

**Why it is NOT proper to use the genealogies  
of Genesis chapter 5 and chapter 11  
to set dates ! (condensed version)**

**Consider these famous men who have all arrived  
at different dates for the creation:**

**Martin Luther - 3961 BC**

**Johannes Kepler - April 27, 3977 BC**

**Isaac Newton - 4000 BC**

**James Ussher - 4004 BC**

**Maimonides - 4058 BC**

1) "Every word of God is pure; He is a shield to those who put their trust in Him.

**Do not add to His words**, Lest He reprove you, and you be found a liar." Proverbs 30:5-6 (NKJV)

"But **avoid foolish disputes, genealogies**, contentions, and strivings about the law, for they are unprofitable and useless." Tit 3:9 (NKJV)

a) **NO where** does the Bible "add up" the genealogies !

b) **Or say** to "add up" the genealogies !

c) **Nor hint** at how they should be "added up"!

2) **Evidences:**

a) **Luke adds a name:** In Luke 3:35-36 he includes a **Cainan** between Salah and Arphaxad. Genesis 11:12-13 includes No name between Arphaxad and Salah. Cainan is the son of Arphaxad and Shelah is the son of Cainan according to Luke; while in the Chronicles this name is not found. However, in Hebrew traditional lineage this name can be found, and it is found in the Greek Septuagint Version.

Gen 11:12 And Arphaxad lived a hundred and thirty-five years, and begot **Cainan**.

Gen 11:13 And Arphaxad lived after he had begotten **Cainan**, four hundred years,

and begot sons and daughters, and died. And **Cainan** lived a hundred and thirty

years and begot Sala; and **Cannan(?)** lived after he had begotten Sala, three hundred

and thirty years, and begot sons and daughters, and died. (Brenton's English Septuagint)

1Ch 1:17 The sons of Sem, Ælam, and Assur,

1Ch 1:18 and Arphaxad, (???) Sala,

1Ch 1:25 Eber, Pheleg, Ragan,

1Ch 1:26 Seruch, Nachor, Tharrha,

1Ch 1:27 Abraam.T

1Ch 1:28 And the sons of Abraam, Isaac, and Ismael. (Brenton's English Septuagint)

'The Alexandrine Chronicle derives the Samaritans from Cainan; Eustachius Antiochenus, the Saggodians; George Syncellus, the Gaspheni; Epiphanius the Cajani. Besides the particulars already mentioned, it is said Cainan was the first after the flood who invented astronomy

(astrology), and that his sons made a god of him, and worshiped his image after his death. The founding of the city of Harran in Mesopotamia is also attributed to him; which, it is pretended, is so called from a son he had of that name.' -Anc. Univ. Hist., vol. i, p. 96, note."

b) **Matthew skips names:** One would possibly think that Matthew in his genealogy for Christ would have copied directly from the Chronicles, but in fact in verse 1:8 there is skipped three names between Jehoram and Uzziah (Azariah) that 1 Chronicles 3:10-11 includes, that of Akaziah, Joash, and Amaziah. Affirming as " The Bible Knowledge Commentary-OT" (BKC-OT) by Walvoord and Zuck says:

**"Jewish reckoning did not require every name in order to satisfy a genealogy."**

Therefore, the Biblical genealogies are often recorded under rules that differ from the strict biological father to son lineage!

c) **As Albert Barnes concluded from his detailed analysis of the ancient manuscripts concerning the confusion of the numbers;**

**"The determination of the chronology of ancient history is neither a question of vital importance, nor, to us now, a part of the primary or direct design of the Hebrew."** (Albert Barnes' Notes on the Bible)

d) In Exodus 6:20 and Numbers 26:59, Jochebed is said to "bear" ("begat," *yalad*) Moses. While 1 Chronicles 6:3 and 23:13 describe them as "sons" (*ben*). Thus, both "son" (*ben*) and "begat" (*yalad*) are used synonymously here to refer to a distant descendent in a genealogy. Both the term "son" (*ben*) and "begat" (*yalad*) are applied interchangeably to the relationship between Amram and Moses, yet at least eight generations separate the two men (i.e., *ben* and *yalad* are used to mean ancestor rather than immediate son). Joseph (brother of Levi) and his son Ephraim were alive when the Israelites settled in Egypt (Genesis 41:52; 46:27). There are 12 generations listed from Joseph to Joshua. Since Joshua was alive at the time of the Exodus and was a contemporary of Moses, these 12 generations span the 430-year stay in Egypt. This would fit nicely with a generation being about 40 years. Thus, this genealogy gives (at least) 12 generations that correspond to the same time period as the 4 generations given for Moses. "it must be granted that Amram the son of Kohath was not the father of Moses, and that an indefinitely long list of generations has been omitted between the former and his descendant of the same name" (Tiele, Chr. des A. T. p. 36)." (from Keil & Delitzsch Commentary on the Old Testament ) It is only by cross-referencing other Scripture verses or looking at historical sources were we able to determine whether or not the genealogy is complete.

e) 1Ki 6:1 And it came to pass in the **four hundred and eightieth year** after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the LORD. -2-

"It is upon this statement that all the earlier portion of what is called the "received chronology" depends. Amid Minor differences there is a general agreement, which justifies us in placing the accession of Solomon about 1000 B.C. (1018 B.C. Oppert.) But great difficulties meet us in determining the sacred chronology anterior to this." ... "Hence, chronologists have based entirely the "received chronology" upon this verse. But the text itself is not free from suspicion." ... "it is hard to reconcile with other chronological statements in the Old and New Testament." ... "in the New Testament, Paul (according to the received text) reckons the period from the division of Canaan among the tribes in the sixth year of Joshua Jos 14:1-15, to Samuel the prophet, at 450 years, which would make the interval between the Exodus and the commencement of the temple to be 579 years." (Albert Barnes' Notes on the bible)

"The Septuagint has the four hundred and fortieth year. It need scarcely be noticed, that among chronologists there is a great difference of opinion concerning this epocha. Glycas has 330 years; Melchior Canus, 590 years; Josephus, 592 years; Sulpicius Severus, 588; Clemens Alexandrinus, 570; Cedrenus, 672; Codomanus, 598; Vossius and Capellus, 580; Serarius, 680; Nicholas Abraham, 527; Maestlinus, 592; Petavius and Valtherus, 520. Here are more than a dozen different opinions..." (Adam Clark's Commentary on the Bible)

**f) Many sincere students in the past have come up with many different dates for the creation, but not one of these interpretations are correct !!**

#### **Early Jewish estimations**

The earliest post-exilic Jewish chronicle preserved in the Hebrew language, the Seder Olam Rabbah, compiled by Jose ben Halafta in 160 AD, dates the creation of the world to **3761 BC** while the later Seder Olam Zutta to **4339 BC**.<sup>[60]</sup> The Hebrew Calendar has traditionally, since the 4th century AD by Hillel II, dated the creation to **3761 BC**.<sup>[61][62]</sup>

#### **Septuagint**

Many of the earliest Christians who followed the Septuagint calculated creation around 5500 BC, and Christians up to the Middle-Ages continued to use this rough estimate: Clement of Alexandria (**5592 BC**), Theophilus of Antioch (**5529 BC**), Sextus Julius Africanus (**5501 BC**), Hippolytus of Rome (**5500 BC**), Gregory of Tours (**5500 BC**), Panodorus of Alexandria (**5493 BC**), Maximus the Confessor (**5493 BC**), George Syncellus (**5492 BC**) Sulpicius Severus (**5469 BC**) and Isidore of Seville (**5336 BC**).<sup>[63][64][65]</sup> The Byzantine calendar has traditionally dated the creation of the world to September 1, **5509 BC**. The Chronicon of Eusebius (early 4th century) dated creation to **5228 BC** while Jerome (c. 380, Constantinople) dated creation to **5199 BC**.<sup>[66]</sup> Earlier editions of the Roman Martyrology for Christmas Day used this date,<sup>[67]</sup> as did the Irish Annals of the Four Masters.<sup>[68]</sup>

Bede was one of the first to break away from the standard Septuagint date for the creation and in his work De Temporibus ("On Time") (completed in 703 AD) dated the creation to 18 March **3952 BC** but was accused of heresy at the table of Bishop Wilfrid, because his chronology was contrary to accepted calculations of around 5500 BC.<sup>[69]</sup>

#### **Masoretic**

After the Masoretic Text was published, however, dating creation around 4000 BC became common, and was received with wide support.<sup>[70]</sup> Proposed calculations of the date of creation using the Masoretic from the 10th century to the 18th century include: Marianus Scotus (**4192 BC**), Henry Fynes Clinton (**4138 BC**), Maimonides (**4058 BC**), Henri Spondanus (**4051 BC**), Benedict Pereira (**4021 BC**), -3-

Louis Cappel (4005 BC), James Ussher (4004 BC), Augustin Calmet (4002 BC), Isaac Newton (4000 BC), Petavius (3984 BC), Theodore Bibliander (3980 BC), Johannes Kepler (April 27, 3977 BC) [based on his book

Mysterium Cosmographicum], Heinrich Bünting (3967 BC), Christen Sørensen Longomontanus (3966 BC), Melanchthon (3964 BC), Martin Luther (3961 BC), Cornelius Cornelii a Lapide (3961 BC), John Lightfoot (3960 BC), Joseph Justus Scaliger (3949 BC), Christoph Helvig (3947 BC), Gerardus Mercator (3928 BC), Matthieu Brouard (3927 BC), Benito Arias Montano (3849 BC), Andreas Helwig (3836 BC), David Gans (3761 BC), Gershom ben Judah (3754 BC) and Yom-Tov Lipmann Heller (3616 BC).[65]

Among the Masoretic creation estimates or calculations for the date of creation only Archbishop Ussher's specific chronology dating the creation to 4004 BC became the most accepted and popular, mainly because this specific date was attached to the King James Bible.[71]

#### Alfonsine tables

Alfonso X of Castile commissioned the Alfonsine tables, composed of astronomical data based on observation, from which the date of the creation has been calculated to be either 6984 BC or 6484 BC. [72][73][74] (From Wikipedia-Dating-creation downloaded 8.31.2017)

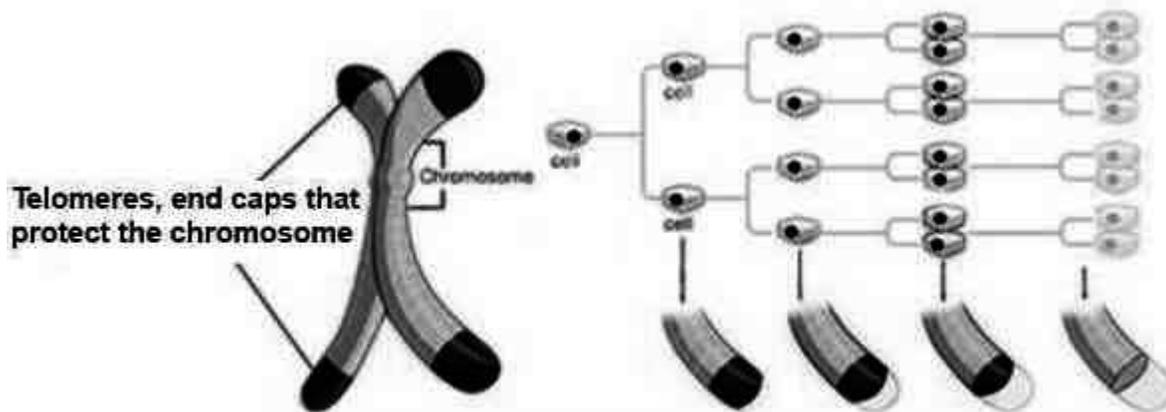
g) Then there is the "Finished" problem !!

Gen 2:1 Thus the heavens and the earth, and all the host of them, were finished.

Gen 2:2 And on the seventh day God ended His work which he had done, and He rested on the seventh day from all His work which He had done. (NKJV)

At the end of "day" six the **earth is totally complete** and ready as a "very good" habitat for mankind. **In addition the DNA of the host humans is complete and finished.**

Coded into this DNA is a limit on their lifespan by the telomeres, end caps that protect the chromosomes.



**As cells divide over time...telomeres shorten, and eventually cell division stops.**

- Telomeres shorten as we get older causing aging in our cells.
- We inherit telomeres from our parents, but no matter the length of our telomeres at birth, everyone's shorter as they age.
- Shorter telomeres have a negative effect on our health.
- Telomere shortening is the main cause of age-related break down of our cells.
- When telomeres get too short, our cells can no longer reproduce which causes our tissues to degenerate and eventually die.

f) Some cells like those found in the skin, hair and immune system are most affected by telomere shortening because they reproduce more often. ref:Sahin E, DePinho RA. Linking functional decline of telomeres, mitochondria and stem cells during ageing. Nature. 2010;464:520–528.

**This encoded short lifespan ( a maximum of 125 years by some experts' analysis ) dictates that in the Biblical genealogies of Genesis chapters 5 and 11 each of the long lifespans listed are those of the patriarch's total dynasty.**

Indicators of this type of tradition in ancient times is found in that in 12th Dynasty Egypt there were 4 kings named Amenem-het, 18th Dynasty had 4 Thutmoses and 3 Amenhoteps, and there were 11 Ramesses in the 19th and 20th Dynasties. Assyria had 4 kings named Shal-maneser and the Mitannian kingdom (16-13 century BC) had 3 kings named Shuttarna. In the 18th Egyptian Dynasty there was a switching back and forth between Thutmose and Amenhotep, so there was an overlap. However, The 18th dynasty is known as the Thutmosid Dynasty for the four pharaohs named Thutmosis.

Even to modern times the Popes of the Roman Catholic Church are recorded as, Pope Benedict XIV (1675- 1758), Pope Benedict XV (1854-1922), Pope Benedict XVI (2005-2013), Pope Pius VI (1717-1799), Pope Pius VII (1742-1823) Pope Pius VIII (1761- 1830), with each elected Pope selecting the name that seems to him to most represent his philosophy.

**The obvious conclusion is that it is NOT proper to use the genealogies of Genesis chapter 5 and chapter 11 to set dates, by doing so many sincere students in the past have been totally wrong !**

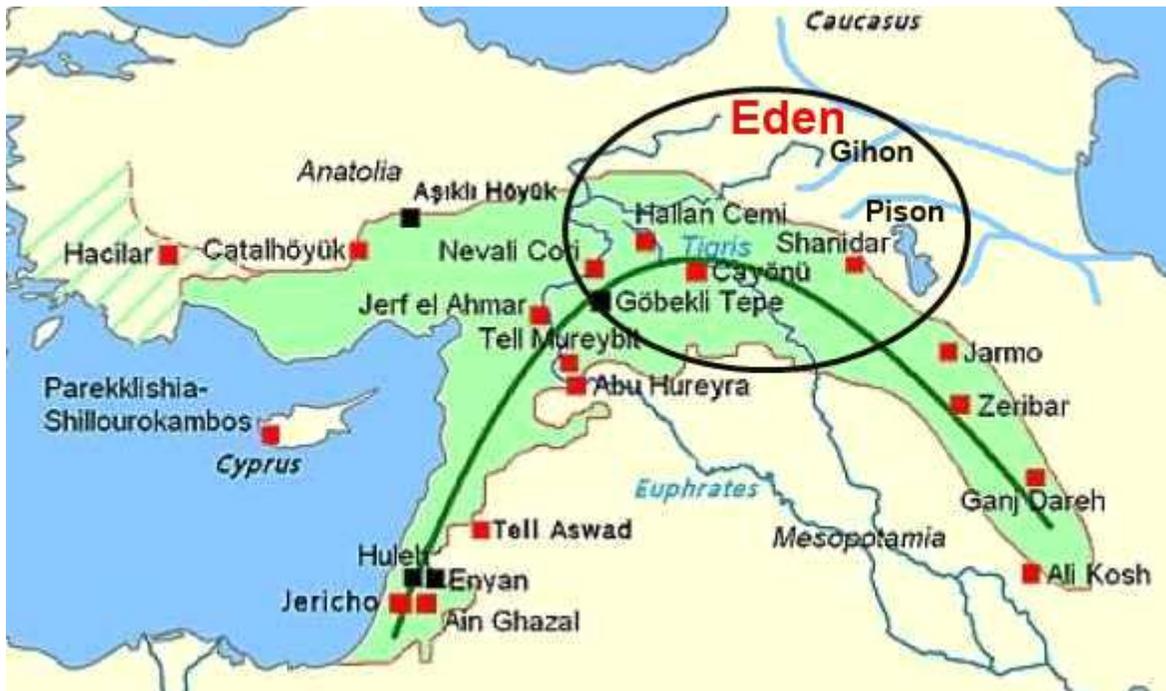
**So what can we do if we want an approximate date for Eden and Adam ??  
Lets take a short look at archaeological evidences !!**

Genesis 11:9... "the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of the earth.

"A family tree of Indo-European languages suggests they began to spread and split about 9,000 years ago. The finding hints that farmers in what is now Turkey drove the language boom - and not later Siberian horsemen, as some linguists reckon. ... Around this time, farming techniques began to spread out of Anatolia - now Turkey - across Europe and Asia, archaeological evidence shows." (From "Language tree rooted in Turkey" by John Whitfield, w--.nature.com/ nsu/nsu\_pf/ 031124/ 031124-6.html) (see more)

Genesis 11:2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there.

"It is known that agriculture spread from the Middle East to Europe during the Neolithic period about 12,000 years ago, but for many years archeologists have debated how this occurred. Was it due to the movement of people or to the movement of ideas? Previous genetic analysis of people living today suggests a migration - that the people moved - but critics have questioned this view. The latest study reinforces evidence of a migration in which people brought their ideas and lifestyle with them."(from [www.sciencedaily.com/releases/2002/09/020911072622.htm](http://www.sciencedaily.com/releases/2002/09/020911072622.htm))



Very interestingly "11,600 years ago marked the beginning of the Rule of Mortal Humans on Earth according to Manetho (Egyptian historian ca. 343 BC)" prior to that was "Rule by Demigods and Spirits of the Dead (followers of Horus)". (from [/www.innerx.net/personal/tsmith/iceciv.html](http://www.innerx.net/personal/tsmith/iceciv.html)) A very close correspondence to the indicated termination of the Younger Dryas (11,550 +/-70 B.P. per the GRIP ice core data) and the time we would choose as the most likely time of the flood. The time of the garden of Eden and Adam as the keeper of it and the first farmer being a suitable time before the flood, around 14,000 to 15,000 years ago.