

From Adam to the Deluge

The biblical timeline from Creation to the Flood

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The chronology table below shows an uninterrupted timeline from Adam right up to the Flood, or the Deluge, of Noah's day. It does this in only 30 lines comprising 10 simple additions. The data used to construct the timeline comes entirely from the Bible, and in particular, the book of Genesis.¹

The timeline is presented in this tabular form for a very specific reason: it is the easiest format for any reader to verify its correctness, and to ensure that there are no "off-by-one" errors in the working out. I myself verified the timeline and the arithmetic by means of a type of spreadsheet (the table you see below is actually a spreadsheet behind the scenes), but you the reader do not need to do so—all you need is pencil and paper or a calculator, and you can verify that the numbers are correct.

You may be wondering why it is important that you, personally, should verify the timeline's correctness and adding up. It is because truth is not dependent on who says it or how it makes you feel, contrary to the way the human brain actually prefers to work. Where there is something of great significance, such as God's salvation plan for us, which is worked out through real history, then we need to check whatever we can ourselves, personally, and *not* simply rely on believing what "experts" say; because experts can be, and often are, wrong. So, let's get down to the nitty gritty.

In 1 A.M.², the first year the world was in existence, Adam was not yet one year old. Therefore, he was zero years old in 1 A.M. We know this because Genesis tells us Adam was created on day six of the world. This fact is called a biblical 'synchronism', and is indicated in the table by the scary mathematical *equivalence* symbol, drawn as three horizontal lines: ≡.

The [first line](#) of the table means: "The Bible tells us that Adam was zero years old in the first year of the world." Many chronologists, unfortunately, get this very first and most basic point wrong, by assuming Adam was one in the first year of the world. No chronologist makes Seth or any of the others one in their first year of life, and for good reason; the same rule must apply to Adam!

In Genesis 5:3, we are given an important synchronism: Adam was 130 years old when his son Seth was born. We therefore need to add 130 years to 1 A.M. to know the year Seth was born. This is [line 2](#) of the table. The obvious answer is in [line 3](#) of the table.

¹The table itself is an adaptation of the same table by the biblical chronologist, Daniel Gregg, in his seventh edition of, *The Scroll of Biblical Chronology*.

²*Anno Mundi* = Year of the World.

Line							
1	AM	1	≡	Adam	0		
2		+130			+130		
3	AM	131	=	Adam	130	≡	Seth 0
4	AM	131	=	Seth	0		
5		+105			+105		
6	AM	236	=	Seth	105	≡	Enosh 0
7	AM	236	=	Enosh	0		
8		+90			+90		
9	AM	326	=	Enosh	90	≡	Qenan 0
10	AM	326	=	Qenan	0		
11		+70			+70		
12	AM	396	=	Qenan	70	≡	Mahalalel 0
13	AM	396	=	Mahalalel	0		
14		+65			+65		
15	AM	461	=	Mahalalel	65	≡	Yered 0
16	AM	461	=	Yered	0		
17		+162			+162		
18	AM	623	=	Yered	162	≡	Hanok 0
19	AM	623	=	Hanok	0		
20		+65			+65		
21	AM	688	=	Hanok	65	≡	Methuselah 0
22	AM	688	=	Methuselah	0		
23		+187			+187		
24	AM	875	=	Methuselah	187	≡	Lemek 0
25	AM	875	=	Lemek	0		
26		+182			+182		
27	AM	1057	=	Lemek	182	≡	Noah 0
28	AM	1057	=	Noah	0		
29		+600			+600		
30	AM	1657	=	Noah	600	≡	<i>Deluge</i>

Line 3 asserts the biblical synchronism that Seth was zero when Adam was 130, and that by simple addition, this was in the year 131 A.M.

Line 4 states the conclusion of the previous line.

In **line 5** we add 105 years to bring us to the birth year of Enosh, because Genesis 5:6 tells us that Seth was 105 when his son Enosh was born.

Line 6 can be read: “The Bible tells us that Enosh was zero when Seth was 105, and by simple addition we see that this is in the year 236 A.M.”

Line 7 states the conclusion of the previous line.

In **line 8** we add 90 years because Genesis 5:9 tells us that Qenan was born when Enosh was 90.

Line 9 asserts the biblical synchronism that Qenan was zero when Enosh was 90, and that by simple addition, this was in the year 326 A.M.

[Line 10](#) states the conclusion of the previous line.

In [line 11](#) we add 70 years because Genesis 5:12 tells us that Mahalalel was born when Qenan was 70.

[Line 12](#) asserts the biblical synchronism that Mahalalel was zero when Qenan was 70, and that by simple addition, this was in the year 396 A.M.

[Line 13](#) states the conclusion of the previous line.

In [line 14](#) we add 65 years because Genesis 5:15 tells us that Yered was born when Mahalalel was 65.

[Line 15](#) asserts the biblical synchronism that Yered was zero when Mahalalel was 65, and that by simple addition, this was in the year 461 A.M.

[Line 16](#) states the conclusion of the previous line.

In [line 17](#) we add 162 years because Genesis 5:18 tells us that Hanok was born when Yered was 162.

[Line 18](#) asserts the biblical synchronism that Hanok was zero when Yered was 162, and that by simple addition, this was in the year 623 A.M.

[Line 19](#) states the conclusion of the previous line.

In [line 20](#) we add 65 years because Genesis 5:21 tells us that Methuselah was born when Hanok was 65.

[Line 21](#) asserts the biblical synchronism that Methuselah was zero when Hanok was 65, and that by simple addition, this was in the year 688 A.M.

[Line 22](#) states the conclusion of the previous line.

In [line 23](#) we add 187 years because Genesis 5:25 tells us that Lemek was born when Methuselah was 187.

[Line 24](#) asserts the biblical synchronism that Lemek was zero when Methuselah was 187, and that by simple addition, this was in the year 875 A.M.

[Line 25](#) states the conclusion of the previous line.

In [line 26](#) we add 182 years because Genesis 5:28 tells us that Noah was born when Lemek was 182.

[Line 27](#) asserts the biblical synchronism that Noah was zero when Lemek was 182, and that by simple addition, this was in the year 1057 A.M.

[Line 28](#) states the conclusion of the previous line.

In [line 29](#) we add 600 years because Genesis 7:6 tells us that Noah was 600 years old when the Flood came.

[Line 30](#) asserts the biblical synchronism that Noah was 600 when the Deluge came, and that by simple addition, this was in the year 1657 A.M.

Are there any assumptions?

The exact correctness to the year of the foregoing table and, in particular, the exact dating of the year of the Deluge as 1657 A.M., hinges on a couple of assumptions which I hope you, the reader, will agree are reasonable.

The first, and perhaps the most basic, assumption is that the biblical author supplied us with the comprehensive chronological data that he did in order that we may be able to work out his timeline of salvation precisely. He did not supply us with the data for no reason, and he did not supply us with the data out of capriciousness or maliciousness, as some god of some other religion might.

A consequence of the first assumption is that we can also assume the information given is sufficient to ascertain an exact timeline which proves both his omnipotence and the veracity of his word in the Scriptures. When we need to choose one out of a number of possible assumptions, therefore, while attempting to reconstruct a timeline from the given data, we should choose the assumption that is in line with the assumption that the timeline puzzle is *meant* to be solved.

This brings us to a consideration of how the ages of Adam, Seth, Enosh, and so on, are specified in the biblical text. Contrary, perhaps, to first appearances, we could make a number of different possible assumptions here:

1. We could assume the ages are given as Westerners give ages in the present day; i.e., we could assume that a person is one year old when they have lived a full 365 days. So, a person is one when they have completed one full year, two after completing two full years, and so on.
2. We could assume the ages indicate the start, and not the end, of a year of life. So, a person is one when they are born, two when they begin their second year of life, and so on.
3. We could assume that the ages are standard epoch ages, similar to the way the Chinese have traditionally reckoned ages. So, a person born just before the epoch date would turn one on the epoch date, rather than one year after birth. (But in the Chinese system, the person started at one “sui” at birth, then turned two at the next Chinese new year.)

Only one of these three assumptions is valid, because only one of them allows exact calculations which do not accumulate error from generation to generation. Only one of these three assumptions is consistent with God being not a god of capriciousness, but one who has deliberately given us the data required to calculate his timeline precisely. Which assumption is it?

Probably most of us assume the first one. So let’s see what happens when we assume that one.

Adam was 130 when his son Seth was born. This means that his actual age could have been anywhere between 130.0 and 130.99 years. In other words, to say that Adam was 130 years old (as a whole number) actually means that he was 130.5 ± 0.5 years. This means that there is up to one year of rounding error involved.

Now, Seth was 105 years old when his son Enosh was born. Again, this means that Seth could have been anywhere between 105.0 years old (if Enosh was born on his birthday) up to 105.99 years old (if Enosh was born the day before Seth turned 106). Once again, there is an error of up to one year here.

On average, these errors would add half a year per generation to the ages recorded as whole numbers in Genesis, meaning that the age figures would no longer synchronise with the A.M. years, and the Flood could have been up to ten years later than the figure shown in the table, which is 1657 A.M.

It should be obvious that we cannot work out an exact chronology this way. Nor can we by using assumption two.

The third assumption turns out to be the correct one. Only this assumption cancels drift and keeps the ages in synchronisation with the A.M. year, or the standard epoch, as we may call it. As the biblical Hebrew year begins at the (northern hemisphere) spring equinox, and is in line with the creation date, this is the epoch by which the ages of the persons in Genesis are

given. This assumption is later verified to be true because by using it, one is able to eventually construct a fully consistent timeline of the full biblical history, with no gaps or overlapping eras, and with no contradictions of facts recorded in the Scriptures.

It is interesting to note that God has arranged things by design so that unbelievers are not in a position to be able to reconstruct his timeline of salvation, because they cannot make the above assumptions to begin with. It is only by beginning with the assumptions about the nature of God, and about the solvability of the timeline puzzles, that any progress can be made. In the end, however, the timeline proves itself through absolute consistency, which could not have been achieved if the Bible had been written merely by a bunch of flawed human beings making it up as they went along.

The so-called “higher critics” of the Bible are among those unbelievers.