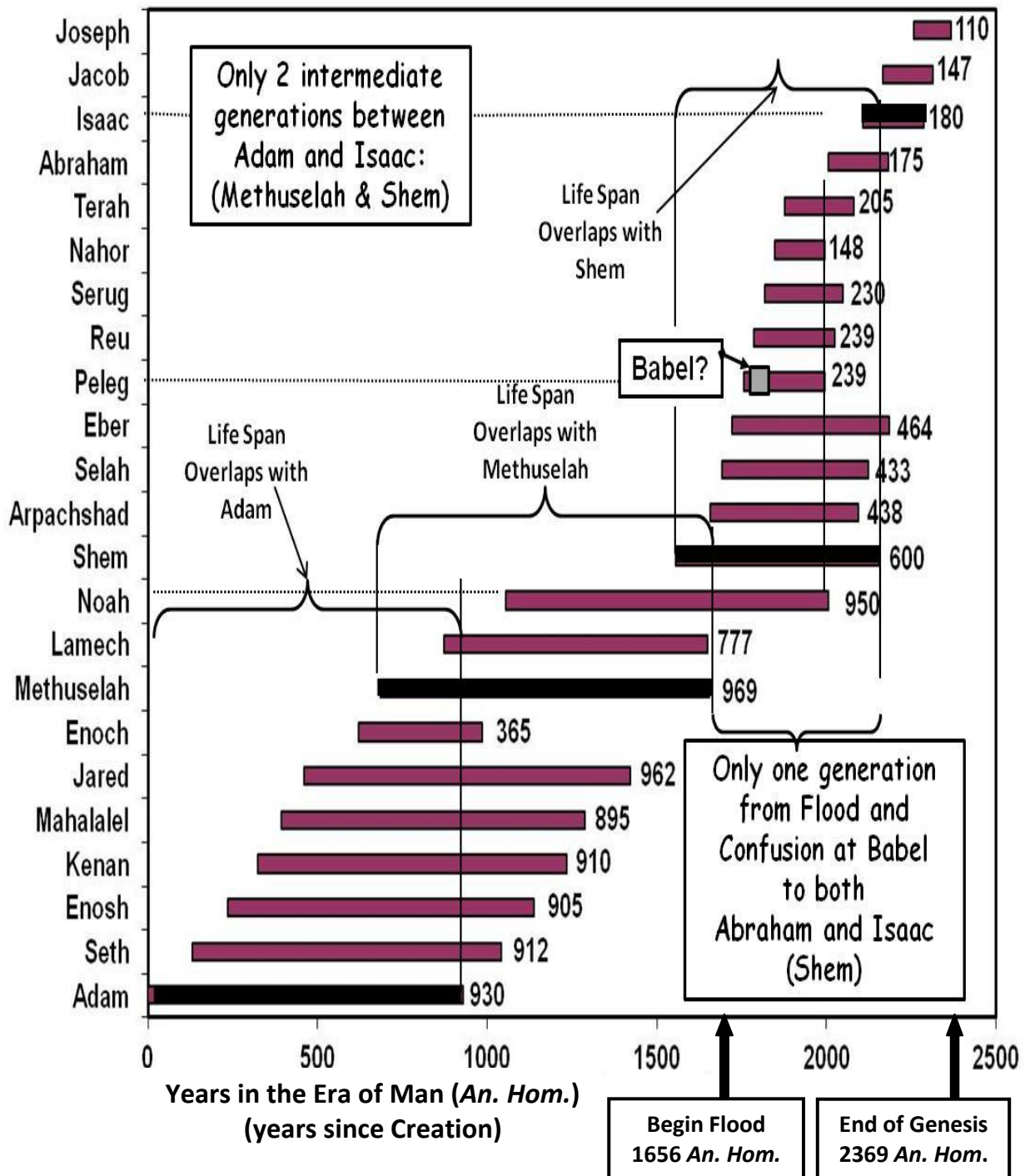
It is most often assumed to denote the linguistic division instituted by the judgment of confusion at the Tower of Babel.

However, the literal rendering of the word "peleg" in multiple instances in both the Geneva and KJV versions is "rivers"

(e.g., *Job 29:6; Ps. 119:136, Prov. 5:16*, etc.).

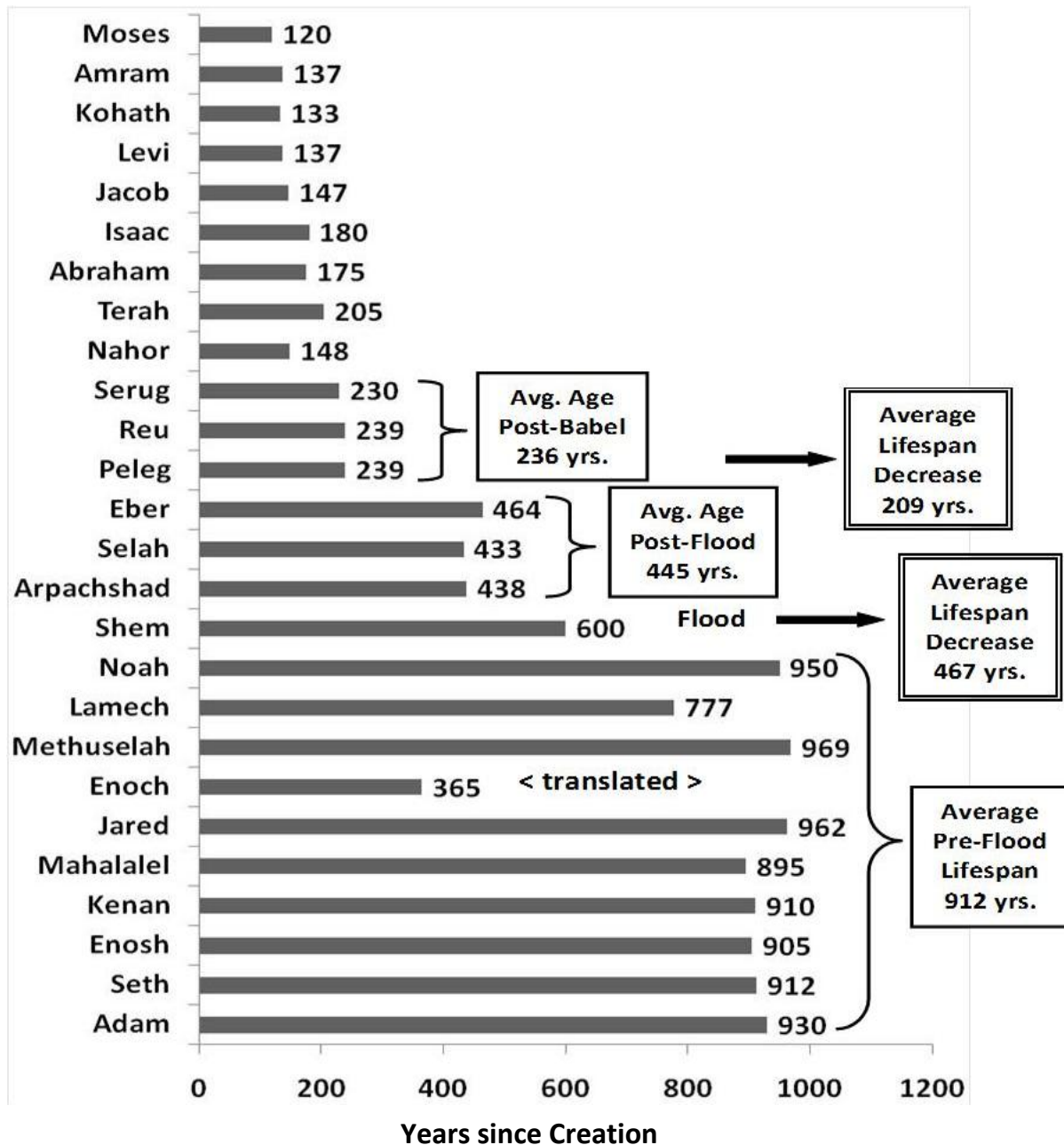
As such, the "division" motivating Eber's assignment of the name Peleg to his son may have reference, alternatively, to a geologic (topographic) division—a "riverization" and "canyonization"—arising during the post-Flood mountain building period. Such a time was characterized by profuse rainfall stimulated by exceptionally warm oceans and volcanically active and cooled continents that accompanied the immediate post-Flood era → the effectual causal basis for formation of ice caps and an ice age.

## The Earliest Generations of Man: The Biblical Record



**Comment:** This figure reveals, in particular, the tremendous capacity for shared science plus the fact that an eye-witness communication of creation and the fall could have been communicated to Noah through a single generation – from Adam through Methuselah, as Methuselah had opportunity for personal interaction with Adam for 253 years.

## The Life Spans of the Patriarchs: A Comparative View

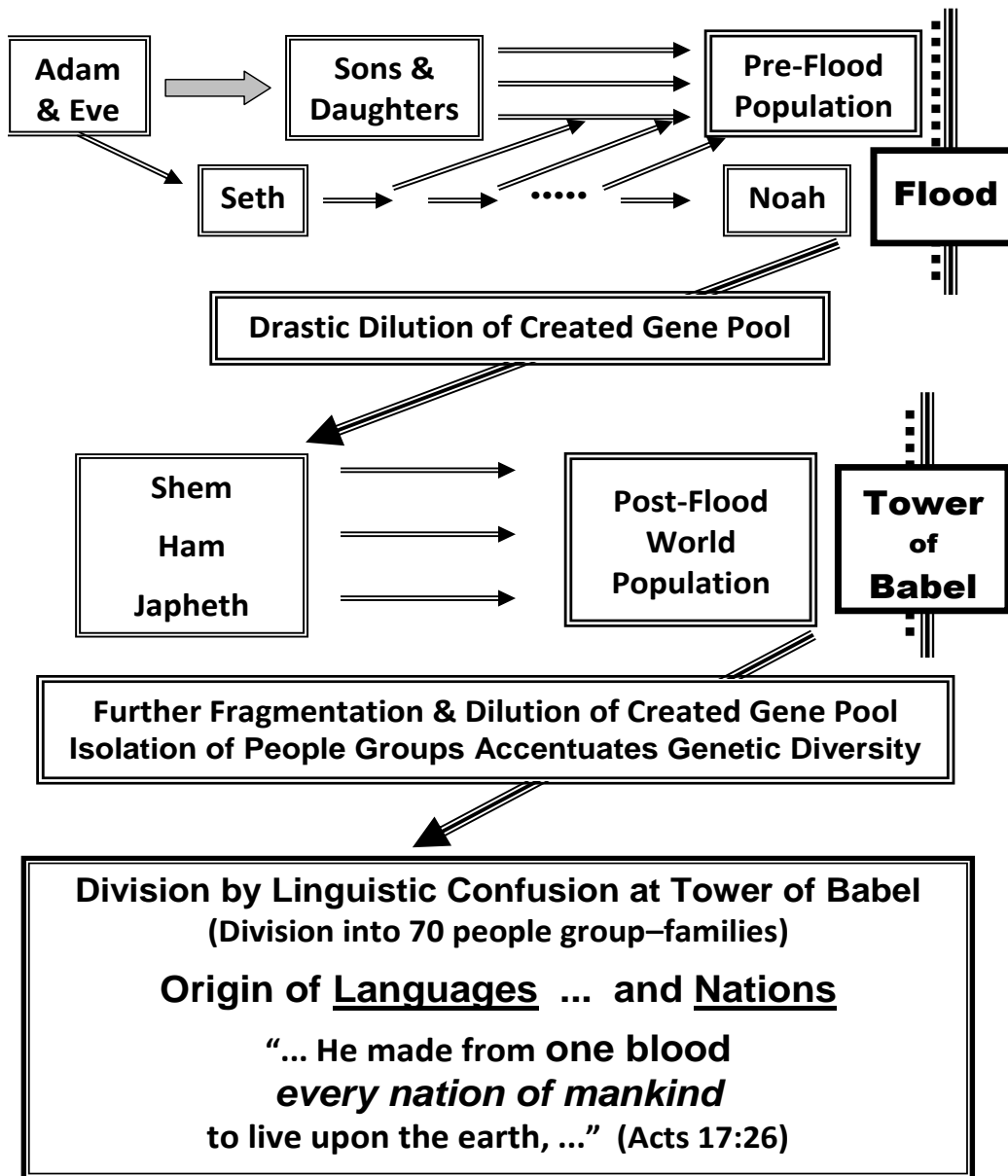


**Comment#1:** This chart accents the dramatic decrease in average life spans following both the Flood and the linguistic confusion as part of the divine judgment at the Tower of Babel.

The profound decline in life-span starting with Peleg's generation may have significant connection to the meaning of his name (see previous comment on page 7).

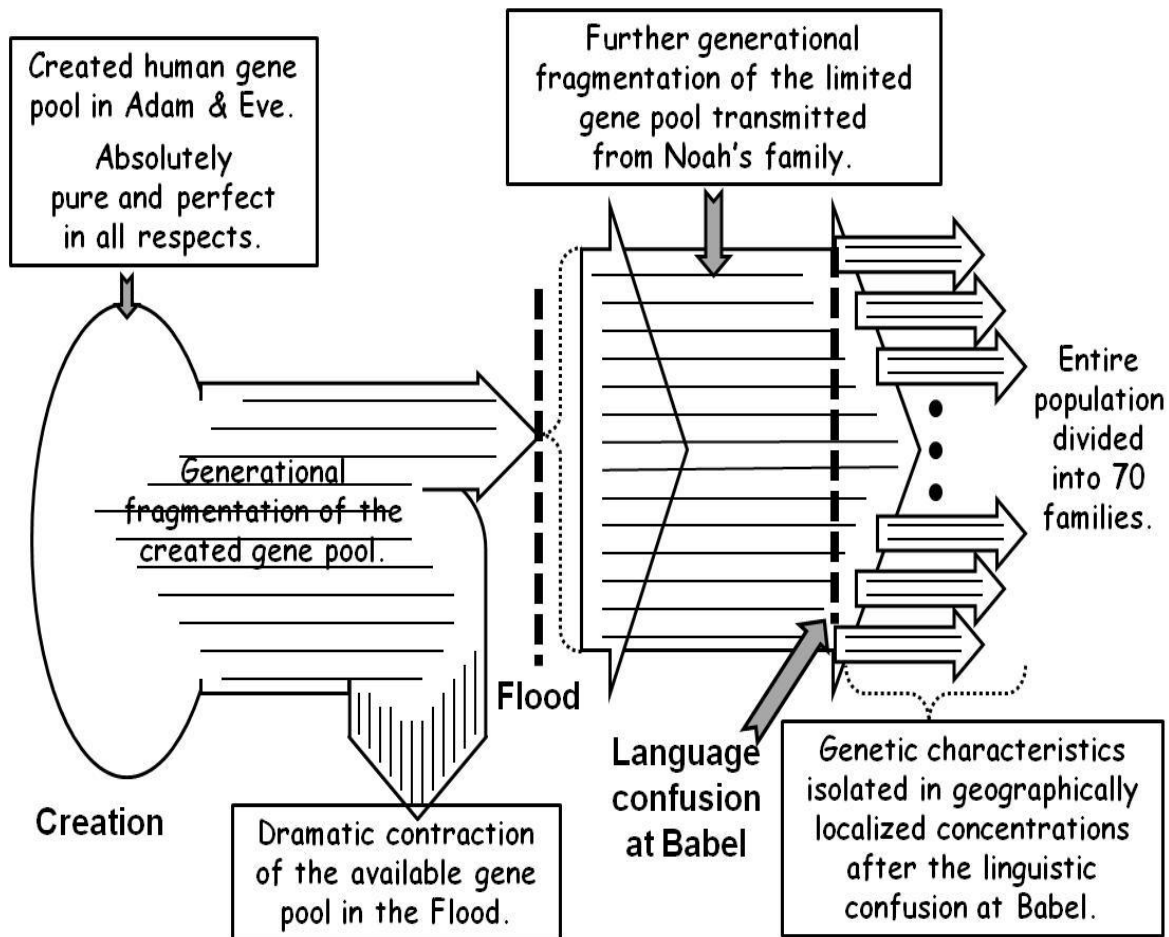
**Comment #2:** The Septuagint inserts an extra generation following Arpachshad (alt., Arphaxad) in its genealogical listing in *Gen. 11:12-13*, assigning an individual by the name Cainan (alt., Kenan) before Selah. However, it is noteworthy that the Septuagint *does not* include this generation associated with Cainan between Arpachshad and Selah in its genealogical listing in *Gen. 10:24*. The confusion of this 'inserted' generation, as well as other potential generational gaps, is addressed in some detail in Appendix 2 of this chapter.

## Development of Human Populations



**Comment:** This figure illustrates schematically the development of human populations, from created man to world-wide dispersion, as revealed in Scripture. In particular, contributing factors behind the dramatic decline in lifespan as noted in charts on previous pages are suggested. These suggested factors (major factors in the author’s opinion) include the pronounced genetic dilution following both the Flood and the isolation of people (family) groups because of linguistic division at the Tower of Babel. In addition, there were substantial changes in environmental conditions following the Flood, and similarly for isolated people groups who were compelled to move into regions of harsher environments through the forced separation imposed by the judgment at Babel.

## Development of Human Population & Genetic Fragmentation



**Comment:** The Flood and the Tower of Babel incident represent profound genetic bottlenecks in the development of human population, both diluting and fractionating the genetic diversity resident within the created genome in the 'one blood' origin of man; that is, within the single pair of progenitor parents named Adam and Eve.

### Long Pre-Flood Life Spans: Factors

- ◆ Original state of physical perfection
  - perfect health
  - perfect genetics
  - perfect environment
  - perfect diet
- ◆ Affects of the Curse accumulate slowly
  - adverse functions of bacteria, viruses, parasites, etc.
  - genetic mutations
- ◆ Strong magnetic field
  - shielding from cosmic rays

### Decreased Post-Flood Life Spans: Factors

- ◆ Fractionated gene pool
  - family isolation + communication isolation
- ◆ Limitations of food supplies + competition
  - dietary changes
- ◆ Proliferation of bacteria, viruses, parasites, etc.
- ◆ Dramatically altered climate
  - barren land masses
  - extensive volcanism → air quality.
  - heat—cold cycles (storms and seasons)
- ◆ Weakened magnetic field
  - increased influx of cosmic rays
- ◆ Diminished base of science and technology

## Appendix #1: A Chronology of the Flood

A layout of the chronology of the Flood is relegated to this appendix, not because it does not address both interesting and puzzling chronological aspects, but principally because it is not determinative in constructing a continuous chronology extending from creation to the cross. Addressing the chronology of the Flood is, nevertheless, an important detail in the very pivotal place of the Flood in the Biblical description of world history, and so also in our understanding of the development of both the human family as well as the dominant geologic features of our planet.

Now the Biblical text in Genesis 7-8 laying out details of the Flood contains two distinctly different sort of chronological markers. First, the text employs fixed, calendric (reference) markers which are pinned to dates associated with the life of Noah. Second, explicit reference is made to several intermediate spans of time, spans which are not necessarily tightly nor explicitly tied to dates in fixed reference to Noah's age. The words "not necessarily" need qualification. A cursory examination of Genesis 7-8 (a *prima facie* reading) is somewhat suggestive that a continuous, sequential ordering of the temporal flow of Flood events is being presented. However, the conjunctive words appearing in our English translations, conjunctions connecting distinct 'event' statements, while seemingly communicating sequential order, are somewhat presumptive relative to, and less definitive when examined in, the original Hebrew. As such, the chronological placement of the specifically noted spans of time within the whole layout between the fixed, calendric dates is left a bit subjective.

There is a further issue that impacts particularly the duration of the Flood, from Noah's entrance into the ark until his exit from the ark onto dry land. This pertains to the issue of the number of days in a pre-Flood calendric year. It is widely assumed that an Antediluvian year involved 12 months consisting of 30 days per month. Now there might be some internal support for this assumption as detailed in the text box immediately below. However, in the post-Flood era, most particularly in reference to the calendar Yahweh detailed to Israel in their receipt of the Old Covenant at Sinai, the calendar was decisively referenced to a solar-lunar year (i.e., to the orbit of the earth about the Sun with the year beginning with the first new moon following the spring equinox) – that is, to a year of 365 ¼ days per year. Hence, the precise number of days in the total duration of the Flood, harkening solely on the referenced ages of Noah at the beginning and end of the Flood, is left indecisive.

### **Comment: The 'so-called' "prophetic year"**

**"In the 600<sup>th</sup> year of Noah's life, in the 2<sup>nd</sup> month, on the 17<sup>th</sup> day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened." Gen. 7:11**

**"And the water prevailed upon the earth 150 days." Gen. 7:24**

**"and the water receded steadily from the earth, and at the end of 150 days the water decreased. And in the 7<sup>th</sup> month, on the 17<sup>th</sup> day of the month, the ark rested on the mountains of Ararat." Gen. 8:3-4**

- ◆ 2<sup>nd</sup> month, 17<sup>th</sup> day → 7<sup>th</sup> month, 17<sup>th</sup> day = 5 months
- ◆ 5 months → 150 days = 30 days per month
- ◆ 12 months @ 30 days/month = 360 days per year

The latter statement is undoubtedly true mathematically, but it is presumptive to insist that the period of 360 days was indeed the duration of the individual years of Noah's life ... and so also for Adam's, or Enoch's, or Methuselah's lives.

If indeed the length of the primeval year was 360 days, the occasion and circumstances of an increase to the present 365 ¼ days per year remains a mystery ... albeit one that perhaps has hidden connections to the Flood.

Flood Day	Comment	Scriptural Text
<b>Day 1</b>	<b>A fixed calendaric reference date.</b> The chronology and duration of the flood is referenced to a particular year, month, and date in the life of Noah.	"In the 600 <sup>th</sup> year of Noah's life, in the 2 <sup>nd</sup> month, on the 17 <sup>th</sup> day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened." <i>Gen. 7:11</i>
<p><u>Comment:</u> The text of <i>Gen. 7:11</i> seems to link the bursting open of the "fountains of the great deep" and the opening of the "floodgates of the sky". As such, there is a decided possibility that the "floodgates of the sky" consisted of an intense down pour of subterranean waters that jetted upward through fissures in the earth's crust. The pressures under the earth's crust would have been enormous, and water would have likely jetted forth from any crustal crack to quite high altitudes before descending upon the earth's surface as an open floodgate of rain.</p>		
<b>Day 40</b>	An intermediary temporal-span date. The ark began its floating voyage 40 days after the fountains burst open.	"Then the flood was upon the earth for 40 days, and the water increased and lifted up the ark, so that it rose above the earth." <i>Gen. 7:17</i>
<b>Day 150</b>	An intermediary temporal-span date, albeit almost surely a definitive measure of time relative <b>Day 1</b> .  The 40 days and nights that "rain fell upon the earth" (see 7:12) is included in this 150 day span, as is the 40 day period over which the "water increased and lifted up the ark" (see 7:17).	"And the water prevailed upon the earth 150 days. ... and God caused a wind to pass over the earth, and the water subsided. Also, the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained; and the water receded steadily from the earth, and at the end of 150 days the water decreased." <i>Gen. 7:24 – 8:3</i>
<p><u>Comment:</u> The period of increasing depth and prevailing of flood waters encompassed 150 days. The first 40 days involved, so it seems, heavy rainfall which, as described in the above comment, derived from powerful jets of subterranean waters spouting forth from fractures in the earth's crust – perhaps along formative boundaries of the continental plates and mid-oceanic ridges as recognized today. At the end of this 40 day period, the water level at the altitude at which the ark was constructed was sufficient to initiate buoyant flotation of the ark, presumably with a draft of 15 cubits (quite likely the sense of 7:20 where it is stated that "The waters prevailed 15 cubits higher, and the mountains were covered."). Regardless, 8:3 states explicitly that the water level only began to diminish after the 150<sup>th</sup> day. This is the basis for marking <b>Day 150</b> as the climax of ascending flood depth.</p>		
<b>Day 150</b>  See: Footnote #1 (at end of table)	<b>A fixed calendaric reference date.</b> (2 <sup>nd</sup> mo., 17 <sup>th</sup> day) → (7 <sup>th</sup> mo., 17 <sup>th</sup> day) = 5 mos. Seemingly the uplift of the mountains grounded the ark just as the flood attained is maximum depth.	"And in the 7 <sup>th</sup> month, on the 17 <sup>th</sup> day of the month, the ark rested upon the mountains of Ararat." <i>Gen. 8:4</i>
<b>Day 224</b>	<b>A fixed calendaric reference date.</b> Assuming 30 days per month, the period from the 2 <sup>nd</sup> month and 17 <sup>th</sup> day to the 10 <sup>th</sup> month and the 1 <sup>st</sup> day is 7 months and 14 days = 224 days (inclusive reckoning).	"And the water decreased steadily until the 10 <sup>th</sup> month; in the 10 <sup>th</sup> month, on the 1 <sup>st</sup> day of the month, the tops of the mountains became visible." <i>Gen. 8:5</i>
<p><u>Comment:</u> Per the text of <i>Gen. 8:4-5</i>, a period of 74 days (224 – 150 = 74) elapsed after the ark was grounded and until the mountains first became visible. IF the draft of the ark was 15 cubits, this represents an enormous volume of water considering the surface area of the entire planet. Of course, as water is still issuing from vents on the ocean floor today, an influx of water likely continued, even as the "fountains" were restrained, resulting in a net water level that was receding relative to that of uplifted continents.</p>		



Day 264	An intermediary temporal span date. It seems clear that this 40 day period is sequential to the 1 <sup>st</sup> day of the 10 <sup>th</sup> month when the water had receded sufficiently to expose mountain tops.	"Then it came about at the end of 40 days, that Noah opened the window of the ark which he had made; and he sent out a raven, and it flew here and there (lit., going and returning) until the water was dried up from upon the earth." <i>Gen. 8:6-7</i>
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Day 264?  (?Day 271)	An intermediary temporal-span date? The text of <i>Gen. 8:7-9</i> , as appearing in different translations, is a cause for some uncertainty, even confusion. The KJV seems to imply that the first sending forth of a dove coincided with the sending out of the raven, whereas the NASB employs the 'sequential order' conjunction "Then" in vs. 8.	"And he sent forth a raven, ... Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, ..." <i>Gen. 8:7-9a</i> [KJV]
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Comment: Some writers proposing a layout of the internal chronology of the Flood insert a one week (7 day) delay between the sending out of the raven and the release of the first dove. In such case, the date for release of the first dove would be Day 271, the release of the second dove on Day 278, and the third dove on Day 285. This difference only affects, as noted, the relative temporal flow of events prescribed within the full span of days that Noah and his family were in the ark. The difference pivots on how the conjunctive words used in the text are interpreted: namely, the words "Also" [per KJV] and "Then" [per NASB] in 8:8. The KJV suggest a contemporaneous occurrence, while the NASB (and many other versions) suggest a subsequent release of the first dove.

Day 271  (?Day 278)	An intermediary temporal-span date. The 2 <sup>nd</sup> sending forth of a dove resulted in convincing evidence that the waters indeed had abated ("in her beak was a freshly picked olive leaf", vs. 11)	"Then [Noah] sent out a [first] dove from him, to see if the water was abated from the face of the land; but the dove found no resting place for the sole of her foot, so she returned to him into the ark; ... So he waited yet another 7 days; and again he sent out the dove [a 2 <sup>nd</sup> time] from the ark." <i>Gen. 8:8-10</i>
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Day 278  (?Day 285)	An intermediary temporal-span date. A 3 <sup>rd</sup> sending forth of a dove occurred 7 days later, and on this occasion the dove did not return to Noah and the ark.	"Then [Noah] waited yet another 7 days, and sent out the dove; but she did not return to him again." <i>Gen. 8:12</i>
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Day 346?	<b>A fixed calendric reference date.</b> Noah removes the covering of the ark and surveys the dry landscape. IF indeed a year consisted of 360 days (12 months of 30 days per month), THEN this removal of covering occurred on day 346 (360 – 17 with inclusive reckoning)	"Now it came about in the 601 <sup>st</sup> year, in the 1 <sup>st</sup> month, on the 1 <sup>st</sup> of the month, the water was dried up from upon the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up." <i>Gen. 8:13</i>
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Comment: The period of declining flood waters encompassed the latter 221 days of the total span that Noah and his family were enclosed within the ark (371 – 150 = 221). Of course, this calculation is based on a 360-day year. If rather the year was 365 days, as apparently the case thereafter, then the exit from the ark did not occur until Day 376.

<b>Day 371</b>	<b>A fixed calendaric reference date.</b> IF a year consisted of 360 days, then the total span of days Noah and his family were in the ark would correspond to an inclusive period of 53 weeks.	"And on the <u>2<sup>nd</sup> month</u> , on the <u>27<sup>th</sup> day of the month</u> , the earth was dry. Then God spoke to Noah, saying, 'Go out of the ark, ...' So Noah went out, and his sons and his wife and his son's wives with him" <i>Gen. 8:14-18</i>
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Footnote #1: Using inclusive reckoning to compute the span of dates extending from the 2<sup>nd</sup> month, 17<sup>th</sup> day to the 7<sup>th</sup> month, 17<sup>th</sup> day, and allotting 30 days per month, the full number of days at this given entry in the table would be 151 instead of 150. Such a calculation is a result that this author would be quite willing to accept. However, with the double reference to "150 days" (cf., 7:24 and 8:3), followed immediately by the fixed calendaric date of 7<sup>th</sup> month and 17<sup>th</sup> day in 8:4, the author prefers to assign the closing of the "fountains of the deep and the floodgates of the sky" and the date the "ark rested on the mountains of Ararat" to the self-same day, the 150<sup>th</sup> day of the Flood.

Comment: Our English versions of the Biblical text (at least the KJV, NKJV, and NASB) employ the word "prevailed" or "prevail" in describing the state of rising waters over the first 150 days of the Flood. This word communicates a sense of "overpowering" and "strength", even one of "intense overpowering", as its root sense carries a superlative emphasis (lit., overpowering in strength to a superlative degree). However, the text of 7:24 with its statement that "the waters prevailed" moves straightway in 8:1, and with stark contrast, to "the waters assuaged" (alt., subsided). Clearly, a distinct and contrasting transition from ascending water level with great intensity to descending water level, even one of a steady decline (8:5), is associated with the 150<sup>th</sup> day. Of course, based on the revelatory words of *Ps. 104:6-9*, the declining water level coincided with a descent of ocean basin floors in concert with a rising of the continents – a process with profound implications for the whole of geology and the iso-static reconstruction of the earth's crustal structure and surface topography. Since the narrow focus in this document is restricted to a reasonably comprehensive study of Biblical chronology, any scientific connections with the quite brief presentation of a Flood Chronology are not engaged herein.

## Appendix #2: The Septuagint's Genealogical 'Insertion' of Cainan

The issue of an “inserted” generation, namely the generation of Cainan purported to belong in the genealogical record of *Gen. 11:12-13*, and its subsequent appearance in the genealogy in *Luke 3:35-36*, is addressed in this appendix. Such an inserted generation relative to the Massoretic (Hebrew) text raises questions as to the reliability of the genealogical record in the whole of the Hebrew text, not only regarding the patriarchal lists in Genesis 5 and Genesis 10-11, but also in multiple other texts containing chronological data presumed to provide reliable data of successive generations, data of successive reigns of kings, etc.

The thesis developed in this appendix is that the Septuagint is internally inconsistent, and therefore must be seen as unreliable as a source for establishing a trustworthy Biblical chronology. This thesis is supported here by the following sequence of determinative criticisms of the Septuagint.

- ◆ The Septuagint is internally inconsistent with respect to the veracity of the generation of Cainan, who is presumed to be the son of Arpachshad, or the grandson of Shem and the great-grandson of Noah.
  - To this point, the Septuagint is consistent with the Massoretic text in *Gen. 10:22-24*, listing Arpachshad as the direct father of Salah. However, in the genealogical list in *Gen. 11:12-13*, the Septuagint presents Arphachshad as the grandfather of Salah; that is, with Cainan as the son of Arpachshad and Salah as the son of Cainan. Furthermore, in regard to the patriarchal genealogical record appearing in *I Chron. 1:17*, the Septuagint excludes the generation of Cainan in full consistency with the Massoretic text.
- ◆ The Septuagint's inclusion of the generation of Cainan in *Gen. 11:12-13* contains another interesting, but quite puzzling, statement. The data listed for the birth and age of Cainan corresponds precisely to that for Salah, the indicated son of Cainan in the Septuagint account. Selected data are summarized in the table below to emphasize this alarming peculiarity, and to place in starker question the legitimacy of the insertion of Cainan in the Septuagint.

Patriarch Name	Age at Birth of Son (Massoretic)	Age at Birth of Son (Septuagint)	Age at Death (Massoretic)	Age at Death (Septuagint)
Shem	100		600	
Arpachshad	35	135	438	535
<b>Cainan</b>		<b>130</b>		<b>460</b>
<b>Selah</b>	30	<b>130</b>	433	<b>460</b>
Eber	34		464	
Peleg	30	30	239	
Reu	32	134	239	404

- There is a significant difference between the Massoretic and Septuagint texts in the ages of fathers at the birth of successive sons in the Messianic line, and so also in their ages at death.
- The Septuagint inflates the duration of the period between creation and the flood given in the Massoretic text. The pre-flood era generations of Genesis 5 are increased by 586 years, and the post-flood era generations of Genesis 11 are increase by 880 years. In total, the Septuagint extends the chronology from Adam to Abraham by more than a millennia (1466 years) over that given in the Massoretic text.
- Per the Massoretic text, ages at death decreased significantly in and after Peleg's generation. However, this quite precipitous decline is not so sharply evident in the Septuagint. This profound decrease in life-span following Eber's generation, strangely missing in the Septuagint, is a significant revelatory factor in understanding the development of the human population in the post-flood era.

- ◆ Of some concern is the insertion of the generation of Cainan in the genealogy appearing in essentially all printed copies of Luke's Gospel (see *Luke 3:36*). The question is: might Luke, who sought to set forth in consecutive order supported by a carefully investigated account of true history, have employed the Septuagint as his primary reference and been unaware of the inconsistency between *Gen. 10:22-24* and *Gen. 11:12-13*? The present author is admittedly not very conversant in NT textual criticism, but it can be noted that a number of manuscripts of Luke's Gospel include the name Cainan while some others do not. For example, one of the more highly reputed manuscripts, Codex Beza (D), omits reference to Cainan. Furthermore, there exist reports that a number of writings by early church fathers omit any reference to Cainan (e.g., Josephus, Philo, John of Antioch, Eusebius; further, Origen is said to include the name Cainan, but with an asterisk). The following argument might be offered in defense of the possible compatibility of Luke's original writing with the Massoretic text, and questioning the legitimacy of the name Cainan appearing in Luke's account. The name Cainan may have been inserted by later copyists who, being naturally inclined to use a Greek source as they wrote in the Greek language, would have likely consulted the Septuagint as their primary reference. Such copyists, perhaps concluding that some Hebrew scribe inadvertently missed copying the name Cainan in *Gen. 11:12-13*, now presumed to 'correct' that oversight by inserting the name. In such a scenario, and with a succession of multiple copies naturally following, the spurious insertion could thereby have emerged as a 'settled' matter for future manuscripts. This is of course conjectural, yet neither unreasonable nor incompatible with the existence of reputable church fathers giving no credence to the existence of a patriarchal father named Cainan.
- ◆ In further defense of the authenticity of the Massoretic text relative to this (spurious?) insertion of Cainan's name appearing in *Gen. 11:12-13* and *Luke 3:36*, we can note that the ancient Samaritan Pentateuch (the Books of Moses copied by Samaritans), in contradistinction to the Septuagint, does not include the name Cainan in its version of *Gen. 11:12-13*. This comment does not presume to give credence to the whole of the Samaritan Pentateuch, but does provide further support for the opinion that the Septuagint should not be accepted as deserving a weight of authority that sets it above the Massoretic text.

In conclusion, this author holds, and proceeds henceforth with, the conviction that the received Massoretic text is authoritative, providing a preserved and accurate account of the 'breathed out' Word of God – the very Word of Him who cannot lie and does not deceive. The chronologies presented in succeeding chapters are developed based on this conviction. Further, the author has endeavored to always pursue whatever textural correspondences and coherences might be accessible in order to arrive at validating cross-checks useful in reinforcing confidence in the authenticity of reported chronological conclusions.