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For readers of *Adams Time Chart: The Complete Full-Color Visual Guide* by Adam Fairbourne. Copy any page for your home, class or church.

How to use *this book*

The book walks you through Adams' chart one stretch at a time. This companion is for what comes next: teaching it to others, or going further on your own.

Every chapter follows one stretch of the chart, in the same order as the book, and has four parts. It opens with **the story of the stretch**, told for the person who has to understand it well enough to explain it: what happens in those centuries, what Adams draws and how, and why it matters to a reader of the Bible. Read it the evening before, with the book open at the spread.

Then comes **the lesson**, written to be used as it stands. It tells you what to prepare, how to open, where to put your finger on the chart and what to say, which questions to ask and what to listen for in the answers, and how to close. It runs about forty-five minutes and works for a Sunday School class, a home group or a family table; a box at the end adapts it for younger children.

The **worksheet** that follows is for your students. Copy it freely. It asks them to complete a timeline with Adams' own dates, match the people of the stretch to what the chart says about them, find details on the spread and write a few lines of their own. The answers are at the back.

Last comes **Going deeper**, for your own study: a short reading on one theme the stretch opens, three passages of Scripture with a question each, and six questions to check yourself.

Two weeks a chapter takes a group through the whole chart in thirty-four weeks; one a week covers it in a little more than a quarter. The Big-Print Stretches, the separate free download, put each stretch on your wall at full size, and the site adams-chart-companion.pages.dev lets you zoom the whole chart on a screen. The reference tables that once sat at the end of the book, the kings with their co-regencies, the line from Adam to Christ, Adams' dates beside other datings, common questions and a glossary, close this companion.

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Seventeen lessons, *one chart*

The order of the book and of the chart: from Creation to Adams' own century. The weeks follow the 34-week plan on p. 115 of the book.

	CHAPTER	IN THE BOOK	34-WEEK PLAN
1	Where Adam's Years Begin to Count In the Beginning: Creation, Adam and the First Family · 4004 – c. 3600 B.C.	Book pp. 16–23	Week 1–2
2	A Ribbon for Every Life The Long Lives Before the Flood · c. 3670 – 3240 B.C.	Book pp. 24–27	Week 3–4
3	The Ribbon That Ends Without Death Enoch Walked with God · c. 3365 – 2935 B.C.	Book pp. 28–31	Week 5–6
4	The Chain of Long Lives Noah and the World Before the Flood · c. 2960 – 2530 B.C.	Book pp. 32–35	Week 7–8
5	Eight Souls, Three Sons, Every Nation The Flood and the Tower · 2546 – 2113 B.C.	Book pp. 36–43	Week 9–10
6	One Household Chosen for Every Family Abraham: The Call That Narrows the Story · c. 2170 – 1750 B.C.	Book pp. 44–49	Week 11–12
7	A Family Goes Down, a Nation Comes Out From Joseph to the Exodus · 1745 – 1451 B.C.	Book pp. 50–57	Week 13–14
8	When God Was Israel's King Joshua, the Judges and Ruth · 1451 – 1055 B.C.	Book pp. 58–63	Week 15–16
9	One Throne That Held, One Kingdom That Broke David, Solomon and the Kingdom That Split · 1055 – 698 B.C.	Book pp. 64–71	Week 17–18
10	Carried to Babylon, Brought Home Again Empires and Exile · c. 700 – 310 B.C.	Book pp. 72–79	Week 19–20
11	The Pillar Where the Count Turns The Fullness of Time · c. 290 B.C. – A.D. 100	Book pp. 80–89	Week 21–22
12	Ten Red Crosses and One of Gold The Church Under Rome · c. A.D. 65 – 440	Book pp. 90–93	Week 23–24
13	Where One Stream Ran, Now Eight Rome Falls, Islam Rises, Charlemagne · c. A.D. 440 – 805	Book pp. 94–97	Week 25–26
14	Crosses on the Shoulder, Kingdoms Below Crusades and Kingdoms · c. A.D. 805 – 1180	Book pp. 98–101	Week 27–28
15	Three Yellow Books and a Press Reformation and New Worlds · c. A.D. 1170 – 1600	Book pp. 102–105	Week 29–30
16	A Bible at Each End To Adams' Own Century · A.D. 1500 – 1881	Book pp. 106–109	Week 31–32

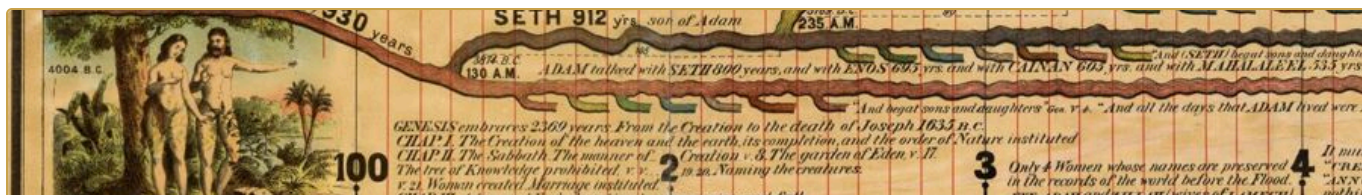
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The World as It Stood in 1881

Adams' Own Appendix: Sovereigns, Presidents and Eminent Men · A.D.
1565 – 1881

Book pp. 110–
113

Week 33–34



Then the family grows. Two thin bands peel away from Adam's at the very edge of the chart. The upper one is Cain, "the firstborn." The lower one is Abel, "the first Martyr," and it stops almost at once. Genesis gives no year for his death, so Adams ends the band with a question mark and the words "(date unknown)," then prints his own guess just to the right with its label still attached: "About 129 A.M.-perhaps."

Why should that matter to someone who reads the Bible? Because Adams has turned a difference inside Scripture into something your eye can catch. Genesis 5 counts one family by the calendar, and that family leads, under the stream, toward Christ. Genesis 4 remembers the other family by its names and its work. Adams adds no year that Genesis does not give and hides nothing it leaves open. Where Scripture gives a number, he draws it; where it is silent, he prints a question mark. That is the first reason you can trust the rest of the chart.

“This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;”

GENESIS 5:1 · KJV

Teaching *this stretch*

CHAPTER 1 · A LESSON OF ABOUT 45 MINUTES

AIM

By the end of the lesson the class can read any dated birth on pp. 16–17 both ways, in A.M. and in B.C., and explain why Seth’s line carries years when Cain’s does not.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 16–23), Big-Print Stretch 1 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 1 · 4004 – c. 3600 B.C.

BEFORE CLASS

Read pp. 16–23 the evening before with the spread open, and read Genesis 4 and 5 beside it. Print Big-Print Stretch 1, the four Letter sheets marked A to D, and tape them to the wall at eye level; the book shows this stretch at 75%, the sheets show it full size. Have sticky notes and pencils ready, and mark p. 20 in your copy, because the count of Genesis 5 is set out there in a table you will want to read aloud.

OPENING · 5 MINUTES

Start at the wall, not in the book. Point to the far left edge of the sheets and say: “This is where Adams begins. Everything on this chart, every king and every empire, grows out of this one band. Who can find the first number on it?” Let someone read 4004. Then ask a second question and leave it hanging: “Is that a year, or is it somebody’s age? How would you tell the difference?” Tell the class that before the hour is over they will take two numbers that look as if they have nothing to do with each other, 3874 and 130, and prove that they name one and the same moment.

AT THE CHART · 15 MINUTES

- 1 The first band.** Ask the class to find ADAM (AND EVE) 930 years just above the picture of the garden (pin 2 on p. 16). Point out that husband and wife share one band, and give them the rule the book gives: where a band begins, a life begins. Then put your finger on the 930 and teach the warning from p. 17. A number after a name is an age, never a year. Let them find SETH 912 yrs. and say what it means, his whole life, before anyone tries to turn it into a date. Years on this chart always carry A.M. or B.C.
- 2 Two brothers, two endings.** Move up to the two thin bands at the left edge and let a child read the labels: Cain “the firstborn,” Abel “the first Martyr.” Ask why Abel’s band is so short, then read Genesis 4:8 together. Show the question mark at the end of his band and the words “About 129 A.M.-perhaps” (p. 18), and say it plainly: Adams prints a guess only with the label still on it. If time allows, show the two small scenes under the stream, the brothers at their altars and the death of Abel, transcribed on p. 22.

- 3 Add it up to 4004.** Now go to the fork where Seth begins, 3874 B.C. and 130 A.M. Give each pair one birth from the table on p. 20, Seth, Enos or Cainan, and send them to the wall to find its fork, add the two numbers and stick the sum beside it. Every note will say 4004. Name the tool they have just used, Key 1 · Dates ride the stream of time, and tell them why it never fails: A.M. counts up from Adam and B.C. counts down to Christ, so the two always meet at the same total.
- 4 Same column, same moment.** Finish under the stream. Read ADAM 130, SETH 105 and ENOS 90 aloud and ask what those numbers could be; let the class check Genesis 5:3 and 5:6 to find out. Then ask one student to put a finger on Seth's 130 A.M. above the stream and slide straight down until it meets 130 A.M. again on the lower line. That is Key 6 · Same column, same moment (p. 17). Read Adams' label for the lower line to close the move: "These lines show the genealogy of CHRIST."

TALK IT OVER · 15 MINUTES

Cain's line has names and no years, and Seth's line has both. Why might Scripture keep the years for one family and not for the other?

LISTEN FOR · Listen for anyone who notices where Seth's line leads, under the stream toward Christ. If the class drifts into guessing about Cain, bring them back to what Genesis 4 and Genesis 5 actually record (p. 18).

At the end of Abel's band Adams prints a question mark, and then "About 129 A.M.-perhaps." Is that honest, or is it guessing?

LISTEN FOR · A good answer sees that he keeps the two things apart: the question mark says Scripture is silent, and the word "perhaps" marks the guess as his own. That habit is why the dated parts of the chart can be trusted.

Adam talked with Seth for 800 years, with Enos for 695 and with Cainan for 605. What would it be like to hear about Eden from the man who lived there?

LISTEN FOR · Let them imagine freely, then point to the numbers Adams prints beside Adam's band (p. 16). The thing to land is that the promise of Genesis 3 did not have to travel far: Adam could tell it himself.

TO CLOSE

"So teach us to number our days, that we may apply our hearts unto wisdom."

PSALM 90:12 · KJV

Lord, as we count the years of these first fathers, teach us to count our own days and to spend them with you.

WITH YOUNGER CHILDREN (6-10)

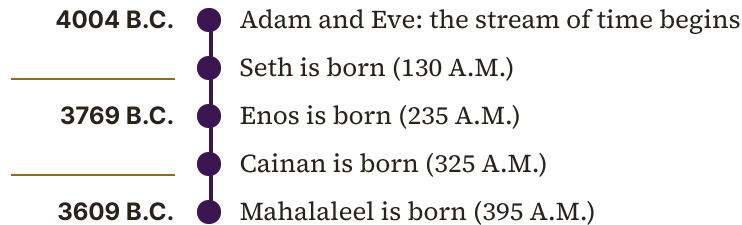
With children of six to ten, keep the lesson on the wall and in their hands. Let them find Adam and Eve under the tree, the big number 4004 where the stream begins, and the two brothers at their altars below it. Cut a paper strip for each band, a long one for Adam and a very short one for Abel, and let them hold the strips up to the sheets. Skip the A.M. arithmetic and keep one rule: the number after a name tells how many years he lived.

Worksheet • *In the Beginning: Creation, Adam and the First Family* CHAPTER 1 · COPY FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 16–17).



2 Match each name to its clue. Write the letter in the circle.

- | | |
|---|--|
| ☐ 1. Cain | A. Born at 130 A.M.; Eve called him “another seed.” |
| ☐ 2. Abel | B. Lamech’s daughter, one of only four women named before the Flood. |
| ☐ 3. Seth | C. The system of dates Adams chose to build his chart on. |
| ☐ 4. Naamah | D. “The firstborn”; his line has names but no years. |
| ☐ 5. Archbishop Usher | E. “The first Martyr”; his band ends with a question mark. |

3 Find it on the chart.

1. Find the band just above the garden. What does Adams write on it? **pp. 16–17**

2. Find the label Adams gives the red lines that cross the stream. What do they mark? **pp. 16–17**

3. Find Enoch on Cain’s line, near the top. How does Adams number him? **pp. 16–17**

4 Think and write.

Adams begins his count with Adam’s life, not with Genesis 1:1. In your own words, why does he start there?

Seth’s line runs under the stream toward Christ. What does Eve’s phrase “another seed” tell you about why that line matters?

Another Seed: The Line That Keeps Its Years

The first promise of the gospel comes before the first birth. In the garden, speaking to the serpent, God says that the woman's seed "shall bruise thy head" (Genesis 3:15). Read Genesis 4 with that sentence in your ears and the chapter takes a different shape. Eve's firstborn is Cain, and the first death on the chart is his brother's. Abel's band, which Adams marks "the first Martyr," ends almost as soon as it starts.

Then comes Seth, and Eve says why she named him: God "hath appointed me another seed instead of Abel" (Genesis 4:25). She reaches for the word of the promise. On Adams' chart this is where the dates begin. Seth's band carries 3874 B.C. and 130 A.M., and so does every son after him in that line, because Genesis 5 gives each father's age at the birth and the length of every life. Cain's family, higher on the page, keeps its names and has no years.

Adams makes the meaning plain beneath the stream. The same men return on one thin line, each with his age at his son's birth, and the label reads: "These lines show the genealogy of CHRIST." Luke closes his genealogy of Jesus by walking the same line backward, "which was the son of Seth, which was the son of Adam, which was the son of God" (Luke 3:38). The thin line on pp. 16–17 is Luke's line read from the other end.

None of this makes Cain's family unimportant. Genesis records its city, its herds, its harps and its tools, and Adams prints every name it gives. But Scripture follows one family by the calendar because the promise travels down it, and Adams, by refusing to invent years where Genesis is silent, lets you see that choice for yourself. When you study these first inches alone, read Genesis 3:15, 4:25 and Luke 3:38 together with a finger on Seth's fork. Everything to the right of it is that promise being kept, year after year.

READ AND REFLECT

Genesis 3:15

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Where on pp. 16–17 does Adams begin to follow the line through which this seed will come?

Genesis 4:25

"...she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew."

What does Eve's choice of the word "seed" tell you about what she remembered from Eden?

Luke 3:38

"Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."

Why might Luke carry the line of Jesus all the way back to Adam, and then to God?

CHECK YOURSELF · answers at the back of this book

1. What do 3874 B.C. and 130 A.M. at Seth's fork add up to?
2. What does a number after a name, such as SETH 912 yrs., tell you?
3. Why does Cain's line carry no years?
4. What does the mark "?" mean on the chart?
5. Whose system of dates does Adams build on, and why?
6. How many dates for the Creation does Adams print?

A Ribbon for Every Life

The Long Lives Before the Flood · c. 3670 – 3240 B.C. · Book pp. 24–27 · chart pp. 24–25

2



Pick one ribbon and follow it. On pp. 24–25, find the place where Jared’s leaves his father’s, at “3544 B.C. 460 A.M.,” and slide your finger to the right. It passes pillar after pillar and is still running when the spread runs out. Genesis gives Jared 962 years, and Adams has turned that number into a length you can feel under your hand. His ribbon does not come to its end until pp. 32–33.

This stretch is Genesis 5 drawn in color, one ribbon to a life. Each begins where it branches from the father’s, with the year written twice, back from Christ and forward from Creation, and each big name carries the length of the life: CAINAN 910, MAHALALEEL 895, JARED 962. Read them upward from Enos and you hear the steady beat of the chapter. He lived, he begat, he lived on, and he died. Near the top Adams frames a title of his own over all of it, The Patriarchal Age, running from Creation to 1491 B.C.

Under each ribbon hang short hooks of color, and beside them, every time, Adams writes the verse: “And begat sons and daughters.” Genesis follows one named son in each generation, the son the line runs through, and he gets a ribbon. His brothers and sisters get hooks. They were real people, and Scripture does not keep their names. A chapter that looks like a list of single men turns out to be a chapter of large families.

Now the move that makes this stretch worth the effort. Put a finger on the red line just right of pillar 6 and run it down the page. Every ribbon you cross belongs to a man alive in that year: Adam, Seth, Enos, Cainan, Mahalaleel and Jared, with Enoch soon to be born. Along Adam’s ribbon Adams spells out what that means, “and with JARED 470 yrs. and with ENOCH 308 yrs.” The first man lived to know his descendants six generations down.

Two cautions will save you some confusion. Under the stream the same men return on the thin line of Christ, CAINAN 70, MAHALALEEL 65, JARED 162, and those small numbers are ages at a son’s birth. And at the right edge the names CAINAN, ENOS, SETH and ADAM appear again; they are not new men, only the same ribbons labeled a second time as they run on.

Why do these long lives matter to a reader of the Bible? Genesis 4 says that in the days of Enos “then began men to call upon the name of the LORD.” The men who prayed could still hear from Adam himself what had been lost in Eden and what God had promised there. The stack of overlapping ribbons shows you how that promise traveled, from one long life into the next. At the top right a new ribbon is rising at “3382 B.C. 622 A.M.” It is Enoch’s, and it will not end the way the others do.

“And all the days of Jared were nine hundred sixty and two years: and he died.”

GENESIS 5:20 · KJV

AIM

By the end of the lesson the class can read a ribbon as one man's life and use a single column to name everyone alive in a given year.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 24–27), Big-Print Stretch 2 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 2 · c. 3670 – 3240 B.C.

BEFORE CLASS

Read pp. 24–27 and Genesis 5:1–20 with the spread open, pointing to each ribbon as its verse comes; it takes ten minutes and you will teach it better. Print Big-Print Stretch 2 (sheets A–D) and tape it up, with Stretch 1 to its left if the wall allows, so the class sees the ribbons growing out of last week's bands. Bring a length of yarn and some tape, and keep the table of ages on p. 26 open beside you.

OPENING · 5 MINUTES

Hold up the yarn before you say a word. “If one inch of this stood for one year, how long would a piece be for you? For your grandmother?” Let them guess. Then ask about Jared: 962 years would be 962 inches, about eighty feet, longer than this room. Turn to the wall and say: “Adams had the same problem. He wanted you to see how long these men lived, not just read a number, so he gave each one a ribbon. Today we are going to read those ribbons the way you would read a family album.”

AT THE CHART · 15 MINUTES

- 1 One ribbon, one life.** Ask the class to find JARED on the sheets and read the number after his name (pin 4 on p. 24). Then find where his ribbon starts, “3544 B.C. 460 A.M.,” and walk a volunteer along it to the edge. Explain the pattern every ribbon follows: it begins where it branches from the father's, with the year written twice, and the big name carries the length of the life. Read Genesis 5:18–20 aloud while the volunteer keeps a finger on Jared's ribbon.
- 2 Hooks without names.** Point to the short colored hooks under a ribbon and ask who they could be. Read Adams' label beside them, “And begat sons and daughters,” and then Genesis 5:4 (pin 5). Help the class see why one son gets a ribbon and the others get hooks: Genesis follows the son through whom the line runs, the line Luke will trace all the way to Jesus (Luke 3:36–38). Ask how many brothers and sisters Jared might have had. Nobody knows, and that is the point.
- 3 Who was alive?.** Now use the yarn. Hold it straight down from pillar 7 above the stream and let the class count the ribbons it crosses (p. 27). There are eight: Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, whose ribbon has only just begun. Lamech is not yet born. Name the tool they have just used, Key 6 · Same column, same moment. Then read the note along Adam's ribbon, “and with JARED 470 yrs. and with ENOCH 308 yrs.,” and give them a moment with it.

- 4 Two numbers on every pillar.** End with the pillars (pin 8 on p. 25). Above the stream the figures 4, 5, 6 and 7 count hundreds of years from Creation; below it, 36, 35, 34 and 33 count hundreds of years before Christ. Ask a student to find the 5 and read the number standing under it on the same pillar. That is Key 1 · Dates ride the stream of time. Warn them about the trap at the right edge: CAINAN, ENOS, SETH and ADAM printed again are the same ribbons labeled twice, not new men.

TALK IT OVER · 15 MINUTES

Genesis 5 closes almost every life with the words “and he died.” Why do you think Scripture repeats it, verse after verse?

LISTEN FOR · Listen for a link to Genesis 3:19 and the sentence spoken over Adam. If nobody finds it, read that verse and ask what word from the garden is being kept, one man at a time.

Adam shared 470 years with Jared. What would it mean to grow up while the first man was still alive?

LISTEN FOR · The answer you are hoping for is that God’s promise did not travel by rumor; it could be heard from Adam himself. Bring them back to the column just right of pillar 6 (p. 26).

Psalm 90 gives us “threescore years and ten.” Does living a long time make a person wise, or does something else?

LISTEN FOR · Some will say a long life gives you time to learn. Steer gently toward Psalm 90:12: wisdom comes from numbering our days before God, not from having a great many of them.

TO CLOSE

“...then began men to call upon the name of the LORD.”

GENESIS 4:26 · KJV

Lord, those first families called on your name and handed it down; help us hand it on to the children in this room.

WITH YOUNGER CHILDREN (6–10)

Younger children love a ribbon race. Before class, cut paper strips to scale, one inch for every twenty years, so Jared’s comes out about four feet long and Mahalaleel’s a little shorter. Let the children hold their strips up to the wall sheets and find the matching ribbon. Keep the words simple: a long colored ribbon is one man’s life, and the little hooks under it are his children. Ask who lived the longest on these pages, then check it on the wall.

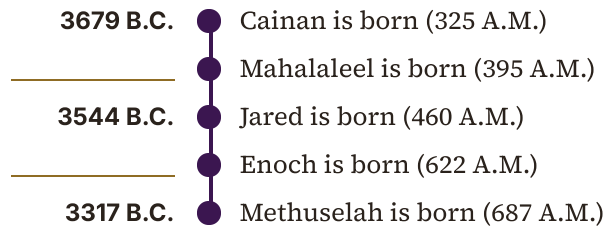
Worksheet • *The Long Lives Before the Flood*

CHAPTER 2 • COPY
FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 24–25).



2 Match each name to its clue. Write the letter in the circle.

- | | |
|-------------------------------------|---|
| ☐ 1. Cainan | A. 962 years; only Methuselah lived longer. |
| ☐ 2. Mahalaleel | B. In his days men began to call upon the name of the LORD. |
| ☐ 3. Jared | C. Shared 470 years with Jared and 308 with Enoch. |
| ☐ 4. Enos | D. 910 years; an Arabian tradition says he held “universal empire.” |
| ☐ 5. Adam | E. Born at 395 A.M.; Adams tilts his name up his branch. |

3 Find it on the chart.

1. Find the framed title near the top of the spread. What does it say, and what years does it cover? **pp. 24–25**

2. Find the dashed line marked 162 beside Jared. What does the number mean? **pp. 24–25**

3. Find where Cainan’s ribbon rises from Enos’s. Which two numbers stand there? **pp. 24–25**

4 Think and write.

Genesis follows one named son in each generation and leaves the others as “sons and daughters.” Why do you think Scripture tells the story that way?

Choose one red line on pp. 24–25 and name everyone alive in that year. Write two sentences about what a gathering of that family might have been like.

And He Died: The Refrain and the Prayer

Genesis 5 reads like a ledger, and many readers skim it. Slow down and you will hear a refrain. Life after life closes with the same three words, “and he died.” It is the sentence of Genesis 3:19 coming true one man at a time: “for dust thou art, and unto dust shalt thou return.” Adams draws it the only way a chart can. Every ribbon ends square, and every end is Genesis arithmetic, the year of birth plus the years of life.

Yet the same pages hold the other half of the story. Just before the list begins, in the days of Seth’s son Enos, Genesis says that “then began men to call upon the name of the LORD” (4:26). The men of this stretch lived under the sentence of death and called on God anyway, in families, generation after generation. On pp. 24–25 you can watch those families overlap. Run down any red line and the

men you cross were alive at the same time, with Adam among them, able to tell what had been lost and what had been promised.

The phrase does not stay in Genesis. Joel takes it up: “whosoever shall call on the name of the LORD shall be delivered” (Joel 2:32). Paul quotes it again in Romans 10:13 and opens it to every nation. What began as a few households praying in the shadow of Eden became the invitation of the gospel, and these ribbons are where it was first kept alive, carried by men whose lives were long enough to pass it on almost hand to hand.

When you study this stretch on your own, read Genesis 5 aloud with a finger on each ribbon and count how many times you say “and he died.” Then read Genesis 4:26 again. The chapter of deaths is also the chapter of a people who prayed, and Luke carries their line, through Jared, Mahalaleel, Cainan and Enos, all the way to Jesus.

READ AND REFLECT

Genesis 3:19	<i>“...till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”</i> As you read Genesis 5, where do you hear this sentence being kept?
Joel 2:32	<i>“And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered...”</i> What does Joel promise to those who do what the men of Enos’s day began to do?
Romans 10:13	<i>“For whosoever shall call upon the name of the Lord shall be saved.”</i> How does Paul widen the circle that began with a few families before the Flood?

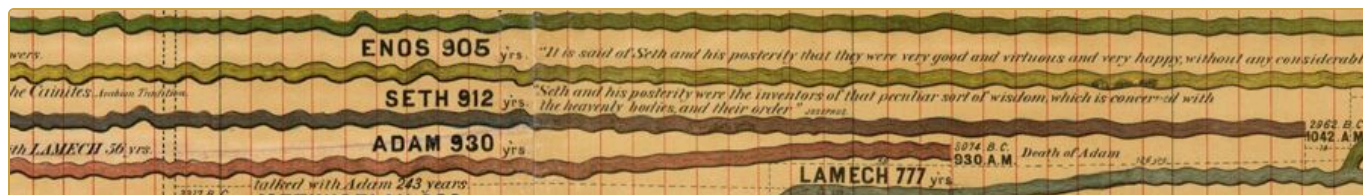
CHECK YOURSELF · answers at the back of this book

1. What does the number after a big name, such as JARED 962, tell you?
2. What do the short colored hooks under each ribbon stand for?
3. In what year from Creation does Jared’s ribbon end?
4. Above the stream, what do the pillar figures 4, 5, 6 and 7 count?
5. How many men are alive in the column of pillar 7?
6. Are CAINAN, ENOS, SETH and ADAM at the right edge new men?

The Ribbon That Ends Without Death

Enoch Walked with God · c. 3365 – 2935 B.C. · Book pp. 28–31 · chart pp. 28–29

3



Every ribbon on pp. 28–29 ends with a square edge and a pair of dates, and at first glance they all look alike. Look closer at two of them. At the bottom, Adam’s ribbon stops at 930 A.M., and Adams has printed two words beside the end: “Death of Adam.” Higher up, the brown ribbon marked ENOCH 365 yrs. stops at “3017 B.C. 987 A.M.,” and there is no such word. In its place Adams quotes Genesis: “and he was not, for God took him.”

Enoch’s is the shortest life on the spread. He lived 365 years among men who lived nine hundred, and Genesis says twice that he “walked with God,” for three hundred years after Methuselah was born, as a father raising sons and daughters. Beside his label Adams notes the godliness and translation of Enoch and adds that Jude calls him a prophet. Close by he mentions a book that goes under Enoch’s name, and he is careful to call it “generally considered apocryphal.”

Now find the column where Adam’s ribbon ends and run your finger up it. It crosses Enoch, still walking with God, and his son Methuselah, born at 687 A.M., who “talked with Adam 243 years.” It crosses Lamech too, who branched from Methuselah at 874 A.M.; when the first man dies, Lamech is already fifty-six. Methuselah, you will notice, has two ribbons. The upper one says “see below,” and the lower one, marked “son of Enoch,” carries his whole life of 969 years, the longest in the Bible.

This stretch is also where two families stand side by side. Genesis 4 records what Cain’s family made: a city, tents and herds, harps, tools of brass and iron. Genesis 5 records Seth’s family by its years. Set them in rows, one generation to a row, as the tree on p. 30 does, and both families turn out to have an Enoch and a Lamech. In the seventh row Seth’s Enoch walks with God, while Cain’s Lamech takes two wives and boasts that he will be avenged “seventy and sevenfold.”

Across this stretch Adams also prints things that are not Scripture, and he labels every one. A tradition says Enos forbade marriage with the Cainites. Josephus says Seth’s family was virtuous for seven generations and studied the heavenly bodies. Another tradition gives Adam 33 sons and 23 daughters, where Genesis says only that he begat sons and daughters. Learn to read those labels, because they show you exactly where the Bible’s own record stops.

Enoch did not leave his world in order to walk with God. He lived through the same centuries as Cain’s family, with the same cities going up and the same music playing, and he went another way through them. Hebrews says he did it by faith, and that he was taken “that he should not see death.” At the right edge of pp. 28–29, Seth’s ribbon is close to its end, and the next ribbon to rise from Lamech’s will belong to the son he names for comfort.

“And Enoch walked with God: and he was not; for God took him.”

GENESIS 5:24 • KJV

Teaching *this stretch*

CHAPTER 3 • A LESSON OF ABOUT 45 MINUTES

AIM

By the end of the lesson the class can explain why Enoch’s ribbon ends without a word of death, and can tell a line of Scripture from a tradition Adams prints beside it.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 28–31), Big-Print Stretch 3 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 3 • c. 3365 – 2935 B.C.

BEFORE CLASS

Read pp. 28–31 with the spread open, then Genesis 5:18–27, Hebrews 11:5–6 and Jude 14–15. Print Big-Print Stretch 3 (sheets A–D) and hang it beside Stretch 2 if that is still up, since the ribbons carry on across the join. Copy the tree on p. 30 onto a large sheet or the board, Cain’s line on the left and Seth’s on the right, with the names only. Bring last week’s yarn.

OPENING • 5 MINUTES

Stand by the wall and ask, “What do all these ribbons have in common at their right end?” Someone will say that they stop. “Right. When a ribbon stops, the man has died. Adams even writes it down here at the bottom: Death of Adam.” Read the words together. Then point to Enoch’s ribbon and wait a moment before you speak. “This one stops too. Look at what Adams wrote beside it. Can you find the word death?” Let them hunt, and when they find Genesis 5:24 instead, read the verse aloud as a class.

AT THE CHART • 15 MINUTES

- 1 Enoch’s short ribbon.** Have a student find ENOCH 365 yrs. on the brown ribbon near the top (pin 2 on p. 28) and read Adams’ note: the godliness and translation of Enoch, and Jude calling him a prophet. Ask the class to work out his years from the two ends of the ribbon, 622 A.M. and 987 A.M. (p. 29). The answer is 365, exactly what Genesis 5:23 says. Then read Hebrews 11:5 and ask what the word “translated” means in that verse.
- 2 The column of Adam’s death.** Hold the yarn straight down from the end of Adam’s ribbon, “3074 B.C. 930 A.M.” (pin 8 on p. 29), and ask whom else it crosses. The class should find Enoch, Methuselah, and Lamech, who is already fifty-six. That is Key 6 • Same column, same moment once again. Read Adams’ note that Methuselah “talked with Adam 243 years,” and show that he has two ribbons; the lower one, marked “son of Enoch,” carries his whole life (p. 29).

- 3 Two Lamechs.** Turn to the tree you copied from p. 30. Let the class find the two names both families share, Enoch and Lamech, and notice that Seth's Enoch and Cain's Lamech sit in the same seventh row. Read Genesis 4:23–24 and then Genesis 5:28–29, one straight after the other. Ask what each Lamech's words show about his heart: one boasts of vengeance, the other names a son for comfort. Add the note Adams prints about Cain's family, distinguished “for music, and agriculture, and as workers in brass, iron, etc.”
- 4 Scripture or tradition?.** Read three notes aloud without saying where they come from: Josephus on Seth's family studying “the heavenly bodies” (pin 5), the tradition that Adam had 33 sons and 23 daughters (p. 29), and Genesis 5:24. Ask the class to sort them. Which is Scripture, and which did Adams find in another book? Then show how he labels each one on the chart. Close with the note on p. 31: Jude's words about Enoch are Scripture, and the book under Enoch's name is not.

TALK IT OVER · 15 MINUTES

Enoch walked with God while raising sons and daughters in the same centuries as Cain's family. What does walking with God look like when the world around you is going another way?

LISTEN FOR · Listen for answers that keep Enoch in the world rather than above it. If the class turns him into a hermit, point back to Genesis 5:22: he walked with God after Methuselah was born, as a father.

Jude remembers Enoch as a prophet who warned of judgment. How do walking with God and warning others fit together in one life?

LISTEN FOR · A good answer sees that the warning grew out of nearness to God, not out of anger at people. Read Jude 14–15 if the class needs the words in front of them.

Why does it help you trust the chart that Adams labels the traditions instead of leaving them out?

LISTEN FOR · Listen for the idea of honesty: he shows what he found and tells you what kind of thing it is. If someone says he should have cut them, ask how we would know which notes to believe without the labels.

TO CLOSE

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

HEBREWS 11:6 · KJV

Lord, give us a faith like Enoch's, to walk with you through an ordinary week in the world as it is.

WITH YOUNGER CHILDREN (6-10)

For children of six to ten, tell Enoch's story in a few plain sentences and let them find his ribbon: it is short, and it ends without the word death. Play a walking game in which one child leads and the others follow right behind, then talk about what it means to walk with someone all day long. Lay a long paper strip for Adam beside a short one for Enoch and ask which man God took. Learn Genesis 5:24 by heart together.

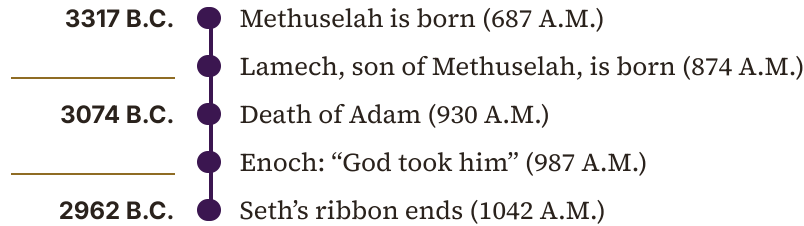
Worksheet • *Enoch Walked with God*

CHAPTER 3 • COPY FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 28–29).



2 Match each name to its clue. Write the letter in the circle.

- | | |
|-------------------------------------|--|
| ☐ 1. Enoch | A. Son of Methuselah; already fifty-six when Adam died. |
| ☐ 2. Methuselah | B. The historian who says Seth’s family studied “the heavenly bodies.” |
| ☐ 3. Lamech | C. Calls Enoch “the seventh from Adam” and quotes his prophecy. |
| ☐ 4. Josephus | D. 365 years; “he was not, for God took him.” |
| ☐ 5. Jude | E. “Talked with Adam 243 years”; the longest life in the Bible. |

3 Find it on the chart.

1. Find the end of the bottom ribbon. Which two words does Adams print beside it? **pp. 28–29**

2. Find the end of Enoch’s ribbon. What does Adams quote there instead of a word of death? **pp. 28–29**

3. Find Adams’ note on the mark “?”. What does it tell you? **pp. 28–29**

4 Think and write.

Read Genesis 4:23–24 and 5:28–29. Write what each Lamech’s words tell you about the kind of man he was.

Hebrews 11:5 says that Enoch “pleased God.” What do you think pleasing God looked like in Enoch’s ordinary days?

Scripture, Tradition and an Honest Chart

No stretch of the chart carries more notes from outside the Bible than this one. Adams prints a tradition that Enos forbade marriage with the Cainites, two remarks of Josephus about Seth's family, a tradition that gives Adam 33 sons and 23 daughters, and a word about a book that circulated under Enoch's name. A careless chart would have mixed them into the record. Adams labels every one, and the habit is worth borrowing for your own Bible study.

Take the book of Enoch first. Jude does quote a prophecy of Enoch: "Behold, the Lord cometh with ten thousands of his saints" (Jude 14). Adams knew that a whole book went under Enoch's name, and he calls it "generally considered apocryphal," perhaps the work of a devout Christian of the first century. He draws the line in the right place. Jude's words are Scripture because Jude wrote them in Scripture; the rest of that book was never part of Adams' Bible.

The same care runs through the smaller notes. Genesis says only that Adam "begat sons and daughters" (5:4); the numbers 33 and 23 come from tradition, and Adams says so. Josephus is quoted as Josephus. On the spread before, the Arabian tale about Cainan sits as a tradition beside a man to whom Genesis gives nothing but his years. Each time, you can see where the Bible's own record ends and the world's memory begins.

Why does that matter for faith? Because Enoch himself is the lesson. Genesis gives him a handful of words, and Hebrews tells us what they mean: "By faith Enoch was translated that he should not see death" (11:5). None of the traditions adds anything to that, and nothing needs adding. When you read a study note, a commentary or a chart, ask the question Adams keeps asking: is this the text, or something said about the text? Then read Hebrews 11:5-6 again and let the text have the last word.

READ AND REFLECT

Genesis 5:22	<i>"And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:"</i> What does it tell you that Enoch's walk with God is measured alongside the years he spent raising a family?
Jude 14	<i>"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,"</i> Why can a Bible reader trust these words of Enoch and still set aside the book that carries his name?
Hebrews 11:5	<i>"By faith Enoch was translated that he should not see death; and was not found, because God had translated him..."</i> What does Hebrews add to the few words of Genesis 5:24?

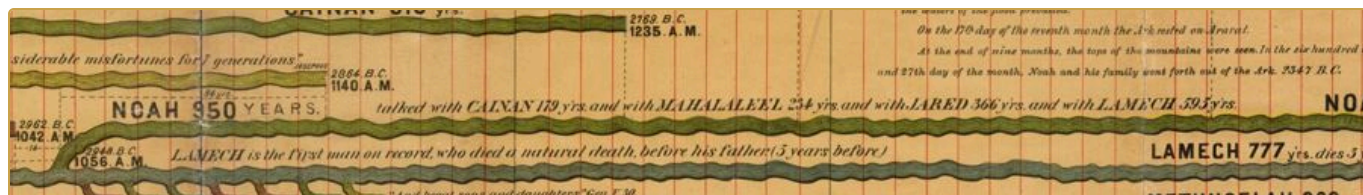
CHECK YOURSELF · answers at the back of this book

1. How long did Enoch live, and how does his ribbon show it?
2. What does Adams print at the end of Enoch's ribbon instead of a word of death?
3. How old is Lamech when Adam's ribbon ends?
4. Which of Methuselah's two ribbons carries his whole life?
5. Which two names do Cain's family and Seth's family share?
6. How does Adams describe the book under Enoch's name?

The Chain of Long Lives

Noah and the World Before the Flood · c. 2960 – 2530 B.C. · Book pp. 32–35 · chart pp. 32–33

4



By the time you reach pp. 32–33, the crowded stack of ribbons from the earlier spreads has started to thin. Begin at the left edge, where Seth’s ribbon stops at “2962 B.C. 1042 A.M.” Just beneath it a tiny dashed line measures a gap. Fourteen years later a green ribbon rises from Lamech’s at “2948 B.C. 1056 A.M.,” with NOAH 950 YEARS printed across it. Seth, the son Eve called another seed, missed meeting Noah by fourteen years.

Lamech gave his son a name that was a hope said out loud: “This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed” (Genesis 5:29). Keep that sentence in mind as you slide right. One by one the older ribbons end, each with its square edge: Enos at 1140 A.M., Cainan at 1235, Mahalaleel at 1290, Jared at 1422. Beside Lamech, Adams notes a first: he is the first man on record to die a natural death before his father. By the right edge only three ribbons are left, Noah’s, his father’s and his grandfather Methuselah’s.

If the page begins to feel like a row of funerals, read what Adams wrote along Noah’s ribbon. Noah “talked with” Cainan for 179 years, with Mahalaleel 234, with Jared 366 and with Lamech 595. Lower down Adams calls Lamech a link, able to talk with Adam 56 years and with Shem 98, and so to carry the history from Creation to the death of Shem. (The book points out on p. 33 that by Adams’ own ribbons the Shem figure comes to 93;

the note makes its point either way.) Across the top Adams carries the idea to Moses, in a chain of eight lives with the shared years marked at every join.

Think about what those numbers meant for anyone living then. Nobody in Noah’s day had to piece together the story of Eden from hearsay. Noah had spent centuries with men who had spent centuries with Adam. And it was into a world “filled with violence” (Genesis 6:13) that this verse arrives: “But Noah found grace in the eyes of the LORD.” It is the first time the Bible uses the word grace.

Under the stream, the line of Christ reaches Noah, and here Adams asks you to read slowly. He prints “NOAH was 502 years old when Shem was born,” though Genesis 5:32 says five hundred. He has set two verses side by side: Noah was six hundred at the Flood (7:6), and Shem was a hundred two years after it (11:10). So Shem came at 502. Adams is not correcting Genesis; he is letting one verse explain another.

At the right edge the Flood has already begun to appear in Adams’ notes: the ark finished, Noah and his wife, their three sons. Beside LAMECH 777 and METHUSELAH 969 two more notes start and run on into the next stretch, one for each man’s death, Lamech five years before the waters and Methuselah in the very year. Turn the page, and the single line of Seth’s family is about to become three.

“But Noah found grace in the eyes of the LORD.”

GENESIS 6:8 · KJV

Teaching *this stretch*

CHAPTER 4 · A LESSON OF ABOUT 45 MINUTES

AIM

By the end of the lesson the class can follow the older ribbons as they end, find Noah's birth, and explain how the memory of Eden reached Noah through a few long lives.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 32–35), Big-Print Stretch 4 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 4 · c. 2960 – 2530 B.C.

BEFORE CLASS

Read pp. 32–35 and Genesis 5:28–6:22 the night before. Print Big-Print Stretch 4 (sheets A–D) and tape it up. In your own copy, mark the four ribbon ends on pp. 32–33 so you can point to them quickly: Enos 1140, Cainan 1235, Mahalaleel 1290, Jared 1422. Bring masking tape and a tape measure for the ark, and keep the ark card on p. 34 open; its measures come straight from Genesis 6:15.

OPENING · 5 MINUTES

Ask the class, “Who is the oldest person you have ever really talked with? What did they tell you about when they were young?” Let two or three answer, and enjoy the stories. Then lean in: “Now imagine you could sit down with an old man who had sat down with Adam himself, and ask him what the garden was like. On today's piece of the chart, that is the world Noah grew up in.” Point to the green ribbon on the wall and read the first words written along it: “talked with CAINAN 179 yrs.”

AT THE CHART · 15 MINUTES

- 1 Noah is born.** Ask a student to find NOAH 950 YEARS and the place where his green ribbon rises from Lamech's, “2948 B.C. 1056 A.M.” (pin 2 on p. 32). Then go back to the left edge and find the end of Seth's ribbon with the little dashed 14 beneath it: Seth missed Noah's birth by fourteen years (pin 1). Read Genesis 5:28–29 and ask why Lamech chose this name. Write the word *comfort* on the board and leave it there for the rest of the lesson.
- 2 The ribbons thin out.** Give four students one ribbon end each: Enos at 1140 A.M., Cainan at 1235, Mahalaleel at 1290, Jared at 1422 (pin 4). Each one finds the end on the sheets and stands beside it. Then ask the class who is left at the right edge. There are three: Noah, Lamech and Methuselah. Read Adams' note that Lamech is “the first man on record, who died a natural death, before his father” (pin 5), and let the class work out what that means: Methuselah outlived his own son.

- 3 The men Noah knew.** Read the words along Noah's ribbon: he talked with Cainan 179 years, Mahalaleel 234, Jared 366 and Lamech 595 (pin 3). Check one of them with Key 6 · Same column, same moment: from the end of Jared's ribbon at 1422 A.M., take away Noah's birth at 1056. The answer is 366, the number Adams wrote (p. 35). Then show the chain of eight lives across the top, from Adam to Moses, and read Psalm 78:4 together.
- 4 Measure the ark.** Finish with the ark card on p. 34. A cubit is the forearm, elbow to fingertip, so every child carries one. Let the class pace out a few cubits along the floor with masking tape, then talk about the whole ark: 300 cubits long, 50 wide, 30 high, roughly 450 by 75 by 45 feet at eighteen inches to the cubit. Whatever cubit you use, the ark stays six times as long as it is wide and ten times as long as it is high (p. 35).

TALK IT OVER · 15 MINUTES

Lamech named his son for comfort. What comfort did Noah actually bring, and to whom?

LISTEN FOR · Listen for answers that reach past Noah's own family to what God promised after the Flood in Genesis 8:20–22. If the class stays with the ark alone, ask what God said when Noah came out of it.

Noah talked with men who had talked with Adam. Why might God let the story of Eden travel through so few hands?

LISTEN FOR · The point to land is that the record stayed close to its source. Point to Adams' chain across the top of pp. 32–33 and to Psalm 78's picture of fathers telling their children.

Jesus compares his coming to the days of Noah, when people were eating, drinking and marrying. What in that comparison is a warning, and what is a comfort?

LISTEN FOR · Listen for both halves: ordinary life was not the sin, being unready was. If the class hears only the warning, remind them that Noah and his house were saved.

TO CLOSE

“Thus did Noah; according to all that God commanded him, so did he.”

GENESIS 6:22 · KJV

Lord, make us people who do what you say, as Noah did, even before anyone else can see the reason.

WITH YOUNGER CHILDREN (6–10)

Children of six to ten will remember the ark best with their own arms. Let each child measure a cubit from elbow to fingertip, then count together how many cubits it takes to cross the room. Tell them the ark was 300 cubits long and let them imagine it. On the wall sheets, have them find Noah's green ribbon and count the ribbons that stop before the right edge. Give them one sentence to take home: Noah found grace, and Noah obeyed.

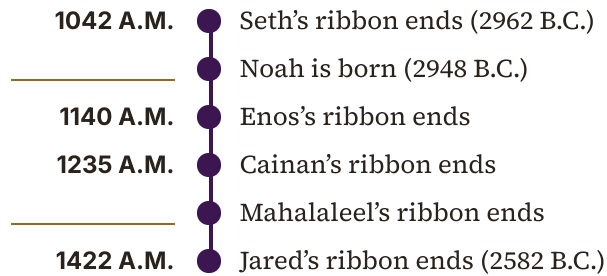
Worksheet • *Noah and the World Before the Flood*

CHAPTER 4 • COPY
FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 32–33).



2 Match each name to its clue. Write the letter in the circle.

- | | |
|-------------------------------------|--|
| ☐ 1. Noah | A. Outlived his own son and died in the year of the Flood. |
| ☐ 2. Lamech | B. Born, by Adams' reckoning, when Noah was 502. |
| ☐ 3. Methuselah | C. Missed Noah's birth by fourteen years. |
| ☐ 4. Shem | D. Born at 1056 A.M.; his name was a hope for comfort. |
| ☐ 5. Seth | E. The first man on record to die a natural death before his father. |

3 Find it on the chart.

1. Find the dashed "84 yrs." above NOAH 950 YEARS. What does it measure? **pp. 32–33**

2. Find Adams' note on how much history the Old Testament holds. How many years does he give to Genesis? **pp. 32–33**

3. Find the end of Jared's ribbon. Which two numbers are printed there? **pp. 32–33**

4 Think and write.

Noah talked with men who had talked with Adam. Write what you think Noah might have learned from them about Eden and God's promise.

Hebrews 11:7 says Noah built the ark "by faith," warned of things "not seen as yet." What did Noah have to trust God for while he was building?

The Memory That Reached Noah

One idea runs through Adams' notes on this stretch more than any other: who could talk with whom. Along Noah's ribbon he lists the patriarchs Noah knew. Beside Lamech he writes that Lamech could talk with Adam and with Shem. Across the top he builds a chain from Adam to Moses, eight lives long, with the shared years at every join. Adams is making an argument with a ruler. The history in Genesis did not have to cross a long dark gap to reach the people who would write it down.

Scripture describes the same handing-on. Psalm 78 speaks of fathers who will not hide God's works from their children, "shewing to the generation to come the praises of the LORD." That is the picture on pp. 32–33. Noah spent hundreds of years with men who had spent hundreds of years with Adam, and Shem, born before the Flood, would carry the memory past it. One of Adams' figures slips, as p. 33 shows, and the chain holds all the same.

Into that chain came the darkest verses so far. The earth was "filled with violence," and God told Noah what he would do. Hebrews says Noah was "warned of God of things not seen as yet," was moved with fear, and built. Peter calls him "a preacher of righteousness." Knowing the story of Eden did not make the world good. It made Noah answerable, and he acted on what he knew.

Jesus pointed back to this stretch when he spoke of his own coming: people were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark. Adams draws that ordinary life right up to the edge, with Lamech's ribbon still putting out hooks of sons and daughters. When you study these pages alone, read Psalm 78:4–7 beside Matthew 24:36–39. The chain did not stop with Moses. You belong to it now, and the chart leaves you with a question: what will you hand on?

READ AND REFLECT

Psalm 78:4

"We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done."

Who handed God's works on to you, and to whom are you handing them?

Hebrews 11:7

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house..."

What does it look like to act on a warning from God before you can see what it is about?

Matthew 24:38–39

"...they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away..."

What did the people of Noah's day fail to know, and what would knowing it have changed?

CHECK YOURSELF · answers at the back of this book

1. In what year from Creation is Noah born?
2. By how many years did Seth miss Noah's birth?
3. Who is the first man on record to die a natural death before his father?
4. Why does Adams write that Noah was 502 when Shem was born?
5. How old is Noah when Jared's ribbon ends?
6. What are the ark's three measures in Genesis 6:15?

Eight Souls, Three Sons, Every Nation

The Flood and the Tower · 2546 – 2113 B.C. · Book pp. 36–43 · chart pp. 38–39

5



Eight people step out of the ark, and every nation on the pages that follow grows from them. That is what this stretch of the chart claims, and Adams makes the claim with a ruler rather than an argument. On pp. 38–39 a single thick black line drops from the top border to the stream of time. Nothing else on the spread looks like it, and at its head he prints “Noah’s Deluge. 2348 B.C.” Whatever lies to the left of that line is the old world running out. Whatever lies to the right comes from one family.

Watch how the old world ends. Lamech’s band stops just short of the black line, because he died five years before the Flood. Methuselah’s runs right up to it, and Adams says so in plain words: he dies the year of, and before, the Deluge. In the box at the top left he counts the survivors the way Peter does, eight souls, and names every one: Noah, Shem, Ham and Japheth, and their four wives. Under Noah’s band he writes how long they were shut in, a year and ten days, in at 2348 and out at 2347. Under the black line he gives the year twice, “1656 A.M.” and “2348 B.C.,” and the two numbers always add up to 4004.

Now put your finger on Noah’s green band at the far left, where Adams writes that Noah lived 950 years and “has 3 sons only.” Slide right. At one point the band splits three ways. Japheth curves up toward the top, and Adams calls him “the elder,” as Genesis 10:21 does. Shem runs straight on in red. Ham bends away below, marked as Noah’s “younger son.” Seven short shoots rise

from Japheth, numbered in the order of Genesis 10:2. Under Shem, Asshur carries the note “Builed Nineveh.” From Ham come Cush, Mizraim, Phut and Canaan, and beside Mizraim Adams writes that he “settles Egypt.”

A hundred and one years after the Flood comes the second turning. A thin dashed line runs down the chart from a note at the top, the “Confusion of Tongues” and the “Dispersion,” 2247 B.C. On its way it passes the birth of Peleg, whose name Genesis explains, “for in his days was the earth divided,” and it runs right beside Nimrod, the man who founds Babylon. Next to Nimrod Adams writes a new kind of note: he “subverts the patriarchal and establishes the regal government.” Until now every band was a father and his years. From here on there are kings.

Just below the spread Adams turns the family tree into a map, a table of the peoples he believed came from each son. He prints the races of his own day beside Noah’s sons, which is how the 1870s sorted mankind. Scripture starts from the other end. Genesis 10 calls every nation one family’s descendants, and Paul says God “hath made of one blood all nations of men.”

Then look along the top of Shem’s red line. It keeps narrowing to one son in each generation, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, until a new band opens at the right edge in 2126 B.C. It belongs to Terah, and Terah will be the father of Abram.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

GENESIS 9:13 • KJV

Teaching *this stretch*

CHAPTER 5 • A LESSON OF ABOUT 45 MINUTES

AIM

By the end of the lesson your class will be able to find the Flood and the scattering at Babel on the chart and explain, in their own words, how one family became the nations of Genesis 10.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 36–43), Big-Print Stretch 5 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 5 • 2546 – 2113 B.C.

BEFORE CLASS

Read pp. 37–42 the evening before, and spend most of your time on the nine pins of pp. 38–39. Print the Big-Print Stretch for Section 5 and tape it at eye level, or keep the book open on a table where everyone can gather round it. Mark Genesis 9:1, 10:25 and 11:1–9 in your Bible. Bring three colored pencils for each student, green, red and blue, and a length of thick cord made of three strands twisted together.

OPENING • 5 MINUTES

Hold up the cord and let them look at it. "This is one cord. Watch." Untwist the end until three strands hang loose in your hand. "Genesis tells us that after the Flood every people on earth came from one family, and that family had three sons. Tonight we are going to find the exact place on the chart where Adams shows one line becoming three, and then the year those three were scattered over the whole earth." Before you open the book, ask one more question and do not answer it yet: "If every nation came from Noah's three sons, what does that make the person sitting next to you?"

AT THE CHART • 15 MINUTES

- 1 The black line.** Have the class find the only thick black line on pp. 38–39 and read the words at its head: "Noah's Deluge. 2348 B.C." Then send them to the box at the top left and let them count the eight souls by name (pin 1, p. 38). Under Noah's band they will find how long the family was shut in, a year and ten days. Finally point to the two numbers under the black line, 1656 A.M. and 2348 B.C., and let someone take 1656 from 4004 on the board. The answer is the year they read at the top.
- 2 One band, three lines.** Ask everyone to put a finger on Noah's green band, where Adams writes "has 3 sons only," and follow it right until it splits (pin 4, p. 38). Who goes up? Japheth, whom Adams calls "the elder." Who runs straight on in red? Shem. Who bends away below? Ham, "younger son." Let them color the three lines on a strip of paper as they find them. Then count Japheth's seven numbered shoots together and read Genesis 10:2 aloud to check that the names come in the same order (pin 5, p. 38).

- 3 The dashed line of 2247.** Read Genesis 11:1–9 slowly. Then show the note at the top of the chart, 101 years from the Flood to the “Confusion of Tongues” and “Dispersion,” 2247 B.C., and have the class follow the thin dashed line straight down. It passes Peleg’s birth and runs beside Nimrod. Name the key as they find it: Key 6 · Same column, same moment (p. 39). Read Genesis 10:25 and ask what “divided” might have to do with “scattered.” Close the step with Adams’ note on Nimrod, the man who began the first kingdom at Babel (p. 37).
- 4 From tree to map.** Turn to p. 40. Ask one student to put a finger on Javan’s shoot on the chart and another to find Javan on the map. Adams believed Javan’s family became the Greeks and their neighbors, and he says the scheme came from commentators before him. Read the three notes of pin 9 aloud and let the class spot the word Adams repeats: “probably.” Then show the race labels beside Noah’s sons, say plainly that this is how the 1870s sorted people, and read Acts 17:26. Go back now to the question you asked at the start.

TALK IT OVER · 15 MINUTES

God told Noah’s sons to fill the earth, and at Babel the builders tried to stay in one place. What were they afraid of, and what did they want instead?

LISTEN FOR · Listen for the two halves of Genesis 11:4: “let us make us a name” and “lest we be scattered.” If the class drifts, read Genesis 9:1 beside it and let them see the two commands pull against each other.

Adams prints eight different dates for the Flood in his box but draws only one. What stays the same in every row?

LISTEN FOR · Good answers notice that the Flood comes in the same place in every reckoning: the years change, the order of events does not. Some will ask why the numbers differ; p. 41 explains that the highest follow the Greek Septuagint, which gives many fathers a hundred years more.

Adams writes the races of his own day beside Noah’s sons. How does Acts 17:26 change the way we read those labels?

LISTEN FOR · Listen for the idea of one blood and one family. The labels belong to Adams’ century; the family tree belongs to Genesis, and Genesis 10:32 calls every nation the families of the sons of Noah.

TO CLOSE

“While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”

GENESIS 8:22 · KJV

Lord, every harvest and every morning since the ark is a promise you have kept; help us remember it the next time we see the rain.

WITH YOUNGER CHILDREN (6-10)

With children of six to ten, leave out the arithmetic and the races. Let them count the eight people in the box on their fingers, then find the thick black Flood line. Give each child green, red and blue crayons and have them trace Noah's band until it splits, one color for each son. Show them the rainbow at the bottom edge and the tents on the right. Finish with one sentence they can repeat at home: every family in the world came from Noah's family.

Worksheet • *The Flood and the Tower*

CHAPTER 5 • COPY FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 38–39).

- | | | |
|-----------------|---|--|
| about 2446 B.C. | ● | Noah's band splits into three: Japheth, Shem and Ham |
| 2348 B.C. | ● | The Flood: Noah and his family enter the ark |
| 2347 B.C. | ● | The family leaves the ark, a year and ten days later |
| _____ | ● | The Confusion of Tongues and the Dispersion; Peleg is born |
| 2245 B.C. | ● | Nimrod founds the kingdom of Babylon |
| _____ | ● | Terah, the father of Abram, is born |

2 Match each name to its clue. Write the letter in the circle.

- | | |
|----------------------------------|---|
| ☐ 1. Japheth | A. Marked as Noah's "younger son"; his sons are Cush, Mizraim, Phut and Canaan. |
| ☐ 2. Shem | B. He founds Babylon and "establishes the regal government." |
| ☐ 3. Ham | C. Born in the year of the Confusion of Tongues: "in his days was the earth divided." |
| ☐ 4. Nimrod | D. The son Adams calls "the elder"; seven numbered shoots rise from his band. |
| ☐ 5. Peleg | E. His band runs straight on in red; Adams notes that he lived after the Flood 502 years. |

3 Find it on the chart.

1. In the box at the top left, how many people does Adams say were saved, and who were they? pp. 38–39

2. What does Adams write beside Asshur, one of the shoots under Shem's red band? pp. 38–39

3. In the three notes about where the scattered families went, which word does Adams use every time? pp. 38–39

4 Think and write.

Adams prints eight dates for the Flood and draws only one. In a few sentences, explain why the order of events matters more to the story than the exact year.

Genesis 10:32 says the nations were divided "by these," the families of Noah's sons. Write what that verse tells you about the people you will meet this week.

Scattered at Babel, Gathered by One Message

When Noah's family came out of the ark, God gave them a blessing that was also a command: "Be fruitful, and multiply, and replenish the earth." A hundred and one years later, on Adams' reckoning, their descendants stood on a plain in Shinar and decided to do the opposite. They gave their reason in their own words. They wanted a name, and they did not want to be scattered. Genesis does not describe the tower they built. It tells you what they were afraid of.

Adams draws the answer as a single dashed line. Find it on p. 39, falling from the note of 2247 down through Peleg's birth to the stream of time, and under the stream read his summary, that the descendants of Noah disperse over the earth. Just below the spread, within a few years of that line, the first kingdoms open as bands of their own: Babylon under Nimrod, China under Fohi, Egypt under Mizraim (p. 41). On Adams' chart the scattering is not the end of the nations' story. It is where their bands begin.

It also matters how you read the labels Adams sets beside those bands. His table on p. 40 matches each son of Noah to peoples of his own day, and his race labels come from the learning of the 1870s. Genesis begins somewhere else. It calls every nation the families of the sons of Noah, and when Paul stood in Athens he told the Greeks, Javan's descendants by Adams' own table, that God "hath made of one blood all nations of men." The chart can show you where the families went. Scripture tells you they were one family when they set out.

And Scripture does not leave them scattered. On the day of Pentecost devout men from every nation under heaven stood in Jerusalem, and each heard the apostles speak in his own language. At Babel the languages divided people who wanted to stay together for their own name; at Pentecost one message, heard in many languages, gathered people for the name of another. Put your finger back on the dashed line of 2247, and as you follow those bands to the right, remember where Scripture says their story is going.

READ AND REFLECT

Genesis 11:4

"Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

What did the builders want, and what were they trying to avoid?

Acts 17:26

"And hath made of one blood all nations of men for to dwell on all the face of the earth ..."

How would this verse change the way you read the labels Adams prints beside Noah's sons?

Acts 2:6

"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language."

What is undone at Pentecost of what happened at Babel, and what is not?

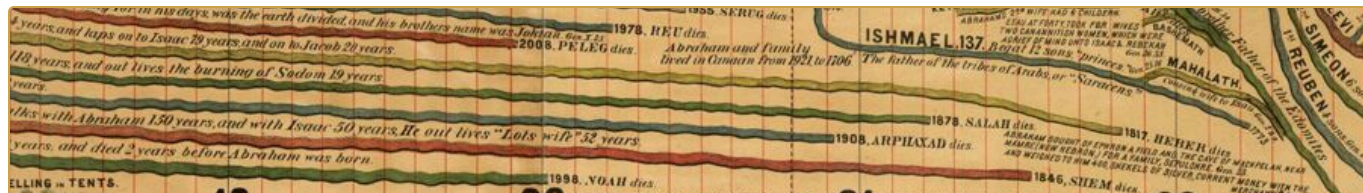
CHECK YOURSELF · answers at the back of this book

1. What year does Adams print at the head of the black Flood line?
2. How long were Noah and his family in the ark, according to Adams?
3. Which of Noah's sons does Adams call "the elder"?
4. What happens on the dashed line of 2247 B.C.?
5. What does Adams say Nimrod changed?
6. Where do the tower's 650 feet and eight stories come from?

One Household Chosen for Every Family

6

Abraham: The Call That Narrows the Story • c. 2170 – 1750 B.C. • Book pp. 44–49 • chart pp. 46–47



Shem is still alive. The son of Noah who walked out of the ark is living on the day Abram leaves for Canaan, and Adams wants you to see it. Across the top of pp. 46–47 he writes a heading in bold capitals, 427 years from the Flood to “the Call of Abraham,” 1921 B.C., and under it a thin dashed line drops through a crowd of colored lines. Every line it crosses is a life still going when the call came. One of them carries Adams’ note that Shem “talks with Abraham 150 years, and with Isaac 50 years.” The world before the Flood is not far behind this family.

Find Terah, Abram’s father, on a line that begins in 2126 B.C. and carries the number 205. Three lines leave his. Haran’s is short, and Adams notes that he died in Ur of the Chaldees. Nahor’s stays behind in Mesopotamia. Abram’s goes on. Terah takes the family up the Euphrates to Haran and dies there, and his line stops at the dashed line, because the year he died is the year Abram left. Abram is seventy-five. He goes with Sarai and his nephew Lot into a land he has not seen, on the strength of a promise that in him all families of the earth would be blessed.

Here the chart changes its habit. On the pages before, Adams followed all of Noah’s sons and their nations. From 1921 on, the top of the chart closes in on one household. Abraham’s line puts out branches: Ishmael, Hagar’s son, born in 1910, of whom Adams writes that he begat twelve sons, “princes”; the six children of Keturah; and Isaac,

born in 1896. Isaac’s line in turn gives two, and in 1836 Esau, “Father of the Edomites,” and Jacob branch off side by side. Only one of each pair carries the promise forward.

Look under the stream of time and you will see the same narrowing done a second way. A single thin line runs there with one name to each generation, Nahor, Terah, Abraham, Isaac, Jacob, Judah. Paul noticed that the promise was made to one seed, “which is Christ,” and on Adams’ chart you can follow that thin line all the way to the cross. Genesis never pretends these were better men than their brothers. The choice was not their reward. It was the way God kept a promise meant for everyone.

Below the stream Adams lets you watch the story happen, each picture with its year. Sodom burns in 1898, and Lot’s wife stands alone, left behind. In 1871 a boy lies bound on an altar of stones under the words “Abraham’s Trial.” A servant meets Rebekah at a well, and Jacob sleeps at the foot of a ladder full of angels. Over Abraham’s own line Adams writes two titles: “The father of the faithful” and “the friend of God.” The second is James’ phrase, and the first sums up what Paul says in Romans 4.

At the right edge Jacob’s line takes a new name, “Jacob changed to Israel. 1751,” and opens into a fan of sons. The one household has become twelve, and the next stretch of the chart carries them down into Egypt.

“And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

GENESIS 12:3 • KJV

Teaching *this stretch*

CHAPTER 6 • A LESSON OF ABOUT 45 MINUTES

AIM

By the end of the lesson your class will be able to follow Abraham's family on the chart from Terah to Jacob and explain why the story narrows to one line at each step.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 44–49), Big-Print Stretch 6 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 6 • c. 2170 – 1750 B.C.

BEFORE CLASS

Read pp. 44–48, and give the most time to the pins on pp. 46–47 and to Abraham's red road on p. 48. Print the Big-Print Stretch for Section 6, or set the book open where everyone can see it. Mark Genesis 12:1–5, 15:6 and Hebrews 11:8–10. Bring a ball of yarn, a few strips of paper for counting, and, if you can, a small bag packed as if for a trip, with nothing in it to show where it is going.

OPENING • 5 MINUTES

Set the packed bag on the table. “Suppose someone knocked on your door tonight and said, Pack. You are leaving your town and your family, and I will tell you where you are going once you are on the road. Would you go?” Let a few of them answer honestly. “That is very nearly what God said to a man named Abram, and Abram was seventy-five years old when he set out. Adams put the moment at the top of this page with its year, 1921 B.C. Tonight we will find who was still alive when he left, who went with him, and how one family became the line the whole Bible follows.”

AT THE CHART • 15 MINUTES

- 1 The dashed line of 1921.** Have the class find the heading at the top of pp. 46–47, “the Call of Abraham,” 1921 B.C., and read the 427 years from the Flood (pin 1, p. 46). Then put a finger on the thin dashed line under it and slide down. Ask them to count, on a paper strip, every colored line their finger crosses: each one is a person still alive that year. Somewhere among them they will find Shem, who “talks with Abraham 150 years” (pin 3, p. 46). Name the key: Key 6 • Same column, same moment.
- 2 Terah and his two numbers.** Find Terah, 205, and his three sons (pin 2, p. 46). Haran's line is short; ask why, and let someone read Adams' words, “died in Ur of the Chaldees.” Then turn to Reading Adams' Dates on p. 47. Genesis 11:26 says Terah was seventy when he began to have sons, yet under the stream Adams writes “Terah, 130.” Walk through his reason: Terah died at 205, and Abram left Haran at 75, after his father's death. Tell the class both numbers plainly. Some Bible students keep the seventy, and the order of events stays the same either way.

- 3 One son each time.** Follow Abraham's line to its branches: Ishmael with his twelve "princes" (pin 5), Keturah's six children, and Isaac (pin 6). Then Isaac's two, Esau and Jacob, in 1836. Each time, ask the class which line goes on. Now drop below the stream to the single thin line of pin 8 (p. 47) and read the names aloud together: Nahor, Terah, Abraham, Isaac, Jacob, Judah. Read Galatians 3:16 and let the class say where that one line is heading.
- 4 Abraham's road in red.** Turn to p. 48, where Adams draws Abraham's journey a second time as a dark red line. Start at A, his birth in 1996, then let a student trace it up past Haran, where "Terah dies there," and right into Canaan in 1921. Point out the dip at D, where the famine of 1919 drives him down to Egypt's stream and back by 1917, and the battle of the kings at E, 1913. Close the step by reading Hebrews 11:9–10 under the picture: the red line never turns back.

TALK IT OVER · 15 MINUTES

God called Abram out without telling him where he would end up. What did Abram leave behind, and what did he take with him?

LISTEN FOR · Listen for country, kindred and father's house on one side, and Sarai, Lot and the promise on the other (Genesis 12:1–5). If the class gets stuck on possessions, read Hebrews 11:8: "not knowing whither he went."

At each step on the line under the stream, only one son carries the promise forward. Does that mean the others did not matter to God?

LISTEN FOR · Good answers notice that the chart gives the other sons lines of their own: Ishmael's twelve princes, Esau, father of the Edomites. Bring the class back to Genesis 12:3: the one line was chosen so that every family could be blessed.

Adams thinks Melchizedek was "probably Shem." Whoever he was, what does Hebrews care about most?

LISTEN FOR · Listen for a man who is both king and priest, and for Hebrews 7:3, "without descent." Remind the class that Genesis 14 does not say who he was, and that Adams marks his answer with "probably" (p. 45).

TO CLOSE

"And he believed in the LORD; and he counted it to him for righteousness."

GENESIS 15:6 · KJV

Lord, when you ask us to take the next step before we can see the road, give us Abraham's trust.

WITH YOUNGER CHILDREN (6-10)

Younger children can walk Abraham's road. Lay the yarn across the floor as the red line on p. 48: Ur at one end, then Haran, then a long stretch for Canaan, with a loop down to Egypt and back. Let the children walk it while you tell the story in a few sentences. Then gather them round the book and send them hunting for three pictures under the stream: Lot's wife standing alone, the well where Rebekah meets the servant, and the angels on Jacob's ladder.

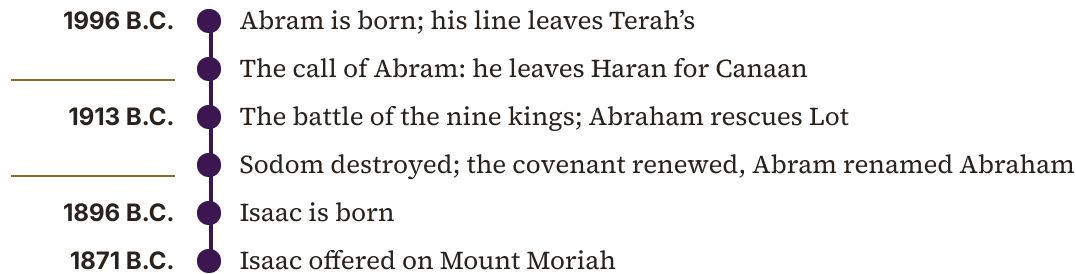
Worksheet • *Abraham: The Call That Narrows the Story*

CHAPTER 6 • COPY
FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 46–47).



2 Match each name to its clue. Write the letter in the circle.

- | | |
|--------------------------------------|--|
| ☐ 1. Terah | A. Hagar's son, born 1910; Adams writes that he "begat 12 sons, princes." |
| ☐ 2. Shem | B. Branches from Isaac's line in 1836 as "Father of the Edomites." |
| ☐ 3. Ishmael | C. King and priest of Genesis 14; Adams answers, "probably Shem." |
| ☐ 4. Esau | D. Abram's father; his line carries the number 205 and stops at the dashed line, in Haran. |
| ☐ 5. Melchizedek | E. Born before the Flood, he "talks with Abraham 150 years, and with Isaac 50 years." |

3 Find it on the chart.

1. What two titles does Adams write over Abraham's line? **pp. 46–47**

2. Find the end of Ishmael's blue line. What year is marked there, and whose lines are still running in the same column? **pp. 46–47**

3. At the right edge, what new name does Jacob's line take, and in what year? **pp. 46–47**

4 Think and write.

Abraham owned only a field and a cave in the promised land. Using Hebrews 11:9–10, write what he was really waiting for.

Genesis 11:26 gives Terah 70 years and Adams writes 130. In a few sentences, explain Adams' reasoning as you would to a friend.

The Line That Narrows So It Can Open

Lay the two halves of Genesis side by side on the chart and the change is hard to miss. On pp. 38–39 Adams followed every son of Noah and every nation that came from them. On pp. 46–47 the top of the page belongs to one household. Nahor’s family stays in Mesopotamia, Lot’s line runs off toward Moab and Ammon, Ishmael and Esau get lines of their own and then fall away. The reader who has just watched the nations scattered at Babel now watches God speak to one man in Haran.

It would be easy to read that as God losing interest in everyone else. The promise itself says the opposite. Abram is called so that in him all families of the earth will be blessed, and Paul reads the gospel back into that sentence: Scripture “preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.” The story narrows to one family so that it can open to every family.

Follow the thin line under the stream of time, one name to each generation, and you are following the road that promise travels.

Genesis is honest about the men on that road, and it never asks you to admire everything they did. The choice was never a prize for the best brother. James calls Abraham “the Friend of God” because he believed God, and Paul in Romans 4 makes him the father of everyone who believes as he did. That is why Adams can write both titles over the same line.

Hebrews adds the last word. Abraham lived in the land of promise “as in a strange country,” owning nothing in it but a field and a cave bought for a grave, because he was looking for something more. Put your finger on the red road on p. 48 and notice that it never turns back toward Chaldea. Then follow the thin line under the stream as far as you can. Paul tells you whose name stands at the end of it.

READ AND REFLECT

Galatians 3:16

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”

When you follow the single thin line under the stream, what is Paul asking you to look for at its end?

James 2:23

“Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.”

What made Abraham God’s friend, if it was not his own goodness?

Hebrews 11:10

“For he looked for a city which hath foundations, whose builder and maker is God.”

What would change in your week if you looked for that city as Abraham did?

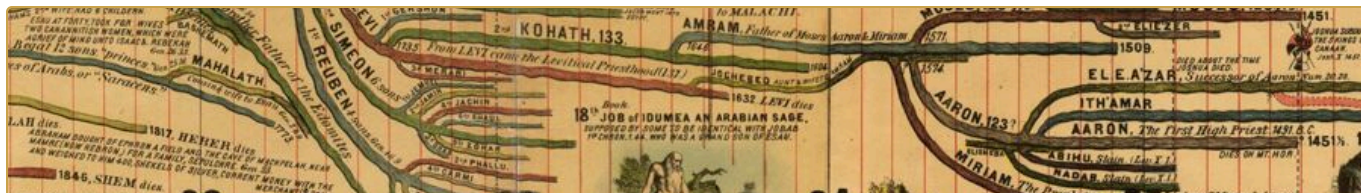
CHECK YOURSELF · answers at the back of this book

1. How many years does Adams count from the Flood to the call of Abraham?
2. Which son of Noah is still alive in Abraham’s day?
3. Why does Adams write “Terah, 130” when Genesis 11:26 says 70?
4. Whom does Adams think Melchizedek probably was?
5. Why is Dan marked “9th” on Jacob’s fan of sons?
6. What did Abraham pay for the cave of Machpelah?

A Family Goes Down, a Nation Comes Out

7

From Joseph to the Exodus · 1745 – 1451 B.C. · Book pp. 50–57 · chart pp. 52–53



Two hundred and fifteen years: that is how long Adams keeps Jacob’s family in Egypt, and on pp. 52–53 you can see both ends of it. Down at the bottom a young man sleeps in a field while sheaves bow to his sheaf and the sun, the moon and the stars shine over him, under the words “Joseph’s Dream.” Look straight up from the picture. High above, in the same columns, a red line marked “11th Joseph, 110” leaves the bundle of Jacob’s sons and runs right until it stops at a heavy red rule in 1635. That rule is Joseph’s death and the end of Genesis.

Between the dream and the rule lies the story you know. His brothers sell him, and Adams dates it 1728, when Joseph is seventeen. Egypt makes him governor in 1715. A famine brings the whole family south, and Adams draws them on the road with their donkeys and baggage, “Jacob and his family going into Egypt, 1706.” He even counts them. Genesis gives sixty-six who went down, and seventy for the whole house of Jacob; Stephen gives seventy-five, and Adams explains that the nine wives of Jacob’s sons make the difference. It is still a family small enough to list by name.

Then Israel drops out of the pictures. From the caravan of 1706 to the burning bush, the row of scenes shows nothing of Israel’s life, and Exodus passes over those years in a few verses: a king who knew not Joseph, hard bondage, brick and mortar. What Adams gives you instead is a family

line. At the top of the page, Levi’s line runs through Kohath, who lived 133 years, to Amram, “Father of Moses,” with Jochebed joined to him. Out of that line, in 1571, comes Moses, 120 years, with Aaron and Miriam beside him.

Find a figure bowed low beside a bush: “The Burning Bush,” in Midian, 1491. Take 1491 from 1571 and Moses is eighty, the age Exodus gives when he stood before Pharaoh. Up at the top Adams lists the ten plagues one to a line, from waters turned to blood to the death of the firstborn, and slips “Passover instituted” in just before the last, without a number, because it is not a plague. Next to the list come his three great events and three great changes: out of bondage, into the wilderness, new homes and new laws.

The same year fills the rest of the column. Below the stream, Moses lifts the stone tablets over a golden calf, and beside him stands a serpent of brass on a pole with the words “The law given on Sinai, 1491.” Adams counts the 430 years of Exodus 12:40 from the call of Abraham, 215 in Canaan and 215 in Egypt, and cites Galatians 3:17. Some Bible students place all 430 years in Egypt; the order of events on the chart is the same either way.

Higher up, a short note tells you why the journey took so long: twelve spies, a people who murmured, forty years turned back into the wilderness. At the right edge Moses’ line runs out at 1451, and the people are standing at the Jordan.

“But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”

GENESIS 50:20 • KJV

Teaching *this stretch*

CHAPTER 7 • A LESSON OF ABOUT 45 MINUTES

AIM

By the end of the lesson your class will be able to trace Israel on the chart from Joseph’s dream to the edge of Canaan and explain how Adams fits the 430 years of Exodus 12:40 into it.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 50–57), Big-Print Stretch 7 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 7 • 1745 – 1451 B.C.

BEFORE CLASS

Read pp. 51–56 the evening before, giving most of your time to the pins on pp. 52–53 and to the long line on p. 56. Print the Big-Print Stretch for Section 7, or keep the book open where the class can gather. Mark Genesis 37:5–9, 46:26, Exodus 3 and 12:40–41, Galatians 3:17 and John 3:14. Bring a handful of real bricks or clay and ten small cards numbered for the plagues.

OPENING • 5 MINUTES

Put a brick on the table and leave it there a moment. “For two hundred and fifteen years, by Adams’ count, this is what Israel’s life looked like. Not palaces, not pyramids. Bricks, made by slaves, every day.” Then hold up your Bible. “But this story does not begin with bricks. It begins with a teenage boy who had a dream his brothers hated, and it ends with a whole nation walking out of Egypt on one night. Tonight we are going to find both ends on the chart, and see how Adams fits two hundred years of silence in between.”

AT THE CHART • 15 MINUTES

- 1 The dream and the red rule.** Send the class to the bottom of pp. 52–53 to find Joseph’s dream, with the sun, the moon and the stars (pin 4, p. 52). Now ask them to look straight up the page in the same columns. They will find Joseph’s red line, “11th Joseph, 110,” with Ephraim and Manasseh branching above it (pin 1). Follow it right to the heavy red rule of 1635, Joseph’s death and the end of Genesis (pin 2). Let someone read the two numbers on either side: “2369 y’rs. in Genesis” and “1238 years to Malachi.”
- 2 How many went down?.** Find the caravan, “Jacob and his family going into Egypt, 1706” (pin 5, p. 52). Read Genesis 46:26–27 aloud, then Acts 7:14, and let the class notice three numbers: sixty-six who went down, seventy for the whole house of Jacob, seventy-five in Stephen’s count. Give them a minute to puzzle, then turn to Adams’ note on p. 55: the nine wives of Jacob’s sons made “three score and fifteen souls.” Ask them why both Moses and Stephen took the trouble to count.

- 3 From Levi to Moses.** At the top of the spread, follow Levi's line, "from Levi came the Levitical Priesthood," through Kohath, 133, to Amram, "Father of Moses," and Jochebed (pin 3, p. 52). Moses' line begins in 1571, with Aaron three years older and Miriam, "the Prophetess," curving below (pin 6). Then find the burning bush, 1491 (pin 8, p. 53), and put the subtraction on the board: 1571 minus 1491. The class will find eighty, the age Exodus 7:7 gives when Moses stood before Pharaoh.
- 4 One year, many scenes.** Lay the ten plague cards out as you read Adams' list from the top of the spread (pin 7, p. 53), and stop before the tenth to show "Passover instituted" with no number. Then point to the scenes below the stream: the tablets over the golden calf and "The law given on Sinai, 1491" (pin 9). The serpent beside them has no date; Numbers places it near the end of the forty years (p. 54). Read the Watch Out box on p. 53: the scenes are a sequence, not a spread of years. Finish on p. 56, where the line loops forty years and ends at Nebo, 1451.

TALK IT OVER · 15 MINUTES

From the caravan of 1706 to the burning bush, the chart shows no scene from Israel's life. What does Exodus 2:23–25 say God was doing in those silent years?

LISTEN FOR · Listen for heard, remembered, looked and knew. If the class takes the silence on the chart as God's absence, read verse 24 again: he remembered his covenant with Abraham, Isaac and Jacob.

Adams counts the 430 years from the call of Abraham, 215 in Canaan and 215 in Egypt. Some Bible students put all 430 years in Egypt. What stays the same either way?

LISTEN FOR · Good answers notice that the order of events does not change. Point the class to Galatians 3:17, where Paul uses the 430 years to show that the promise to Abraham came before the law.

A bitten Israelite had to look at the serpent of brass to live. How does Jesus use that picture when he talks with Nicodemus?

LISTEN FOR · Listen for the idea that nobody was healed by effort; they looked, and they lived (Numbers 21:8). Then read John 3:14 and let the class say who is lifted up.

TO CLOSE

"I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

EXODUS 20:2 · KJV

Lord, you rescued your people before you gave them your law; thank you that you have brought us out too.

WITH YOUNGER CHILDREN (6-10)

Children of six to ten love this stretch, so let them handle it. Show them Joseph's dream and have them find the sun, the moon and the stars. Let them press a thumb into the clay to make a brick and talk about what slavery felt like. Hand out the ten plague cards and have the children stand up in order as you read Adams' list, with one child holding a card that says Passover. Finish by finding Moses with the tablets and the golden calf.

Worksheet • *From Joseph to the Exodus* CHAPTER 7 • COPY FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 52–53).

1728 B.C.	●	Joseph is sold into Egypt, aged seventeen
_____	●	Joseph is made governor of Egypt
1706 B.C.	●	Jacob and his family go down into Egypt
_____	●	Joseph dies; the Book of Genesis ends
1571 B.C.	●	Moses is born
1491 B.C.	●	The Exodus; the law is given on Sinai

2 Match each name to its clue. Write the letter in the circle.

- | | |
|-----------------------------------|---|
| ☐ 1. Joseph | A. Adams calls her “aunt & wife to Amram.” |
| ☐ 2. Amram | B. “The Prophetess,” curving below the line of Moses. |
| ☐ 3. Jochebed | C. “Priest of Midian,” joined to Moses’ line with Zipporah. |
| ☐ 4. Miriam | D. The eleventh son; his red line runs 110 years and stops at a heavy red rule in 1635. |
| ☐ 5. Jethro | E. “Father of Moses,” at the end of Levi’s line through Kohath. |

3 Find it on the chart.

1. What two numbers does Adams print on either side of the red rule where Genesis ends? **pp. 52–53**

2. In Adams’ list of plagues, what does he write just before the tenth? **pp. 52–53**

3. Beside the lower pillar 16, which three cities does Adams say were founded in the days of Moses? **pp. 52–53**

4 Think and write.

Joseph’s dream sits in the same columns where his line begins. Write what had become of the dream by the time his brothers bowed before him (Genesis 42:6; 50:20).

Adams puts the Passover in his list of plagues but gives it no number. In your own words, explain why it belongs there.

The Promise Came Before the Law

Adams prints one sentence above the caravan of 1706 that holds this whole stretch together. Two hundred and fifteen years after the call of Abraham, Jacob's family went down into Egypt, and two hundred and fifteen years later Moses received the law on Sinai. At the end of it he writes a reference, Galatians 3:17. That is where he found the shape of his count, and it is worth reading why Paul cared about the number at all.

Paul's point in that verse is a piece of arithmetic. The promise came first; the law came four hundred and thirty years later, and something that arrives four centuries afterward cannot cancel a covenant God had already confirmed. On Adams' chart you can measure it with your hand: one finger on the dashed line of 1921 in the last stretch, one on Sinai in 1491. Some Bible students count the 430 years differently and place them all in Egypt. Either way the promise stands first in the line.

Notice, too, the order in which God speaks at Sinai. The law opens by reminding Israel who brought them out of Egypt. Rescue comes first, and the commandments come to people who are already free. The long silence on the chart between 1706 and 1491 is not empty either. Exodus says God heard their groaning and remembered his covenant with Abraham, with Isaac and with Jacob.

Then go to the serpent on its pole beside Sinai. In the wilderness a bitten Israelite was not healed by medicine or effort; he looked, and he lived. Jesus took that picture for himself. On the same stream of time, far to the right, Adams draws the cross just past the pillar of 4004, at the opening of the Christian era; the year of the death, A.D. 33, is written at the end of the line from Adam, "JESUS, 33 A.D." Put one hand on the serpent and one on the cross. The promise was older than the law, and it was kept.

READ AND REFLECT

Galatians 3:17

"... the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

Why does it matter to Paul that the promise came first?

Exodus 2:24

"And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."

What does this verse tell you about the years the chart leaves silent?

John 3:14

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:"

What did a bitten Israelite have to do to live, and what does that teach you about the cross?

CHECK YOURSELF · answers at the back of this book

1. What does the heavy red rule at 1635 mark?
2. Genesis 46:26 counts 66 and Acts 7:14 counts 75. How does Adams make both stand?
3. How old was Moses at the burning bush, by Adams' dates?
4. How does Adams divide the 430 years of Exodus 12:40?
5. Why does the Passover have no number in Adams' list of plagues?
6. Where and when does Moses die on Adams' chart?

When God Was Israel's King

Joshua, the Judges and Ruth · 1451 – 1055 B.C. · Book pp. 58–63 · chart pp. 60–61

8



How long can a people keep a promise? On pp. 60–61 you can measure it. Adams sets one word in a frame of its own, THEOCRACY, and beside it the reason: by a solemn vote the people chose the Lord as their king. The vote was taken at Shechem, when an old Joshua asked Israel whom they would serve, and Adams dates the whole age from Sinai in 1491. Now slide your finger right along the band below it. Somewhere ahead the colors stop changing, and that is where the promise runs out.

The stretch begins at the Jordan. Adams marks the moment in small letters, “In 40 y’rs. enter Canaan, 1451 B.C.,” and just below it the man who leads the people across: Joshua, 110 years, of the tribe of Ephraim. His book is a book of battles and of land, and Adams fits it into a few marks, a trophy of shields and spears for the five kings of Canaan and six cities of refuge, three on each side of the river, where a man who had killed someone by accident could run and be safe. Below the note, a man is running toward a city gate.

Then comes the most restless stretch of the chart. The Book of Judges tells one story again and again: the people do evil, a foreign king oppresses them, they cry out, and God raises up a deliverer; when the deliverer dies, they turn back. Adams draws it with one rule, Key 3 · A new color is a new ruler. The band of Israel breaks into short blocks, each with its own shade and name: the Elders who

outlived Joshua, then Othniel in red, Ehud, Shamgar, Deborah and Barak, Gideon, and on through Samson to Eli and Samuel. Not every block is a full turn of the circle. Tola, Jair, Ibzan, Elon and Abdon have no oppressor in Adams’ list.

Adams is honest about the arithmetic. His list of judges adds up to some 500 years, yet the band runs from Othniel in 1409 to Saul in 1095, about 314. He explains the gap himself: some periods overlapped, and some may belong to opposite sides of the Jordan at the same time. Deborah’s block reads 47 for a related reason: a block shows the span Adams drew, 1338 to 1291, while his list gives her forty years, as Judges does.

In the middle of these hard years sits a young woman in a red dress, in a field with an armful of grain. She is Ruth, from Moab, and Adams puts her marriage to Boaz in Gideon’s time, 1256 B.C., with a question mark of his own. Under the stream of time a thin line runs through Salmon, Boaz, Obed and Jesse and comes out at David.

Now you can finish the measurement you started. Samuel kneels in the night and answers, “Speak, LORD; for thy servant heareth,” and becomes the last of the judges. When the people ask for a king like the nations, the colored blocks give way to one long band: “Saul, 40. First King.” Under it Adams writes that the Theocracy ends and the Jewish monarchy begins, 1095 B.C. On the far right a shepherd boy is already waiting.

“In those days there was no king in Israel: every man did that which was right in his own eyes.”

JUDGES 21:25 • KJV

Teaching *this stretch*

CHAPTER 8 • A LESSON OF ABOUT 45 MINUTES

AIM

By the end of the lesson your class will be able to read the judges' band block by block, tell the cycle of the Book of Judges from it, and say when and why the Theocracy ends on the chart.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 58–63), Big-Print Stretch 8 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 8 • 1451 – 1055 B.C.

BEFORE CLASS

Read pp. 58–62 the evening before; the table and the cycle on p. 59 will be your best help in class. Print the Big-Print Stretch for Section 8, or keep the book open on a table. Mark Joshua 24:14–24, Judges 2:11–19, Ruth 1:16 and 1 Samuel 8:4–7. Cut about fifteen short strips of colored paper, each a different shade, and one long strip of a single color, and bring tape.

OPENING • 5 MINUTES

Tape the colored strips to the wall one after another, without explaining, until you have a ragged row of colors. Then step back. “Israel has just walked into the promised land. They have no king, and they have promised God that he alone will rule them. Each of these colors is a man or a woman God sent to rescue them, because they kept forgetting that promise.” Tape the long strip at the end. “And this is what happened when they asked for a king like everybody else. Tonight we are going to read the whole row on Adams’ chart, one color at a time.”

AT THE CHART • 15 MINUTES

- 1 Into the land.** Start at the top left of pp. 60–61 with the words “In 40 y’rs. enter Canaan, 1451 B.C.” (pin 1, p. 60), and let the class find Joshua’s heading below them. Then show them the word THEOCRACY in its frame and read Adams’ note: the people chose the Lord as their king by a solemn vote (pin 2). Read Joshua 24:22 aloud. Finish with the city gate and the running man of pin 6, and turn to the map on p. 59 to find the six cities of refuge in gold.
- 2 A row of colors.** Now put everyone’s finger on the band and name the key: Key 3 • A new color is a new ruler (pin 3, p. 60). Read the blocks left to right: the Elders, Othniel, Ehud, Shamgar, Deborah and Barak, Gideon. Show the two rescue pictures, Ehud and King Eglon, and Jael with her hammer (pin 4). Then open the table on p. 59 and ask the class which judges have an oppressor beside them. Read Judges 2:11–19 and let them name the steps of the cycle in their own words.

- 3 Counting the years.** Ask a student to read Deborah's block: it says 47. Then read Judges 5:31, which gives forty. Let the class puzzle before you read the Watch Out box on p. 61: a block shows the span drawn, 1338 to 1291. Widen it to the whole band. Adams' list adds up to about 500 years, but the band runs from 1409 to 1095, which is 314. Read his own explanation on p. 62, overlapping judges and opposite sides of the Jordan, and point out that he shows his working.
- 4 Ruth's thread and the first king.** Find Ruth in her red dress and Adams' note, "From Boaz sprang Obed, David, etc." (pin 8, p. 61). Then drop under the stream and follow the thin line with the class: Salmon, Boaz, Obed, Jesse, David. Ask where they have seen a thin line like this before. Last, find the place where the colored blocks stop and one long band begins, "Saul, 40. First King" (pin 9). Read 1 Samuel 8:7, and let the class say what the people were really rejecting.

TALK IT OVER · 15 MINUTES

The people promised at Shechem to serve the LORD. How long does the Theocracy last on Adams' chart, and why does it end?

LISTEN FOR · Listen for 1491 to 1095, which is 396 years, and for the request for a king "like all the nations." If the class blames Samuel's sons alone, read 1 Samuel 8:7 again.

Not every block is a full turn of the circle, but the great deliverances are. What does each of those turns say about the people, and what does it say about God?

LISTEN FOR · Good answers see both sides of Judges 2: the people keep turning back, and the LORD keeps raising up judges "because of their groanings." Bring a class that dwells only on the people's failure back to verse 16.

Ruth was a Moabitess, yet Adams draws her line on to David. What does her place on the chart say about who belongs to God's people?

LISTEN FOR · Listen for Ruth's own words in 1:16, "thy God my God." She came in by choosing Israel's God, and the chart shows her in the line that leads to David.

TO CLOSE

"... choose you this day whom ye will serve ... but as for me and my house, we will serve the LORD."

JOSHUA 24:15 · KJV

Lord, we choose you again tonight; keep us from drifting the way Israel did, one generation after another.

WITH YOUNGER CHILDREN (6-10)

With children of six to ten, turn the cities of refuge into a game: mark six safe spots in the room and let them run to one before you can tag them, then show them the man running to the gate on the chart. Afterwards let them count the colored blocks on the band with a finger, and hunt for Jael's hammer, Gideon's fleece and bowl, Ruth with her armful of grain, and Samuel kneeling. Teach them Samuel's answer to say back to you: "Speak, LORD; for thy servant heareth."

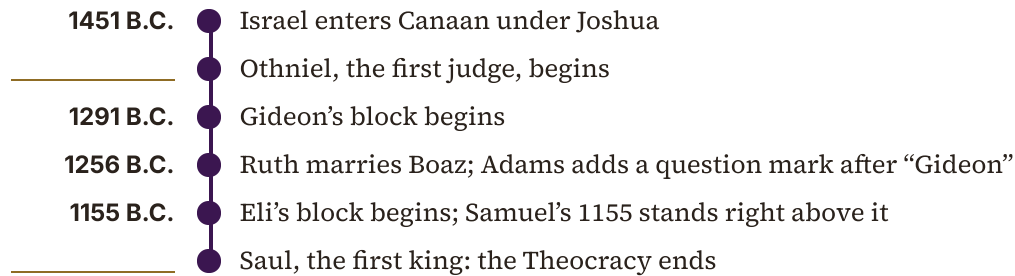
Worksheet • *Joshua, the Judges and Ruth*

CHAPTER 8 • COPY
FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 60–61).



2 Match each name to its clue. Write the letter in the circle.

- | | |
|----------------------------------|--|
| ☐ 1. Joshua | A. Her block reads 47, though Adams' list gives her forty years. |
| ☐ 2. Othniel | B. A Moabitess; Adams puts her marriage to Boaz in the time of Gideon, 1256. |
| ☐ 3. Deborah | C. "First King," of Benjamin; one long band from 1095 to 1055. |
| ☐ 4. Ruth | D. Leads the people over Jordan; 110 years, of the tribe of Ephraim. |
| ☐ 5. Saul | E. The first judge, in red, right after the Elders who outlived Joshua. |

3 Find it on the chart.

1. Which word does Adams set in a frame of its own to name the whole stretch? **pp. 60–61**

2. Find the two pictures of rescue near the start of the band. Who strikes whom? **pp. 60–61**

3. At the bottom of the spread, what does Adams draw beside the word PHOENICIA? **pp. 60–61**

4 Think and write.

Jephthah and Hannah both made vows to God. Read Judges 11:30–31 and 1 Samuel 1:11, and write what was different about the way each one spoke to God.

The Book of Judges ends with "every man did that which was right in his own eyes." Write how the row of colored blocks on the chart shows what that looked like.

The King They Already Had

Adams could have called this stretch the age of the judges. He chose another word and framed it on the chart: Theocracy, God himself as Israel's king. He did not invent the idea. He hangs it on a verse, the day at Shechem when Joshua told the people they were witnesses against themselves that they had chosen the LORD, and they answered, "We are witnesses." For Adams the whole row of colored blocks, from Sinai to Saul, is Israel with no human king because it already had one.

That changes how you read the judges. They are not a dynasty. Adams calls them temporary and special deliverers, raised up when the people cried out, and he gives each one a block of its own color. The cycle of Judges 2 runs through the great blocks of the band: the people turn away, they are oppressed, they groan, and the LORD raises up a

judge. The colors keep changing because the people kept turning away. The judges keep coming because God did not.

Then the people ask for a king like all the nations, and God tells Samuel what they are really doing. They have not rejected Samuel; they have rejected him, that he should not reign over them. On p. 61 you can see the answer drawn. The row of colors stops, and one long band takes its place, Saul of Benjamin, forty years. Adams writes beneath it that the Theocracy ends.

Yet the chart does not leave it there, and neither does Scripture. Under the stream, through the same restless years, a thin line runs from Salmon to Boaz, and from Boaz, through Ruth of Moab, to Obed, Jesse and David. While Israel was asking for a king like the nations, God was already preparing a king of his own, and the line that carries him goes on toward Christ.

READ AND REFLECT

Joshua 24:22

"And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses."

What does it mean to be a witness against yourself, and how long did Israel's witness hold?

1 Samuel 8:7

"... for they have not rejected thee, but they have rejected me, that I should not reign over them."

Where in your own life might asking for something "like all the nations" be a way of refusing God's rule?

Ruth 4:17

"... and they called his name Obed: he is the father of Jesse, the father of David."

Why do you think Scripture ends Ruth's gentle story with a king's name?

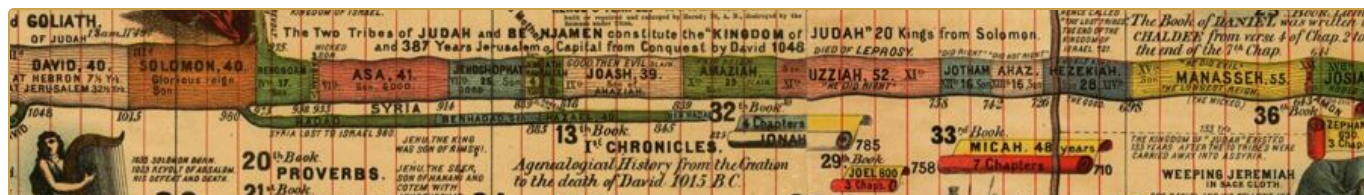
CHECK YOURSELF · answers at the back of this book

1. When does Adams have Israel enter Canaan?
2. What does Adams mean by the Theocracy, and what years does he give it?
3. Why does Deborah's block read 47?
4. Why does the band show about 314 years when the judges' years add up to some 500?
5. What were the six cities of refuge for?
6. Where does the Jewish monarchy begin on the chart?

One Throne That Held, One Kingdom That Broke

9

David, Solomon and the Kingdom That Split • 1055 – 698 B.C. • Book pp. 64–71 • chart pp. 66–67



Put a finger on the giant at the far left of pp. 66–67 and you are standing at the door of the most crowded stretch of the Old Testament. Goliath swings his sword in his coat of mail, facing the shepherd boy who waits on p. 61, and under him a pale block begins at 1055: David, 40. At Hebron 7½ Yrs. At Jerusalem 32½ Yrs. All of Second Samuel fits inside that block, from the little 1048 where Jerusalem becomes the capital to the figure in blue with a great harp, which is Adams’ picture for the Psalms.

Solomon’s block follows, exactly as long as his father’s, and Adams calls it a glorious reign. Here he draws the Temple, with Solomon’s name across the roof and its whole history printed beside it: foundations laid in 1012, dedicated in 1004, destroyed by Nebuchadnezzar in 588, 416 years in all. Two pillars stand by the king with their names written up the shafts, Boaz and Jachin. For one generation Israel’s story looks finished.

Then comes 975, and the stream does something new. A branch leaves Solomon’s block and climbs to the top of the page, and along it Adams writes 10 Tribes revolt. 1 Kings 12. When the people asked Solomon’s son Rehoboam for a lighter load, he answered them roughly, and ten tribes walked away from the house of David. This is Key 4 • A stream that splits is a revolt, and from here to the right edge you read two rows instead of one.

The upper row is Israel: nineteen kings in 254 years by Adams’ count, ruled at last from Samaria. The lower row is Judah, the tribes of Judah and

Benjamin, governed from Jerusalem by David’s descendants. Adams numbers Judah’s kings from Saul, so Rehoboam is IV. Read the small words on the blocks and the two kingdoms begin to sound different. Israel’s throne passes from family to family; one block says slain, and twice Adams has to shade years with no king at all, the Interregnum and the Anarchy. Judah has its bad kings too, and a queen, Athaliah, Ahab’s daughter, who held the throne six years. But Judah also has Asa good and Hezekiah the good, and most of its blocks pass from father to son.

Around the rows Adams hangs the prophets as little scrolls with their dates, and they crowd toward the end of Israel’s row: Jonah, Amos, Hosea, Isaiah, Micah. God kept sending word. Follow the upper row to Hoshea and watch it turn hard and fall straight down the chart in one brown line into the stream of Assyria: 721 B.C. Carried away by Shalmaneser into Assyria, never to return. Judah’s row runs on, and Adams adds his own sum underneath it, 133 years more.

If you have ever read Kings and lost track of which Jehoram you were in, this spread sorts it out. Each reign has its block, each kingdom its row. And under the stream of time a thin line of names runs from Solomon through Jehoram, Uzziah and Hezekiah without a gap. God had promised David a throne established for ever. Here you can watch that one promise hold while everything above it splits and falls.

“Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes ...”

2 KINGS 17:13 · KJV

Teaching *this stretch*

CHAPTER 9 · A LESSON OF ABOUT 45 MINUTES

AIM

By the end of the lesson your class will be able to follow David and Solomon’s single stream into the two rows of Israel and Judah, point to the split at 975 and the fall at 721, and name the key Adams uses for each.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 64–71), Big-Print Stretch 9 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 9 · 1055 – 698 B.C.

BEFORE CLASS

Read pp. 64–69 the evening before, and spend a few extra minutes with the table of kings on p. 68; you do not need to learn it, only to know where it is when a question comes. Print Big-Print Stretch 9 from the Companion, four Letter sheets, and tape them into one strip on a wall at a height the children can reach. Keep a Bible open at 1 Kings 12, and bring a sheet of paper you can tear and a length of string.

OPENING · 5 MINUTES

Start without a word. Hold up a sheet of paper and tear it slowly in half in front of everyone, then hold up the two pieces and ask, “Is this still one page, or is it two?” Let a few people answer. Then say something like this: “For eighty years God’s people had one king at a time, David and then his son Solomon. And then, one day, the kingdom tore like this paper, and it never went back together. Adams drew the exact place where it tore. Let’s go and find it.” Walk to the wall strip and put your finger on Goliath.

AT THE CHART · 15 MINUTES

- 1 Two blocks of forty years.** Begin at Goliath and slide right along David’s pale block, then Solomon’s. Ask someone to count the thin red lines that cross each block: every red line is ten years (Key 1 · Dates ride the stream of time), so forty years spans four of them. Read Adams’ line aloud, David, 40. At Hebron 7½ Yrs. At Jerusalem 32½ Yrs., and let the class find the harpist in blue and the two pillars by the king. Tell them the names on the pillars, Boaz and Jachin, and what they mean (p. 66).
- 2 The tear at 975.** Now ask the class to find the place where a branch leaves Solomon’s block and climbs to the top of the page. When someone finds it, read the words along it: 10 Tribes revolt. 1 Kings 12. Then read 1 Kings 12:13–16 aloud from your Bible, ending with the people’s cry, “to your tents, O Israel.” Hold up your torn paper next to the branch. Give the rule its name, Key 4 · A stream that splits is a revolt, and point out that Adams numbers Rehoboam IV because he counts Judah’s kings from Saul (pp. 66, 68).

- 3 Two rows, one at a time.** From 975 on, read only one row at a time. Run your finger along the upper row and say “Israel”; then along the lower row and say “Judah.” Warn the class about the trap Adams’ readers fall into: both rows have an Ahaziah and a Jehoram in the same years, so always check which row a name sits in (p. 67). Ask them to find Athaliah’s block in Judah’s row, marked “Qu.” for queen, and the two shaded stretches in Israel’s row that Adams calls Interregnum and Anarchy, years with no king at all (pp. 68–69).
- 4 Where the upper row goes.** Follow Israel’s row to its last king, Hoshea, and let the class trace the brown line that turns at 721 and runs straight down the chart into the stream of Assyria. Read Adams’ words, Carried away by Shalmaneser into Assyria, never to return, and name Key 5 · A stream that ends in another is a conquest. Then lay your string along the thin line of David’s house just under the stream of time, from Solomon toward the right edge. It does not break. Read 2 Samuel 7:16 over it (p. 69).

TALK IT OVER · 15 MINUTES

David and Solomon both reigned forty years. Why did the kingdom tear right after Solomon, and not during his reign?

LISTEN FOR · Listen for the reason in 1 Kings 11:11–13: God would rend the kingdom because Solomon had not kept his covenant, but not in his days, “for David thy father’s sake,” and he left one tribe to David’s line. If the class drifts toward Rehoboam’s rudeness alone, bring them back to these verses.

Israel’s throne passed from family to family, while Judah’s mostly passed from father to son. What does seeing the two rows side by side show you that a list of names would not?

LISTEN FOR · Good answers notice the words on the blocks, slain, Interregnum, Anarchy, against Judah’s line of sons and its reformers. Help them connect it to the promise of 2 Samuel 7:16, which the thin line under the stream of time keeps.

Count the prophets’ scrolls near the end of Israel’s row. If God sent so many, what does the fall in 721 tell us about him?

LISTEN FOR · Listen for both halves: God was patient and kept warning (2 Kings 17:13), and his warnings were real. If someone says God simply gave up on Israel, point back to how many scrolls Adams crowds in before 721.

TO CLOSE

“And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.”

2 SAMUEL 7:16 · KJV

Lord, thank you that your promise to David held while every kingdom around it broke; help us to trust your word longer than we trust our own plans.

WITH YOUNGER CHILDREN (6-10)

Children of six to ten will go straight for the giant and the harp. Ask them to find Goliath, then the figure in blue with the big harp, then to count the two tall pillars beside the king. Tear your paper again and ask them to find where the stream tears on the chart; a sticky note at 975 helps. Finish with two paper strips, one for Israel and one for Judah, and let them bend the Israel strip down at 721 the way Adams drew it.

Worksheet • *David, Solomon and the Kingdom That Split*

CHAPTER 9 • COPY
FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 66–67).

1055 B.C.	●	David begins his forty years
1048 B.C.	●	Jerusalem becomes the capital
_____	●	The Temple's foundations are laid
975 B.C.	●	The ten tribes revolt
884 B.C.	●	Jehu, who "drives furiously," begins to reign over Israel
_____	●	Israel is carried away into Assyria

2 Match each name to its clue. Write the letter in the circle.

- | | |
|-----------------------------------|---|
| ☐ 1. Rehoboam | A. Daughter of Ahab and Jezebel, queen of Judah for six years. |
| ☐ 2. Jeroboam | B. The last king in Israel's row before it falls at 721. |
| ☐ 3. Athaliah | C. A prophet whose scroll says "about 62 years" and whose book is the 23rd in your Bible. |
| ☐ 4. Hoshea | D. Solomon's son, who answered the people roughly; Adams numbers him IV. |
| ☐ 5. Isaiah | E. First king of Israel's row; he set calves of gold in Bethel and in Dan. |

3 Find it on the chart.

1. Find the two names written up the pillars beside Solomon. What are they, and what do they mean? **p. 66**

2. Beside the harp, find Adams' note about Absalom. What year does he give, and whose block is that year inside? **p. 66**

3. Find Ahab's red block in the upper row. Whom does Adams say he married? **p. 66**

4 Think and write.

Under the stream of time the line of David runs on while both rows above it break and stop. In a few sentences, say what that thin line tells you about God's promise in 2 Samuel 7:16.

Solomon prayed that the heaven of heavens could not contain God, "how much less this house." Why do you think God still let the Temple be built, and what happened to it, according to Adams' note on p. 70?

The Promise Under the Rows

Most of the drama on pp. 66–67 happens in the two rows at the top: the revolt, the murders, the queen, the long drop into Assyria. It is easy to miss the quietest line on the spread. Slide down below the stream of time and you find the house of David running on as a thin line of names, Solomon, Jehoram, Uzziah, Hezekiah, while the rows above it overlap, break off and stop. Adams draws no drama there at all. He simply never lets the line break.

That is the shape of what God told David: “I will set up thy seed after thee ... and I will stablish the throne of his kingdom for ever.” Even the judgment on Solomon carried the promise inside it. The kingdom would be torn, God said, but not all of it, “for David my servant’s sake.” When the split comes at 975, the part that stays with Rehoboam is the part that keeps the line.

The promise was not kept because David’s sons were good. Adams writes did not right on Ahaz, and for six years Athaliah, the daughter of Ahab and Jezebel, held Judah’s throne, the one time David’s house lost it. The table on p. 68 and the overlaps on p. 69 show you how close things came and how carefully Kings records them. God kept his word through a family that often failed him, and that is a great comfort for anyone who reads these chapters about their own household.

Matthew saw the same line. His list of Christ’s ancestors walks through these very kings, and at one point it steps from Joram straight to Ozias, past three kings, just as Adams’ line steps from Jehoram to Uzziah. Matthew was not counting every man; he was showing that the throne promised to David came, king by king, to Jesus. When you read Kings, keep one eye on the rows and one on the thin line underneath.

READ AND REFLECT

2 Samuel 7:12–13

“I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever.”

Which of the kings on pp. 66–67 is the son who would “build an house” for God’s name, and how long did that house stand?

1 Kings 11:13

“Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant’s sake, and for Jerusalem’s sake which I have chosen.”

How does this verse explain why Judah’s row keeps going after Israel’s ends?

Matthew 1:8

“And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;”

Find Asa, Jehoshaphat, Jehoram and Uzziah in Judah’s row: what does it tell you that Matthew passes over the kings in between?

CHECK YOURSELF · answers at the back of this book

1. In what year does Adams mark the revolt of the ten tribes?
2. Which key reads the branch that climbs away at 975?
3. How long does Adams say the Kingdom of Israel lasted, and how many kings did it have?
4. Kings gives Jehoram of Judah eight years. Why does Adams draw only four?
5. What does Adams call the eleven years with no king named in Israel after Jeroboam II?
6. How long did Judah last after the ten tribes were carried away, by Adams’ note?

Carried to Babylon, Brought Home Again

10

Empires and Exile · c. 700 – 310 B.C. · Book pp. 72–79 · chart pp. 72–73



A king's face fills the lower half of pp. 72–73, drawn right inside the stream of his own empire, with the number 43 beside it for the years he reigned. Adams has written two verses across him. One is Isaiah's, calling Babylon "the glory of kingdoms"; the other is what Daniel said to him, Thou art this head of gold. Find Nebuchadnezzar before you find anything else, because nearly every line on this spread runs toward him or away from him.

The story starts in someone else's hands, at the bottom left. ASSYRIA is a broad band of kings who ruled from Nineveh, the empire that had already carried away the ten tribes. Just above it runs a thin pink stream for Babylon, and in 680 that stream bends down into Assyria's band and ends. Babylon has been conquered: Key 5 · A stream that ends in another is a conquest. That one bend explains why an Assyrian army could take King Manasseh to Babylon in fetters. Then, in 625, the color changes. A Babylonian general named Nabopolassar takes over the band, and in 610, Adams writes, he destroys Nineveh.

Now look a little above the middle of the spread for Judah's band: Hezekiah, Manasseh with fifty-five years, "the longest Jewish reign," good King Josiah, and then a few short blocks. Babylon comes against Jerusalem three times. In 606 young Daniel is taken with the first captives, and Adams writes "70 years captivity begins." In 599 King Jehoiachin goes too, with the gold vessels of

the Temple. In 588 the city is taken, the Temple burnt and Zedekiah blinded. Judah's band stops, and thin lines drop from it into Babylon's stream.

Babylon does not last either. At the top edge Adams prints the words on Belshazzar's wall, Mene, Tekel, Upharsin, Peres, while Cyrus and his army come into the city "through the bed of the river." In 538 Babylon's stream runs into the broad green band of Persia, the empire Adams draws under Key 2 · Nations are broad bands. Two years later Cyrus issues the decree to rebuild Jerusalem, and Zerubbabel leads 42,360 people home; Ezra follows in the seventh year of Artaxerxes, Nehemiah in the twentieth. From 606 to 536 is exactly seventy years, the number Jeremiah had given and Daniel was reading when the end drew near.

Judah never gets its kings back. When the band of the Jews starts again, its blocks carry the names of high priests, and at pillar 36 Adams writes End of the O.T. 397 B.C., with Socrates drinking the hemlock in the same column. At the right edge a red bar cuts down through every stream at once, Alexander of Macedon, and beside it Adams writes that Persia falls in 330.

Daniel, Ezra, Nehemiah and Esther all live inside this spread, and many Bible readers lose their way here among empires with similar names. Adams hands you the order. Each empire is a band that rises and then ends in the next, just as Daniel told Nebuchadnezzar from the dream of the statue on p. 75. Under the stream of time, though, one thin

line of names does not end at all: Josiah, Jeconiah, Salathiel, Zerubbabel, running on toward Bethlehem.

“For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.”

JEREMIAH 29:10 · KJV

Teaching *this stretch*

CHAPTER 10 · A LESSON OF ABOUT 45 MINUTES

AIM

By the end of the lesson your class will be able to trace Judah’s band into Babylon’s stream and back out again, name Assyria, Babylon and Persia in the order they rule, and show the seventy years from 606 to 536 on the chart.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 72–79), Big-Print Stretch 10 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 10 · c. 700 – 310 B.C.

BEFORE CLASS

Read pp. 72–77, and give p. 76 a little extra time: it enlarges the bottom left of the spread and letters the places A to J in the order to read them, which is the clearest way through the tangle of Assyria and Babylon. Print Big-Print Stretch 10 and tape the four sheets into one strip. Mark Jeremiah 29, Daniel 2 and Ezra 1 in your Bible, and cut four paper strips, one each in gold, gray, brown and black, for the statue.

OPENING · 5 MINUTES

Open the book at p. 75 and cover everything on the statue except its head. Ask, “What do you think this head is made of?” Someone will say gold. Then tell it like a story: “A great king saw a statue like this in a dream, and he wanted to know what it meant. A young man who had been carried away from his home as a captive stood in front of the king and told him. Today we are going to find that king’s face on the chart, and find out what happened to the young man and his people.”

AT THE CHART · 15 MINUTES

- 1 Two streams at the bottom left.** Start at the word ASSYRIA in the bottom left corner and show the broad band of its kings. Then point to the thin pink stream just above it: that is Babylon. Let the class follow the thin stream until it bends down into Assyria’s band at 680 and stops. Ask which key that is, and help them to Key 5 · A stream that ends in another is a conquest. Then read 2 Chronicles 33:11 and ask why an Assyrian army would take Manasseh to Babylon. The bend answers it: Assyria ruled Babylon too (p. 76).

- 2 **Judah's band drops.** Move up to Judah's band and slide right with the class through Manasseh and Josiah to the short last blocks. Ask them to find three dates on or near it: 606, when Daniel goes with the first captives; 599, when King Jehoiachin goes; and 588, when "Jerusalem taken, the temple burnt." Show how the band ends and thin lines fall into Babylon's stream. Point out that Daniel was taken in the first group, years before the city fell; the table on p. 77 sets out all three with their chapters in Kings (pp. 72, 77).
- 3 **Seventy years, then the way back.** Find Belshazzar's feast at the top edge and read the four words on the wall. Follow Babylon's stream until it runs into Persia's green band in 538. Then find the decree of Cyrus, 536, and show that Adams prints it directly under his note on the fall of 588, so the end and the way back are read together. Ask a child to subtract 536 from 606. When they say seventy, read Jeremiah 29:10. Finish with pin 7: Zerubbabel, Ezra and Nehemiah, three lines rising home (pp. 72–73, 78).
- 4 **The statue and the line that does not end.** Go back to p. 75 and hand out your four paper strips. Let the class match each metal to Adams' label and then find that empire's stream on the spread: gold for Babylon, silver for Medo-Persia, brass for Alexander's empire, iron for Rome, which is still a small kingdom down below in these columns. Each stream ends. Then run your finger along the line of names just under the stream of time, Josiah, Jeconiah, Salathiel, Zerubbabel, and read Daniel 2:44 over it (p. 75).

TALK IT OVER · 15 MINUTES

Judah's band stops in 588, but the people do not disappear. What does the picture of lines dropping into Babylon and climbing back out tell you about how God kept his word?

LISTEN FOR · Listen for the promise of Jeremiah 29:10 and the seventy years Adams counts from 606 to 536. If the class only sees punishment, bring them back to the lines rising out of Persia's band at pin 7.

Isaiah named Cyrus long before he was born, and Cyrus himself said the LORD had charged him to build a house at Jerusalem. What does a Persian king doing God's work tell you about who rules the streams?

LISTEN FOR · Good answers bring Isaiah 44:28 and Ezra 1:2 together: God named the king and gave him his task before he was born. If the talk drifts into guessing what Cyrus believed, keep the class to what the two verses actually say.

Nebuchadnezzar's face is the largest thing at the bottom of the spread. Where is his empire by the right edge, and what does that say about the words "head of gold"?

LISTEN FOR · Listen for the band ending in 538 and running into Persia. If the class is ready, point them to Daniel 4:30–37, where the king learns who gave him his kingdom.

TO CLOSE

*“And he changeth the times and the seasons: he removeth kings,
and setteth up kings ...”*

DANIEL 2:21 · KJV

Father, when the powers of our own day look as large as Nebuchadnezzar’s face, remind us that you set up kings and remove them, and that you bring your people home.

WITH YOUNGER CHILDREN (6–10)

With children of six to ten, keep to faces and colors. Let them find the king’s big face inside the stream and read the number beside it, 43, then find Alexander on his horse at the right side. Show them the statue on p. 75 and let each child color a paper statue in four bands, gold, silver, brass and iron. Then tell them simply that every one of those kingdoms ended, but God brought his people home after seventy years, and let them find the lines going back up.

Worksheet • *Empires and Exile*

CHAPTER 10 • COPY FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 72–73).

680 B.C.	●	Babylon's stream bends down into Assyria's
610 B.C.	●	Nabopolassar destroys Nineveh
_____	●	The first captives, Daniel among them; the seventy years begin
588 B.C.	●	Jerusalem taken and the Temple burnt
_____	●	Cyrus' decree; Zerubbabel leads 42,360 home
330 B.C.	●	Persia falls to Alexander

2 Match each name to its clue. Write the letter in the circle.

- | | |
|---|--|
| ☐ 1. Nebuchadnezzar | A. Named by Isaiah before his birth; he issues the decree to rebuild Jerusalem in 536. |
| ☐ 2. Daniel | B. Leads 42,360 people home, and his name is on the line under the stream of time. |
| ☐ 3. Cyrus | C. Comes in the twentieth year of Artaxerxes, governs twelve years and rebuilds the walls. |
| ☐ 4. Zerubbabel | D. His face fills Babylon's stream with the number 43 beside it. |
| ☐ 5. Nehemiah | E. Taken with the first captives in 606; he reads the writing on Belshazzar's wall. |

3 Find it on the chart.

1. Find the place at the bottom left where Babylon's thin stream bends down into Assyria's band. What year is written there? **pp. 72, 76**

2. Find Belshazzar's feast at the top edge. What four words are written on the wall? **p. 72**

3. At pillar 36, find "End of the O.T. 397 B.C." and look straight down the same column. Who do you find there? **p. 73**

4 Think and write.

Adams calls him young Daniel in 606, and Daniel is still in Babylon to read the writing on the wall in 538. Write a few sentences on what you think kept him faithful through all those years far from home.

Adams prints two dates for the fall of Jerusalem, his own 588 and Hales' 586, and names his source for the second. Why might it help you as a reader that he shows both instead of choosing?

Who Really Rules the Streams

Look at pp. 72–73 as a whole and the empires are the loudest thing on the page. Assyria’s broad band, Babylon with a king’s face in it, Persia’s green running for 229 years, Alexander’s red bar slicing down through all of them. Each looks permanent while you are inside it. Then each ends in the next, exactly as Adams draws Key 5 · A stream that ends in another is a conquest. Daniel, who lived through two of these empires, put it in one line: God “removeth kings, and setteth up kings.”

Scripture keeps showing that rule at work on this very spread. Isaiah named Cyrus long before his birth and called him the LORD’s shepherd, and when Adams reaches 536 he writes the decree Cyrus issued to rebuild Jerusalem. The king of the empire that had swallowed Babylon became the one who sent God’s people home, and Ezra records him saying that the LORD had charged him to build a house at Jerusalem.

The same rule reaches down to one man. Manasseh reigned fifty-five years, Adams’ longest Jewish reign, and was carried in fetters to Babylon by an Assyrian army, which the bend at 680 explains. Chronicles says that in his affliction he humbled himself and prayed, and God brought him back to Jerusalem. The God who moves empires also hears a king in chains.

Then there is the line that never becomes a stream at all. Under the stream of time, from Manasseh to Sadoc, runs the family of Matthew 1, and Zerubbabel, the governor who led the exiles home, is one of its names. Daniel told Nebuchadnezzar that after all the kingdoms of the statue, God would set up a kingdom that would never be destroyed. On this spread you can see the empires end, one after another, while that thin line keeps going.

READ AND REFLECT

Isaiah 44:28

“That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.”

Find CYRUS at the bottom of the spread: what does it mean to you that God called a foreign king “my shepherd”?

2 Chronicles 33:12–13

“And when he was in affliction, he besought the LORD his God, and humbled himself greatly ... and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom.”

If God heard Manasseh after fifty-five years like his, whom have you stopped expecting God to hear?

Daniel 2:44

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people ...”

Which line on pp. 72–73 points toward that kingdom, and how does knowing it change the way you look at the empires above it?

CHECK YOURSELF · answers at the back of this book

1. In which year does Adams begin the seventy years of captivity?
2. Which key reads Babylon's stream bending into Assyria's at 680?
3. Which year does Adams give for the fall of Jerusalem, and what second date does he print beside it?
4. Which empire does Adams write beside the silver part of the statue?
5. How many people does Adams say Zerubbabel led home in 536?
6. Who are the two men named Cyaxares on this spread?

The Pillar Where the Count Turns

The Fullness of Time · c. 290 B.C. – A.D. 100 · Book pp. 80–89 · chart pp. 80–81

11



Halfway along his chart, Adams stops drawing and starts explaining. In the middle of p. 80, under the heading Explanation of the Plan of the Chart, he prints a block of plain prose and tells you how to read everything you have seen so far. The long black line is the stream of time; the upright pillars mark each hundred years; the red lines mark ten; and when a nation is conquered or absorbed, “its stream terminates.” Every key you have used to this point is written there in his own words, and he chose to put it just before the cross.

The centuries around that block are the ones the Old Testament leaves silent, and Adams fills them. Just below the strip printed in the book he runs two of the kingdoms that grew out of Alexander’s empire, Egypt under the Ptolemies and Syria under the Seleucidae, with the thin band of Judaea squeezed between them. A ribbon rises from the years of Antiochus IV, “Jerusalem taken by Antiochus, 40,000 Jews slain,” and then Judaea’s band reads “Government of the Maccabees begins.” Jesus would one day keep the feast that remembered the cleansing of the Temple (John 10:22).

Under the explanation runs Adams’ list of Roman government, year by year from the founding of the city in 753 B.C. On the right Cleopatra sits in her ship. After Actium she takes her own life, and in 30 B.C. Egypt becomes a Roman province, another stream that ends in another. Adams dates the empire itself from January 1, 30 B.C., so the

empire Jesus is born into is, on this chart, less than thirty years old when the count of years turns.

It turns at the pillar marked 4004. Above it Adams writes 4004 A.M. Christian Era begins: to the left he has counted years from Creation, and to the right the big numbers over the pillars count the centuries of the Christian era, from A.D. 1. In that same column three wise men stand on a hill above Bethlehem with a star overhead. Adams draws the cross just past the pillar of 4004, at the opening of the Christian era; the year of the death, A.D. 33, is written at the end of the line from Adam (“JESUS, 33 A.D.”). Over the cross he prints Pilate’s title in English and in Latin.

Now look under the stream of time. The line of names that began with Adam at the far left of the chart arrives here: Eliud, Eleazar, Matthan, Jacob, Joseph, and then Jesus. Paul wrote that God sent his Son “when the fulness of the time was come,” and on this spread you can see what he meant. One empire holds the whole sea, a Greek Bible already waits in the synagogues from Alexandria outward, and in a small land under Herod old Simeon is still waiting for the consolation of Israel.

Past the cross the chart does not fall silent. Peter, Paul, John and Barnabas ride short colored bars beside it, and a red circle marks the first council of the apostles at Jerusalem, A.D. 50. The story that ran for four thousand years toward one birth now starts running outward, from Judea toward the uttermost part of the earth.

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.”

GALATIANS 4:4-5 · KJV

Teaching *this stretch*

CHAPTER 11 · A LESSON OF ABOUT 45 MINUTES

AIM

By the end of the lesson your class will be able to find the pillar where Adams turns the count of years, say where he draws the cross and where he writes the year A.D. 33, and follow the line from Adam to its last name.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 80–89), Big-Print Stretch 11 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 11 · c. 290 B.C. – A.D. 100

BEFORE CLASS

Read pp. 80–86, and read the box “Where the Cross Stands” on p. 83 twice, so you can say it in your own words without notes. Look over the genealogy on p. 84 as well. Print Big-Print Stretch 11, and if you can, print the Adam-to-Christ Wall Strip from the same pack and hang it underneath. Mark Galatians 4, Matthew 1, Luke 2 and Acts 15 in your Bible.

OPENING · 5 MINUTES

Ask the class, “What year is it today?” When they answer, ask, “Since when? Who decided where to start counting?” Let them guess for a minute. Then say: “For hundreds of years after Jesus, people did not count years from him at all. Adams tells us the count we use was worked out about five hundred years later. On his chart you can put your finger on the exact pillar where he stops counting from the creation of the world and starts counting from Christ. Let’s find it, and then let’s see what he puts right beside it.”

AT THE CHART · 15 MINUTES

- 1 Adams explains his own chart.** Start at the block of prose in the middle of p. 80. Read three sentences aloud from the transcription on p. 86: the black line is the stream of time, the pillars mark each hundred years, and a conquered nation’s stream “terminates.” After each sentence, ask the class which of the six keys it describes. They have been using these keys for weeks; here they hear Adams say them himself. Page 86 lists all six with their names, so let a good reader check the answers aloud (pp. 80, 86).
- 2 Cleopatra’s stream ends.** Move right to Cleopatra in her ship. Read Adams’ note from p. 86: after Actium in 31 B.C. she took her own life, and Egypt became a Roman province in 30 B.C. Ask which key that is, and wait for Key 5 · A stream that ends in another is a conquest. Then point out the next sentence of the note: the Roman Empire “is commonly dated from Jan. 1. 30 B.C.” Ask the class how old the empire is when the count turns to Anno Domini. Less than thirty years (pp. 80–81).

- 3 The pillar, the Magi and the cross.** Ask the class to find the words 4004 A.M. Christian Era begins, then the three wise men and the star in the same column: Key 6 · Same column, same moment. Now the cross. Say it plainly, the way p. 83 does: Adams draws the cross just past the pillar of 4004, at the opening of the Christian era; the year of the death, A.D. 33, is written at the end of the line from Adam (“JESUS, 33 A.D.”). Read John 19:19–20 and let them find the title in English and Latin (pp. 80–83).
- 4 Two fingers, one line.** If you hung the Wall Strip, ask one child to put a finger on Adam and another on JESUS, 33 A.D. Otherwise use p. 84. Read the last names aloud, Eliud, Eleazar, Matthan, Jacob, Joseph, and let the class find them under the stream of time on p. 81. Then show the three rows of fourteen on p. 84 and ask someone to count the last row. When they get thirteen, explain that many readers count Jechonias twice, at the end of one row and the start of the next (pp. 81, 84).

TALK IT OVER · 15 MINUTES

Paul says God sent his Son “when the fulness of the time was come.” Looking at what Adams gathers around the cross, what made that time full?

LISTEN FOR · Listen for one empire over the whole sea, Greek carried everywhere and a Greek Bible from Alexandria (p. 88), and people like Simeon waiting. If the talk stays on politics, bring them back to Galatians 4:5: the Son came “to redeem.”

Adams notes that “it is now held that Christ was born from 4 to 6 B.C.” How would you explain to a friend that Jesus was born a few years “before Christ”?

LISTEN FOR · A good answer says the count from Christ was worked out about 532 and set a few years late, while Matthew says Herod was still king at the birth. If the year of the cross comes up, give both dates the book gives: A.D. 33 on Adams’ chart, following Ussher, and A.D. 30 for some Bible students, both under Pontius Pilate.

The red circle beside the cross marks the first council of the apostles. What question did it settle, and why does that answer reach you today?

LISTEN FOR · Listen for the question of Acts 15: whether believers from the nations had to become Jews, and be circumcised, to be saved. Peter’s answer was grace (Acts 15:11). If no one sees why it matters, ask who in the room would have had to become a Jew first.

TO CLOSE

“For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.”

LUKE 2:30-32 · KJV

Lord Jesus, as Simeon waited and saw you, teach us to wait for you with the same faith, and to see you at the center of all our history.

WITH YOUNGER CHILDREN (6-10)

Children of six to ten can do almost all of this with their fingers. Let them find the three wise men and the star, then the word JESUS under the stream of time and the number written after it, 33. Ask them to find the red circle beside the cross and the tall lighthouse at the left edge of p. 80. If you have the Wall Strip, let the whole group walk their fingers along it from Adam to Jesus, saying a few names out loud as they go.

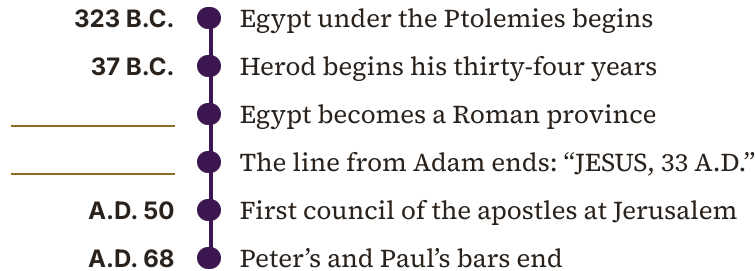
Worksheet • *The Fullness of Time*

CHAPTER 11 • COPY FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 80–81).



2 Match each name to its clue. Write the letter in the circle.

- | | |
|---|--|
| ☐ 1. Cleopatra | A. He appears beside the cross; Jesus said of him, “this is Elias, which was for to come.” |
| ☐ 2. Simeon | B. The top bar beside the cross: “in 69 made Bishop of Antioch.” |
| ☐ 3. John the Baptist | C. A preacher “born at Alexandria,” “mighty in the scriptures.” |
| ☐ 4. Ignatius | D. After Actium she took her own life, and Egypt became a Roman province. |
| ☐ 5. Apollos | E. An old man in Jerusalem, “waiting for the consolation of Israel.” |

3 Find it on the chart.

1. Find the words written over the pillar where Adams turns the count of years. What do they say? **p. 80**

2. Find the red circle beside the cross. What does it mark? **p. 81**

3. Just below Barnabas’ bar, find “St. Clement, (Greek).” What does Adams call him? **p. 81**

4 Think and write.

Matthew traces Jesus through Solomon and the kings; Luke goes back through another son of David, Nathan, all the way to Adam. Write what you think each Gospel wants you to see about Jesus (p. 84).

Old Simeon waited for “the consolation of Israel” until he held the child in his arms. Write about something you are waiting for God to do, and what Simeon’s story teaches you about waiting.

Why Then, and Why There

Why that century, and not five hundred years earlier or later? Scripture's answer is that God chose the moment, and on pp. 80–81 Adams lets you see some of what that moment looked like on the ground. To the left of the pillar of 4004 the world is still being gathered: the kingdoms that grew out of Alexander's empire, Rome's list of government growing longer year by year, Cleopatra's Egypt ending as a Roman province. By the time the count turns, one empire holds every shore of the sea.

Look at the left edge, too, at Alexandria. Adams draws its lighthouse and its library, and by the old tradition it was there, under Ptolemy Philadelphus, that Jewish scholars began putting the Hebrew Scriptures into Greek. When the apostles went out, a Greek Bible was already in the synagogues around the sea, and a preacher like Apollos, born at Alexandria, could be "mighty in the scriptures" before he ever reached Ephesus.

Then look closer, at one small land. Micah, whose scroll you met at 758–710 on p. 65, had named Bethlehem long before, "little among the thousands of Judah." Rome ruled there through Herod, who rebuilt the Temple on a grand scale, and under that roof there were still people like Simeon, waiting. The fulness of the time was not only roads and language. It was a people who had kept the promises and were watching for them to come true.

Paul gives the reason behind the timing in the next breath: the Son came "to redeem them that were under the law." That is why the line of names that starts with Adam at the far left of the chart is allowed to end here, at "JESUS, 33 A.D." Everything to the left of the pillar of 4004 was leading to this column, and everything to the right begins from it.

READ AND REFLECT

Micah 5:2

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel ..."

Find Bethlehem on p. 80: why might God choose a place that was "little" for the birth that turns the whole chart?

Acts 18:24

"And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus."

What did God prepare in Alexandria, long before the cross, that helped the gospel travel?

Luke 2:25

"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him."

What does Simeon's waiting teach you about the people God had kept ready in that small land?

CHECK YOURSELF · answers at the back of this book

1. What words does Adams write at the pillar where he turns the count of years?
2. Where does Adams draw the cross, and where is the year of the death written?
3. Adams writes that when a nation is conquered or absorbed, “its stream terminates.” Which key is that?
4. From what date does Adams say the Roman Empire is “commonly dated”?
5. What does the red circle beside the cross mark?
6. Matthew counts fourteen generations three times, yet the last row on p. 84 has thirteen names. Why?

Ten Red Crosses and One of Gold

The Church Under Rome · c. A.D. 65 – 440 · Book pp. 90–93 · chart pp. 90–91

12



The great round arena on the left of p. 90 could seat, Adams says, 80,000 to 100,000 people, and tells you who built it: commenced by Vespasian in 75, finished by his son Titus about A.D. 79. Keep that second name in mind, because near the top of the same page Titus is taking Jerusalem. Adams writes “Jerusalem taken & destroyed,” adds the date, Sep. 8, 70 A.D., and in his note at the left edge counts 1,100,000 who “miserably perish.” Lower on the page sits the gold coin Rome struck for the victory, IVDEA CAPTA, with Judea mourning under a palm tree. The men who built Rome’s arena also put out the medal for the fall of the city Jesus had wept over.

That empire is the pink field that fills the whole spread. Rome’s band is so broad here that everything else sits inside it, Key 2 · Nations are broad bands, and every year on these pages is A.D.: the big figures over the pillars count the centuries of the Christian era, from A.D. 1. Christians would not sacrifice to Rome’s gods or to the emperor, and for that refusal they were treated as enemies of the state.

So Adams scatters small red crosses across the field, ten of them, the number old church writers counted, each with an emperor and his years. The first is Nero’s, 64 to 68, with the word Persecution beside it and, just below under the smoke of Vesuvius, Martyrdom of Paul. The second is Domitian’s, 95 to 96, beside Banishment of John to Patmos. Under the cross of Decius, 250 to 253, Adams copies the emperor’s aim, to remove

Christianity “from the earth!! by sword and fire,” and the two exclamation marks are his own. The last cross is Diocletian’s, 303 to 313, and a small black cross above it marks 284, the start of the “Era of the Martyrs.”

Put one finger on Diocletian’s cross and slide straight down the same column. You reach a gold cross with the words *In hoc signo vinces*, “in this sign conquer,” and Adams’ note that Constantine saw a luminous cross in the sky in 313. The last persecution and the first Christian emperor stand on one line: Key 6 · Same column, same moment. Rome had tried for two and a half centuries to stamp the faith out, and now the faith had reached the emperor himself.

After that the church lives in the open. Its bishops meet in councils, which Adams draws as red circles at the top right: Constantinople in 381, with 350 bishops, and Ephesus in 431, while the first, at Nice in 325, stands just above the spread. Julian goes back to the old gods for two years. Theodosius pulls the heathen statues down in 379 and divides the empire between his sons in 395, and at the right edge the pink field narrows.

Keep this stretch in mind when Revelation’s letters to suffering churches feel far away. The chart lays the cost out cross by cross, and then shows the gates of hell failing to prevail, exactly as Jesus said. The last word on p. 91 belongs to the Goths, “Alaric and Goths in Rome 410,” and the next section opens with Rome in other hands.

“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; ... be thou faithful unto death, and I will give thee a crown of life.”

REVELATION 2:10 • KJV

Teaching *this stretch*

CHAPTER 12 • A LESSON OF ABOUT 45 MINUTES

AIM

By the end of the lesson your class will be able to count the ten persecutions on Adams’ chart, name the emperor of the first and of the last, and use Key 6 to show that the last persecution and Constantine’s cross stand in one column.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 90–93), Big-Print Stretch 12 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 12 • c. A.D. 65 – 440

BEFORE CLASS

Read pp. 90–93, and keep the table of emperors on p. 92 handy: it gives each persecuting emperor with Adams’ own words from his band. Print Big-Print Stretch 12 and tape the four sheets together. Cut ten small red paper crosses and one gold one, or use red and gold sticky dots. Mark Matthew 24, Luke 21, Revelation 1–2 and Matthew 16 in your Bible, and bring a coin from your pocket.

OPENING • 5 MINUTES

Hold up an ordinary coin and ask, “Whose picture is on this, and why would a country put pictures on its money?” Take a few answers. Then show the gold coin on p. 90 and say: “Rome made this coin to boast. It shows a woman crying under a palm tree, and the words around it say Judea captured. A generation earlier, Jesus had looked at the Temple and said that not one stone would be left upon another. Today we are going to see what Rome did next to the people who followed Jesus, and how Adams shows the way it ended.”

AT THE CHART • 15 MINUTES

- 1 The city and the coin.** Find “Jerusalem taken & destroyed” near the top left of p. 90 and read Adams’ date, Sep. 8, 70 A.D. Then read Luke 21:20 and Matthew 24:2 aloud. Ask the class to find the coin, IVDEA CAPTA, and tell them what the words mean. Then point to the Coliseum and read who finished it, Titus, about A.D. 79, and let someone notice that the man who took Jerusalem is the same man who finished Rome’s arena. The two pictures belong to one story (pp. 90, 92).
- 2 Count the red crosses.** Give out your red paper crosses and let children place one on the wall strip each time the class finds a cross on the chart: ten in all, from Nero’s near the bottom left to Diocletian’s on p. 91. Read what Adams writes beside the first two, Martyrdom of Paul and Banishment of John to Patmos. Warn them about the trap on p. 91: the little numbered flags, 249, 260, 323 and 388, are battles, not persecutions. Use the table on p. 92 to name each emperor as you go.

- 3 One column, two crosses.** Put your finger on Diocletian's cross, 303 to 313, and ask the class to slide straight down the same column until they find a cross of a different color. When they reach the gold one, read *In hoc signo vinces* and Adams' note about Constantine's vision in 313, and place your gold cross there. Name the rule, Key 6 · Same column, same moment. Then ask them to find "331, Heathen temples in Rome destroyed" under the words Roman Galley: within a generation, Rome's own temples are coming down (pp. 91, 93).
- 4 The church in the open.** Move to the top right and show the red circles of the councils at Constantinople, 381, "350 bishops attend," and Ephesus, 431. Tell the class the first council, at Nice in 325, sits just above the spread, and read Adams' note from p. 92: 318 bishops, the Nicene Creed formed. Ask why a church just out of persecution would want to write down what it believed. Close the walk at the right edge with "Alaric and Goths in Rome 410," the bridge to Section 13 (pp. 91-93).

TALK IT OVER · 15 MINUTES

Christians would not sacrifice to Rome's gods or to the emperor. Why do you think Rome treated that refusal as a crime against the state?

LISTEN FOR · Listen for the link the book makes on p. 92: the refusal was treated as being an enemy of the state, because Christians kept their worship for Christ alone. If the talk drifts into politics, bring it back to what the believers on the chart actually suffered.

Adams calls Marcus Aurelius "a virtuous stoic philosopher," yet the fourth persecution falls in his reign. What does that tell you?

LISTEN FOR · Good answers notice that a ruler admired for his virtue could still persecute, and connect it to 2 Timothy 3:12, "all that will live godly in Christ Jesus shall suffer persecution." If someone decides Adams made a mistake, point to the table on p. 92, where both facts sit in one row.

Diocletian's red cross and Constantine's gold one share a column. Was the emperor's favor only good news for the church, or could it bring dangers of its own?

LISTEN FOR · Let both sides speak. Listen for Psalm 146:3, "Put not your trust in princes," and for Julian's return to the old gods two years later, which shows how quickly an emperor's favor could change.

TO CLOSE

"Nay, in all these things we are more than conquerors through him that loved us."

ROMANS 8:37 · KJV

Lord, we remember those who were faithful unto death on these pages, and we pray for believers who suffer for your name today.

WITH YOUNGER CHILDREN (6-10)

For children of six to ten, make it a counting game. Let them count the red crosses out loud as they place their paper ones, all the way to ten, and then find the gold cross and say what color it is. Ask them to find the coin and the tree on it, a palm tree, and the big round building, the Coliseum. Tell them simply that Rome tried very hard to stop people from following Jesus, and that by the gold cross even the emperor believed.

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 90–91).

A.D. 64	●	Nero's persecution, the first, begins
_____	●	Jerusalem taken and destroyed by Titus
A.D. 95	●	John banished to Patmos under Domitian
_____	●	Constantine's vision of a luminous cross
A.D. 325	●	First council at Nice; the Nicene Creed formed
A.D. 410	●	Alaric and the Goths in Rome

2 Match each name to its clue. Write the letter in the circle.

- | | |
|--------------------------------------|---|
| ☐ 1. Titus | A. "Last of the 12 Cæsars"; John was banished to Patmos under him. |
| ☐ 2. Nero | B. He proposed to remove Christianity "from the earth!! by sword and fire." |
| ☐ 3. Domitian | C. "First Christian emperor," converted by a vision of a luminous cross in 313. |
| ☐ 4. Decius | D. He took Jerusalem in A.D. 70 and finished the Coliseum about A.D. 79. |
| ☐ 5. Constantine | E. His is the first red cross, 64 to 68; Adams calls him a "Profligate tyrant." |

3 Find it on the chart.

1. Find the gold coin on p. 90. What words run round it, and what do they mean? **pp. 90, 92**

2. Find "Banishment of John to Patmos." Which emperor's cross stands beside it, and what years does it carry? **p. 90**

3. Find the small black cross high above Diocletian's red one. What does Adams write beside it? **p. 91**

4 Think and write.

"Be thou faithful unto death" was written to a church facing prison. Choose one believer named on pp. 90–91 and write how he kept that charge.

Decius meant to remove Christianity "from the earth." Look at what stands to the right of his cross on the chart, and write how the chart itself answers him.

When the Persecutor Becomes the Patron

Jesus told Peter that the gates of hell would not prevail against his church. On pp. 90–91 you can watch that word tested by the strongest power the chart has shown so far. Rome’s pink field fills the spread, and inside it Adams sets ten red crosses, from Nero to Diocletian, one for each persecution the old church writers counted. Paul is martyred under the first, John banished under the second, and Decius vows to wipe the faith from the earth. Count the crosses with your finger and you are counting two and a half centuries.

Then the column turns gold. The cross of light that Constantine saw in 313 stands directly below Diocletian’s cross, and the church that had been hunted begins to meet in the open. Within a generation Adams is noting heathen temples destroyed in Rome, and the bishops are gathering at Nice to set down the Nicene Creed. It is right to

give thanks for that. The prayers of the persecuted were answered in a way none of them could have pictured.

Yet the chart itself raises a quieter question. Julian, a later emperor, returned to the old gods for two years; favor that comes from a throne can be taken away by the next man on it. The psalmist had warned God’s people long before: “Put not your trust in princes.” A church that had learned to stand without the emperor now had to learn to stand with him without leaning on him.

John knew both sides of that lesson. He wrote Revelation in banishment on Patmos, “for the word of God,” and among his first readers was a church told to be faithful unto death. Read his book with this spread open, and you will see that the crown of life was never Rome’s to give or to take away.

READ AND REFLECT

Matthew 16:18

“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

Count the ten red crosses on pp. 90–91: where on the spread do you see this promise kept?

Psalms 146:3

“Put not your trust in princes, nor in the son of man, in whom there is no help.”

What is the difference between giving thanks for a ruler’s favor and putting your trust in it?

Revelation 1:9

“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God ...”

John calls himself a “companion in tribulation”: whose companion can you be this week?

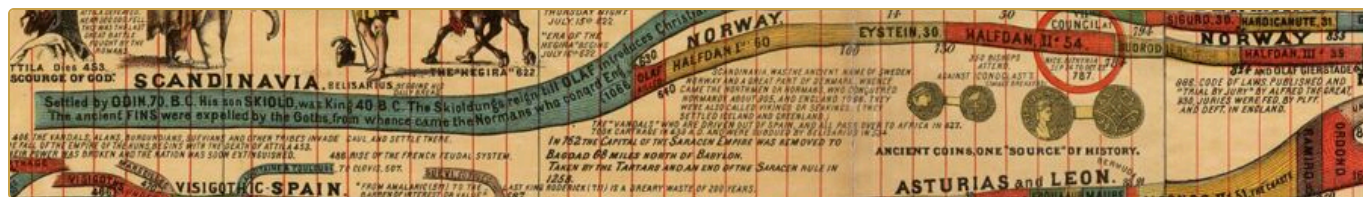
CHECK YOURSELF · answers at the back of this book

1. What does each red cross on pp. 90–91 stand for?
2. Whose is the first red cross, and whose is the last?
3. What do the words IVDEA CAPTA on Rome’s coin mean?
4. Which key links Diocletian’s red cross with Constantine’s gold one?
5. What do the little numbered flags, 249, 260, 323 and 388, mark?
6. How many bishops does Adams say came to the first council, at Nice, and what was formed there?

Where One Stream Ran, Now Eight

Rome Falls, Islam Rises, Charlemagne · c. A.D. 440 – 805 · Book pp. 94–97 · chart pp. 94–95

13



Low on the far left of pp. 94–95 sits a number that closes an empire. The pale stream of the Western Empire runs as far as 476 and simply stops, and the block that takes its place carries a single name: “Odoacer, King.” Adams draws no battle there and no burning city. He writes one plain line above it, “The Middle Ages begin 476 A.D.” Rome has carried the story since Section 11, and here it gives out without a sound.

What comes after is not one stream but many, and that is the first thing to help a class see. Read the spread from top to bottom, one kingdom at a time: France & Germany along the top, then Scandinavia, then Spain, then Italy, and the Eastern Empire at the bottom edge. Count the western peoples who fill the room Rome left, Franks, Burgundians, Visigoths, Suevi, Vandals, Heruli, Ostrogoths, Lombards, and you have eight streams where one ran before. In Section 10 Adams wrote on the feet of Daniel’s image “Rome broken into 10 kingdoms” (p. 75). He gives no list of ten here, so don’t force the count. What he draws is the dividing itself.

Watch what happens to the newcomers. At the top, Clovis, king of the Franks, marries Clotilda, “a Catholic,” and in 496, Adams notes, he is baptized on Christmas Day with three thousand of his subjects. Lower down, Spain gets its “1st Catholic King,” Recaredo. Church life keeps a small calendar of its own beside the wars, with bells in France in 550 and dials in churches about 613. The peoples who broke Rome are being drawn into the church Rome once persecuted.

Then a new faith comes up from the south. Find the camel and its rider, and beside them the words “Mecca to Medina. Thursday night July 15th 622.” Muslims count their years from that flight, as Adams counts ours from Christ. Just below the spread he draws Mahomet with a scroll marked “Koran 610,” and next to him the Eastern Empire’s “provinces lost”: Egypt, Palestine, Syria, the lands of the Bible. In 714 a green arm reaches up past “Gibraltar,” Visigothic Spain ends and “Mahometan Spain” begins. The advance stops only at Tours, in 732, where Charles Martel, says Adams, “saved Europe.”

Move up and to the right, to Charlemagne, “Son of Pepin,” with 46 years in his block. In the year 800 Pope Leo crowns him, and the West has its own emperor once more. In 755 Pepin had given the lands of Ravenna to the pope, “who thus obtained civil power,” and a small stream marked Papal-Rome opens in Italy. The church Rome once hunted now sets a crown on a king’s head. Keep an eye on that little stream; it grows in the sections ahead.

For a Bible reader this is a stretch about what lasts. Streams begin, widen and run out all over these two pages, Rome’s first among them. Daniel had told a king of a kingdom God himself would set up, one that would never be destroyed. At the right edge of p. 95, Charlemagne’s son Louis holds the stream for an “inglorious and turbulent reign,” and past him it splits among his sons. The next spread begins with those pieces.

“... in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed ...”

DANIEL 2:44 · KJV

Teaching *this stretch*

CHAPTER 13 · A LESSON OF ABOUT 45 MINUTES

AIM

By the end of the lesson the class can find where the Western Empire's stream ends, name the new powers that take its place, and say what the chart shows happening to the church.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 94–97), Big-Print Stretch 13 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 13 · c. A.D. 440 – 805

BEFORE CLASS

Read pp. 94–97 the evening before, the pins first and then the story and the map of Europe about A.D. 800 on p. 96. Print Stretch 13 from the Big-Print Pack, tape the four sheets edge to edge, and hang the strip low enough for small hands to reach. Mark three places lightly in pencil for yourself: the 476 at the far left, the camel of 622, and Charlemagne's block near the top right. Have a Bible open at Daniel 2.

OPENING · 5 MINUTES

Build a tower of blocks on the table and let one of the children pull out a block near the bottom. While the pieces are still rolling, say: “For a long time one empire held the western world together, and the chart showed it as one wide stream. Today we find the place where that stream stops. Nobody on the chart knocks it over. Adams just lets it run out, and he writes one short line above the spot. Who can find the number 476?” Then step back and give them a full minute at the Big-Print strip before you say anything else.

AT THE CHART · 15 MINUTES

- 1 Where the West runs out.** Once someone has found 476 low on the left of p. 94, read aloud what stands above it: “The Middle Ages begin 476 A.D.” Ask whose block comes next. It is “Odoacer, King,” and a new block of color means a new ruler, which is Key 3 · A new color is a new ruler. Then point a little higher to Attila, “the Scourge of God.” Adams notes that at Chalons in 451 nearly 300,000 fell, and calls it “the last great battle fought by the Romans.” Twenty-five years later the stream is gone.
- 2 Count the new streams.** Have the class read the spread from top to bottom, one kingdom at a time, while one child keeps a tally on the board. They should reach the Franks with Clovis, Visigothic Spain, the Lombards and Papal-Rome in Italy, and the Eastern Empire at the bottom edge; the map note on p. 96 names eight western peoples in all. Then open Daniel 2:41 and read “the kingdom shall be divided.” Tell them honestly that Adams lists no ten names here (p. 96). He shows the dividing, and the class has just counted it.

- 3 A camel and a green arm.** Send them looking for the camel on p. 94. Beside it Adams writes “Mecca to Medina. Thursday night July 15th 622,” and the book explains that Muslims count their years from this flight. Now find the green arm reaching up past “Gibraltar”: in 714 the Saracens cross into Spain, and the block above it reads “Mahometan Spain.” Ask what is left of Christian Spain. Only a thin stream, Asturias and Leon. Finish at Tours on p. 95, where Charles Martel, “the Hammer,” stops the advance in 732.
- 4 Who crowns whom.** Put one finger on Charlemagne’s block, “Crowned by Leo” in 800, and another on Leo III in the Papal-Rome stream below (pins 8 and 9, p. 95). Ask the class who crowns whom. Then tell them how the pope came to hold land: in 755 Pepin gave him Ravenna, “who thus obtained civil power.” Read the Watch Out on p. 95 together, so nobody leaves thinking that stream is the whole church. It is the popes’ rule over lands in Italy, and the small number over a block counts popes.

TALK IT OVER · 15 MINUTES

Clovis was baptized on Christmas Day with three thousand of his subjects. What is the difference between a nation being baptized and one person being born again?

LISTEN FOR · Listen for the idea that Jesus speaks to one person at a time in John 3:3. If the talk turns into judging Clovis, bring it back to what the new birth is, and to the honest note that a king’s choice could bring a people to church without bringing every heart to Christ.

Many people at the time thought the end of Rome meant the end of the world. Find where the Western stream stops. What does the chart show happened to the church instead?

LISTEN FOR · Good answers notice that the church goes on and grows: new nations baptized, councils meeting, bells and dials in the churches. Read Psalm 46:1–2 if the class needs help seeing why a believer need not fear when an empire falls.

The pope gained “civil power” in 755 and crowned an emperor in 800. Is it good for the church to hold an earthly kingdom?

LISTEN FOR · Let both sides speak, then read 2 Timothy 2:4 about the soldier who does not tangle himself in the affairs of this life. You are not asking for a verdict on any church, only for a careful look at what land and crowns can do to those who hold them.

TO CLOSE

“God is our refuge and strength, a very present help in trouble.”

PSALM 46:1 · KJV

Lord, empires rise and run out, and you remain; keep us steady in our own uncertain days.

WITH YOUNGER CHILDREN (6–10)

With children from six to ten, keep to things they can see and touch on the Big-Print strip. Let them find the camel, then the green arm reaching past “Gibraltar,” and tell them in one sentence what each one means. Give each child a small sticker to put on a new stream as you read the kingdoms from top to bottom, and count the stickers together at the end. Finish at the red circle on p. 95 and ask how many bishops came: Adams writes 350.

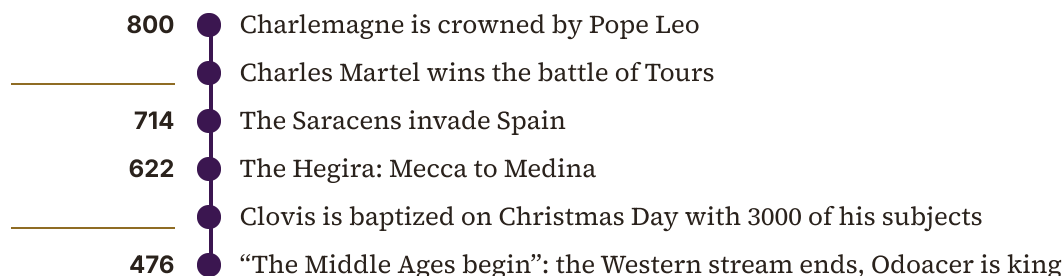
Worksheet • *Rome Falls, Islam Rises, Charlemagne*

CHAPTER 13 • COPY
FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 94–95).



2 Match each name to its clue. Write the letter in the circle.

- | | |
|---|--|
| ☐ 1. Clovis | A. Called “the Scourge of God”; he dies in 453. |
| ☐ 2. Odoacer | B. Called “the Hammer,” he stops the Saracens at Tours. |
| ☐ 3. Attila | C. “Son of Pepin,” crowned by Leo in 800. |
| ☐ 4. Charles Martel | D. King of the Franks, baptized with 3000 of his subjects. |
| ☐ 5. Charlemagne | E. His block follows the end of the Western Empire in 476. |

3 Find it on the chart.

1. Find the words beside the camel. Between which two cities did the rider travel, and on what night? **p. 94**

2. Find the red circle of 787. What council was it, how many bishops came, and what were they against? **p. 95**

3. Find Adams’ one-line summary of the East near the bottom of the spread. How long did the Eastern Empire last, and with how many emperors? **p. 95**

4 Think and write.

Clovis’ wife was a Catholic, and in time her husband and three thousand of his people were baptized. Write about someone whose faith helped bring others to Christ.

When the Western Empire ended, the church did not. Write a few sentences on why a Christian can stay calm when the powers of the world change.

The Kingdom That Never Ends

Every stream on pp. 94–95 has a beginning and most have an end. The Western Empire stops at 476. The Ostrogoths pass to Justinian’s general, the Lombards run into France in 774, Visigothic Spain ends in 714. If you study this spread slowly, it can feel like a page of obituaries. That feeling is worth keeping, because it is exactly the feeling Daniel’s great image was meant to give a king who thought his gold would last.

Adams set that image at the top of the chart, back in Section 10, and wrote the names of empires beside its gold, silver, brass and iron. On the feet he wrote “Rome broken into 10 kingdoms” (p. 75). On this spread you watch the iron give way to a crowd of smaller streams, as Daniel 2:41 says it would. Adams does not stretch the chart to make exactly ten. He draws what he finds and lets the reader set it beside the prophecy.

Daniel’s interpretation does not stop at the feet. He tells Nebuchadnezzar of another kingdom that God himself will set up, one that will never be destroyed. That kingdom has no stream on the chart, and it could not have one: Adams can draw only what begins and ends in time. The writer to the Hebrews takes up the same thought when he speaks of things that are shaken being removed, so that what cannot be shaken may remain.

This is the frame to bring to the crowning of 800 as well. When a pope sets a crown on Charlemagne, it can look as if the church has finally won the world. Read Hebrews 12:28 beside pin 9 and ask which kingdom the church was really given. The Papal-Rome stream will grow and shrink in the sections ahead; the kingdom Daniel saw does neither.

READ AND REFLECT

Daniel 2:41

“And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided ...”

Where on pp. 94–95 do you see the kingdom divided, and what holds the pieces together, if anything?

Hebrews 12:27–28

“... that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace ...”

What in your own life feels shaken right now, and what do you know cannot be moved?

Isaiah 40:8

“The grass withereth, the flower fadeth: but the word of our God shall stand for ever.”

Which stream on this spread reminds you most of grass that withers, and why?

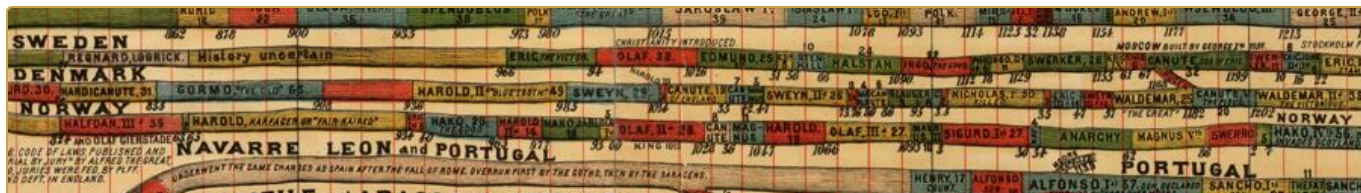
CHECK YOURSELF · answers at the back of this book

1. What does Adams write just above the end of the Western Empire’s stream?
2. Who was baptized on Christmas Day 496 with three thousand of his subjects?
3. What is the Hegira, by the note beside the camel?
4. Who stopped the Saracens’ advance, and where?
5. What does the stream called Papal-Rome show?
6. The Lombard kingdom ends in France in 774. Which key reads that shape?

Crosses on the Shoulder, Kingdoms Below

14

Crusades and Kingdoms · c. A.D. 805 – 1180 · Book pp. 98–101 · chart pp. 98–99



Peter the Hermit's name sits inside a short note at the top of pp. 98–99, beside a red cross dated “1096 to 99.” Adams fits the whole first crusade into that note: “Preached by Peter the Hermit 1096. 300,000 men blest. by Urban II. Godfrey commands. Jerusalem taken 1099. Godfrey King.” Read it aloud and you have the story in five short lines. Adams even explains the name for you. The men wore, in his words, “A cross of red cloth on their right shoulder. Hence ‘Crusade.’” He numbers eight such crosses in all, and the table on p. 100 gives each one in his own words.

Under the crosses, Europe has changed shape. Charlemagne's single stream has broken into kingdoms, one row each, and the page gives way if you take it one row at a time, left to right. Start at the far left, where Louis' stream divides in 843 among his sons, Lothaire, “Louis the German” and Charles the Bald. The shape looks like a revolt, yet it is an inheritance among brothers, so read Adams' words before you trust the shape. For a true break, find “Venice becomes independent of the Eastern Empire 997,” a thin ribbon pulling away. That one is Key 4 · A stream that splits is a revolt.

Row by row, the north and east come into the church, and Adams writes it on the streams themselves. In Poland “Micislaus... becomes Christian,” in Sweden “Christianity introduced,” and just below, Russia reaches “Wladimir I, ‘the Great.’” In the south the thin stream of Asturias has grown into Castile and Aragon, “Christian

Spain,” while Mahometan Spain declines after 1031. A Norman helmet dated 1048 sends two branches into Italy, Sicily under Roger and Naples under Robert, and the Saracens and Greeks lose southern Italy.

Then go back up to the red crosses and read them as a believer would. Plenty of them went out of real devotion, and the first crusade won what Adams draws just below the edge of the spread: the “Latin Kingdom of Jerusalem, 88 years,” until “Saladin of Egypt takes Palestine” in 1187. Yet he calls the third crusade “glorious but fruitless,” and beside his fifth he writes “Baldwin Count of Flanders took Constantinople 1203.” Crusaders sacked a Christian city. Jesus had told Pilate that his kingdom was not of this world.

Two quieter splits run through the same pages. In 1054 Rome and Constantinople excommunicated each other, and Adams gives it no caption at all. You find it only because the block of Pope Leo IX ends at “54,” and so does the block of Zoe and Constantine IX in the Eastern Empire (p. 100). The other quarrel is between pope and emperor. In the Germany stream Henry IV is “deposed” in one block and “reinstated” in the next, and the right to appoint bishops is at last “settled by treaty between Pope Calixtus II and Emperor Henry V.”

Look last at the bottom right of p. 99, where red circles crowd together: the Lateran councils of 1123, 1139, 1179 and 1215. Papal-Rome has never looked stronger than it does here, and the next stretch asks what it did with that strength.

“Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.”

JOHN 18:36 • KJV

Teaching *this stretch*

CHAPTER 14 • A LESSON OF ABOUT 45 MINUTES

AIM

By the end of the lesson the class can read the eight crusades from Adams’ red crosses, tell an inheritance from a revolt on the chart, and weigh the crusades against what Jesus said about his kingdom.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 98–101), Big-Print Stretch 14 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 14 • c. A.D. 805 – 1180

BEFORE CLASS

Read pp. 98–101, and give a few extra minutes to the table of the eight crusades on p. 100, which sets Adams’ words beside each cross. Print Stretch 14 from the Big-Print Pack and put it up before the class arrives. Cut a small cross of red paper or felt for each person, with a strip of tape to fix it. Have Bibles open at John 18:36 and Luke 9:23, and a second marker at James 1:20.

OPENING • 5 MINUTES

As people come in, hand each one a red cross and ask them to fix it on their right shoulder. When everyone is wearing one, say: “More than nine hundred years ago, thousands of men did exactly what you just did. Adams tells us on the chart that this is where the word crusade comes from. Today we are going to find eight of these crosses, read what Adams wrote beside each one, and ask a hard question. Did the cross on the shoulder do what those men hoped it would?” Then send them to the red crosses along the top of the spread.

AT THE CHART • 15 MINUTES

- 1 Read the first cross.** Find pin 1 on p. 98, where Adams writes “8 Crusades or holy wars,” then the first red cross, “1096 to 99.” Have one person read the note aloud slowly: Peter the Hermit preaches, Urban II blesses, Godfrey commands, Jerusalem is taken in 1099. Ask what it meant that Godfrey became king; the book notes that Jerusalem had a Christian king for the first time since the Saracens took it. Then show the small picture on p. 100 of what that won, the Latin Kingdom of Jerusalem, “88 years,” ending when Saladin takes Palestine in 1187.
- 2 Glorious but fruitless.** Turn to the table on p. 100 and read the eight entries in turn, a different voice for each. Ask the class to listen for how each one ends. The second is “defeated,” the third “glorious but fruitless,” the seventh “Defeated and taken prisoner,” and the eighth closes with Christians driven out of Syria in 1291. Stop at the fifth, which took Constantinople, a Christian city. Explain that Adams counts Henry VI’s expedition as his fourth, so this is his fifth, though most books call it the Fourth (p. 99).

- 3 Read the words before the shape.** Take the class to the far left of p. 98, where Louis' stream divides in 843 among his sons. Ask which key that shape suggests, and many will say Key 4. Then read Adams' words: it is an inheritance among brothers, not a revolt. Now find "Venice becomes independent of the Eastern Empire 997," where a thin ribbon truly breaks away. That is Key 4 · A stream that splits is a revolt. Finish with the Greeks' "Lower Italy" running into the Normans' Naples, which is Key 5 · A stream that ends in another is a conquest.
- 4 The split with no caption.** Tell the class that one of the saddest events of this stretch has no words on the chart at all. Give them the year, 1054, and let them hunt in the Papal-Rome stream. The block of Pope Leo IX ends at "54," and the small picture on p. 100 shows the block of Zoe and Constantine IX, in the Eastern Empire, ending at the same number. That year Rome and Constantinople excommunicated each other, and East and West have gone separate ways ever since. Read John 17:21 slowly and let it sit before anyone speaks.

TALK IT OVER · 15 MINUTES

The crusaders wore a cross of red cloth on the shoulder. What did Jesus mean when he told his followers to take up their cross daily, and how is that different?

LISTEN FOR · Listen for the difference between a sign you wear and a life you give: deny himself, daily, follow me (Luke 9:23). If the class drifts into simply condemning the crusaders, remind them that many went in real devotion, and ask what our own outward signs can hide.

The fifth crusade took Constantinople, a Christian city. How can good intentions go so badly wrong?

LISTEN FOR · Answers may mention anger, greed, or the pull of an army already on the road. James 1:20 gives the heart of it: the wrath of man does not work the righteousness of God. Keep the talk on the human heart, ours included, and not only on soldiers long ago.

Leo IX's block and Constantine IX's both end at "54." Why does a split between believers grieve God, even when each side is sure it is right?

LISTEN FOR · Point them to John 17:21, where Jesus prays that his people may be one so that the world may believe. If someone wants to argue which side was right in 1054, set it gently aside; the question is about our own divisions.

TO CLOSE

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

GALATIANS 6:14 · KJV

Lord, let the only cross we glory in be the cross of your Son, carried in our lives and not only on our shoulders.

WITH YOUNGER CHILDREN (6-10)

Children from six to ten love counting, so start there: how many red crosses can they find along the top of the Big-Print strip? Let them pin on their own paper cross and tell them, in two sentences, what the soldiers hoped to do and that Jerusalem was taken in 1099. Then hunt for the Norman helmet dated 1048 and ask how many streams come out of it; there are two. End by reading John 18:36 and asking what Jesus said his kingdom is not.

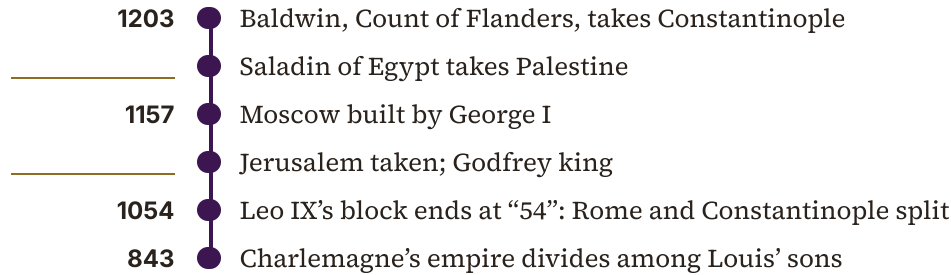
Worksheet • *Crusades and Kingdoms*

CHAPTER 14 • COPY FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 98–99).



2 Match each name to its clue. Write the letter in the circle.

- | | |
|---|---|
| ☐ 1. Peter the Hermit | A. The German king who "makes Rome his capital." |
| ☐ 2. Godfrey | B. The Polish duke who "becomes Christian." |
| ☐ 3. Otho the Great | C. From Egypt, he takes Palestine in 1187. |
| ☐ 4. Micislaus | D. He preached the first crusade in 1096. |
| ☐ 5. Saladin | E. He commands the first crusade and becomes king of Jerusalem. |

3 Find it on the chart.

1. Find the Norman helmet dated 1048. Which two streams branch off it? **pp. 98–99**

2. Find "Moscow built by George Ist 1157." What does Adams say began in Italy that same year? **p. 99**

3. Find "Canute, 19, of England" in the Danish stream near the fold. What does the line above, in the same column, tell you? **p. 101**

4 Think and write.

Adams calls the third crusade "glorious but fruitless." Write about something that looked glorious in its day but bore little fruit, and what you learn from it.

Pope and emperor argued for nearly fifty years over who appoints a bishop. Write what you think should guide a church when it chooses its leaders.

Two Ways to Carry a Cross

The red cross on the shoulder is the most striking picture on pp. 98–99, and it is worth staying with. Adams explains it in a few words, “Hence ‘Crusade,’” and then lets the crosses tell their own story across the top of the spread. Some of the men who sewed on that cloth went in real devotion. They wanted the place where Christ died to be in Christian hands, and in 1099 it was.

Read the crosses in order on p. 100, though, and the results are hard to celebrate. Jerusalem is lost again in 1187. The third crusade is “glorious but fruitless.” The fifth takes Constantinople, a Christian city, and by 1291 Christians are “driven out of Syria.” A Bible reader looks at that row and remembers Jesus before Pilate: if his kingdom were of this world, his servants would fight. They did fight, and the kingdom they won lasted 88 years.

Jesus also spoke of a cross his followers should carry, and it was not made of cloth. Luke records that he told them to deny themselves and take up their cross daily. That cross is carried on the inside, and every day rather than for one campaign. Paul says the weapons of that warfare are not carnal, and the letter to the Hebrews adds that here we have no continuing city, but seek one to come.

None of this turns the crusaders into simple villains, and the book does not treat them so. It asks you to hold their sincerity and their failure together, and to take both as a warning that still applies. Every age finds its own ways to wear the cross on the outside. The chart lets you see, in one row of red, how far the outward sign can drift from the One it points to.

READ AND REFLECT

Luke 9:23

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”

What would carrying your cross daily look like in an ordinary week?

2 Corinthians 10:4

“For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds ...”

If the crusaders had read this verse beside their banners, what might they have done differently?

Hebrews 13:14

“For here have we no continuing city, but we seek one to come.”

How does this verse change the way you read the 88 years of the Latin Kingdom of Jerusalem?

CHECK YOURSELF · answers at the back of this book

1. Where does the word “crusade” come from, by Adams’ note?
2. Who commanded the first crusade, and what happened in 1099?
3. How long does the Latin Kingdom of Jerusalem last on the chart, and how does it end?
4. What did the crusade Adams numbers fifth do?
5. How does the chart show the split of 1054?
6. Venice becomes independent of the Eastern Empire in 997. Which key reads that shape?

Three Yellow Books and a Press

Reformation and New Worlds · c. A.D. 1170 – 1600 · Book pp. 102–105 · chart pp. 102–103

15



A bearded man in red stands at a wooden press near the tall post marked 14, holding up a sheet he has just printed. Bring your eyes close and read it: “And there was light.” Adams could have put any words in Gutenberg’s hand. He chose a line from the first chapter of Genesis, and under the stream of time he adds the plain facts: born 1400, died 1468, “first movable types.” The first printing sits at about 1440. For a Bible reader, the four centuries on pp. 102–103 turn on that one sheet of paper.

Follow the Bible across the stretch and the crowded page falls into order. Near the top left an open yellow book stands between two large numbers. Its pages say the Bible was divided into chapters by Cardinal Hugo in 1227 and into verses by Robert Stephens in 1551, so those numbers belong to the book and are not century pillars. Slide right to the second yellow book, Wickliffe’s Bible, translated in 1380. The note under it, which Adams signs with his source, Hoyt, says it “existed only in M.S. for many years.” Its New Testament was first printed in 1731, its Old Testament in 1848.

Picture what that gap meant: for centuries an English Bible lived only in copies made by hand. Then the press arrives, and on the England stream, inside the box of Edward IV, Adams records it crossing the Channel: “Printing

introduced in England 1471.” From here on a page could be printed again and again, and the Scriptures could reach homes that no hand-copied book would ever enter.

The world around the press is changing just as fast. Joan of Arc, “burnt May 31st 1431,” stands just left of Gutenberg. Columbus’ ship sails in under 1492, with Adams’ note that the first settlement, at Jamestown, came only in 1607. Copernicus’ sun and planets fill the sky nearby, and his bar ends in 1543. At the far left, King John “Lackland” has already granted Magna Charta in 1215.

Then Martin Luther stands at Worms in 1521, arms folded, in a monk’s dark robe. His red bar, straight below him, ends at 1546, and the same column after pillar 15 holds Erasmus, Cardinal Wolsey and Henry VIII: four lives running side by side. Over Henry’s box, where Adams numbers his six wives, a crown reads “Head of the Church 1534.” Henry’s quarrel with Rome was not Luther’s quarrel. Calvin is missing from this stretch; Adams lists him in his appendix (p. 112).

At the right edge a third yellow book closes the stretch, the Bishops’ Bible of 1568, over the box of Elizabeth, “daughter of Anne Boleyn.” It came after Tyndale, Coverdale, the Great Bible and Geneva. Just past the edge, on the next spread, another open book is waiting, and it carries the name of King James.

“Thy word is a lamp unto my feet, and a light unto my path.”

PSALM 119:105 · KJV

AIM

By the end of the lesson the class can trace the Bible's road into ordinary hands across pp. 102–103, from the open book of 1227 to the Bishops' Bible of 1568, and say why Luther's question mattered.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 102–105), Big-Print Stretch 15 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 15 · c. A.D. 1170 – 1600

BEFORE CLASS

Read pp. 102–105, and look closely at the card of the Reformation on p. 104, which puts six moments in the order Adams marks them. Print Stretch 15 from the Big-Print Pack. Bring a printed Bible with chapter and verse numbers, and copy Psalm 119:105 by hand onto a card, noting roughly how long it took you. Find the three yellow books on the strip before class so you can point to them without searching.

OPENING · 5 MINUTES

Hold up the card you wrote by hand in one hand and the printed Bible in the other. Say: “It took me a few minutes to copy one verse onto this card. Now picture copying the whole Bible this way, every word, with no mistakes. For many years, Adams tells us, the English Bible of John Wicliffe existed only in copies like this one. On the chart there is a man who changed that. He is holding up a sheet with four words from the first chapter of Genesis. Who can find him?” Let them search the strip until someone spots the man in red.

AT THE CHART · 15 MINUTES

- Chapter and verse.** Start at the small open Bible near the top left of p. 102. Ask someone to read the two names and dates on its pages: chapters by Cardinal Hugo in 1227, verses by Robert Stephens in 1551. Then have everyone find John 3:16 in their own Bibles and point out that the numbers they just used were added to the text much later (p. 104). Read the Watch Out on p. 103 so no one mistakes 1227 and 1551 for the century posts, which are the tall ones marked 12 to 15.
- From hand to press.** Slide right to Wicliffe's Bible, pin 4. Read the note: translated in 1380, it “existed only in M.S. for many years.” Ask the class to find the dates Adams gives for its first printing, 1731 for the New Testament and 1848 for the Old (p. 103), and work out the gap together. Then go to Gutenberg, pin 5, and read his sheet aloud. Finish on the England stream, in Edward IV's box: “Printing introduced in England 1471” (p. 104). The press has crossed the sea.
- One column, four men.** Point to Luther at Worms, pin 7, and follow his red bar down to its end at 1546. Then ask the class to stay in that column, just after pillar 15, and name who else is there: Erasmus, Cardinal Wolsey and Henry VIII. This is Key 6 · Same column, same moment. Read Romans 1:17 aloud as the verse at the heart of Luther's question. Then look at the crown over Henry's box, “Head of the Church 1534,” and ask whether Henry broke with Rome for the same reason Luther did.

- 4 Touch the three yellow books.** Ask one child to come up and touch the three yellow books from left to right: the open Bible of 1227 and 1551, Wicliffe's Bible of 1380, and the Bishops' Bible of 1568 over Elizabeth's box (pin 9). Gutenberg's press stands between the second and the third. Tell the class that the book calls this row the Reformation as a Bible reader sees it (p. 105). Close the step by naming the English Bibles that came between, from the note on p. 103: Tyndale, Coverdale, the Great Bible and Geneva.

TALK IT OVER · 15 MINUTES

The chapter and verse numbers in your Bible came more than a thousand years after its last book was written. How does that change the way you read a single verse quoted on its own?

LISTEN FOR · Listen for the idea that a verse belongs to a sentence, a chapter and a whole book. If the class is unsure, read a verse that ends in the middle of a thought and then the one after it, as the note on p. 104 suggests.

For many years Wicliffe's Bible existed only in handwritten copies. How did most people meet Scripture before 1440, and who could hold the lamp the psalm speaks of?

LISTEN FOR · Good answers mention hearing rather than reading, and how few copies there were. Bring it home by asking how many Bibles are in the room right now, and what we do with the access they did not have.

Luther, Erasmus, Wolsey and Henry VIII share one column. Each wanted something from the church. Which of their reasons were about God, and which were about power?

LISTEN FOR · Expect Henry's crown of 1534 to come up quickly. Ask the class to be fair and to stay with what the chart shows, and to notice that the same question can be asked of anyone who wants something from a church today.

TO CLOSE

"The entrance of thy words giveth light; it giveth understanding unto the simple."

PSALM 119:130 · KJV

Thank you, Lord, for the Bible we can hold in our own hands; make us readers who let its light in.

WITH YOUNGER CHILDREN (6-10)

For children from six to ten, make the press real. Give one child a rubber stamp and an ink pad and another a pencil, and ask both to put the word LIGHT on a sheet as many times as they can in one minute. Count the results together and talk about why Gutenberg's press mattered so much. Then let them find the ship under 1492 and touch the three yellow books on the Big-Print strip, counting them aloud.

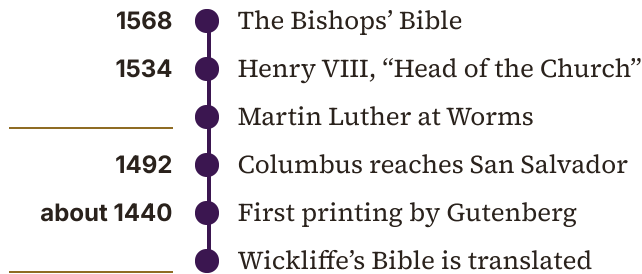
Worksheet • *Reformation and New Worlds*

CHAPTER 15 • COPY
FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 102–103).



2 Match each name to its clue. Write the letter in the circle.

- | | |
|--|---|
| ☐ 1. Cardinal Hugo | A. His English Bible of 1380 was copied by hand for many years. |
| ☐ 2. Robert Stephens | B. His printed sheet reads "And there was light." |
| ☐ 3. John Wickliffe | C. He stands at Worms in 1521; his red bar ends at 1546. |
| ☐ 4. Gutenberg | D. He divided the Bible into chapters in 1227. |
| ☐ 5. Martin Luther | E. He divided the Bible into verses in 1551. |

3 Find it on the chart.

1. Find Joan of Arc near Gutenberg. When was she burnt, by Adams' note? **p. 103**

2. Find Henry VIII's box on the England stream. What does Adams number inside it, and what does the crown above it say? **p. 103**

3. Find the white and the red rose left of Henry VII's green box. Which key tells you what changes at 1485? **p. 105**

4 Think and write.

Imagine you lived when the only English Bible was a handwritten copy you might hear read once a year. Write how you would feel the first time you held a printed one.

Luther's question was how a sinner is made right with God. Write the answer of Romans 1:17 in your own words, and say why it matters to you.

The Word in Ordinary Hands

The three yellow books on pp. 102–103 tell a story Adams never puts into a sentence. The first gives the Bible its chapters and verses, the second puts it into English, and the third, in 1568, comes after a whole line of English Bibles: Tyndale, Coverdale, the Great Bible and Geneva. Between the second and the third stands a man at a press. Seen together, the row is about one thing, the Scriptures moving out of the few hands that could copy them and into the many.

The note under Wickliffe’s Bible is the hinge. Translated in 1380, it “existed only in M.S. for many years,” and Adams gives 1731 and 1848 for its first printings. For centuries, then, that English Bible lived only in handwritten copies. Once printing came, ordinary people could own a copy and test what he heard against it, the way the Bereans of Acts did when they searched the Scriptures daily to see whether Paul’s teaching was so.

That is why Luther’s place on the chart matters so much. His question, how a sinner is made right with God, was answered from the text itself, in words like Romans 1:17 and 3:28. A question like that could spread only where people could read the verses for themselves. On the same column Adams sets a king who made himself head of the church for reasons of his own, and the contrast teaches as much as any caption could.

There is a lesson here for a reader today, too. The chapter and verse numbers are a tool added late, a help for finding the place, not part of the text. Read a verse in its sentence and its chapter, the way the people who first held printed Bibles read them: slowly, as a whole, and with the expectation that God would speak.

READ AND REFLECT

Acts 17:11

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”

What helps you check what you hear against the Bible, and how often do you do it?

Romans 1:17

“For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

Why do you think this one verse could change a whole column of Adams’ chart?

Romans 3:28

“Therefore we conclude that a man is justified by faith without the deeds of the law.”

What would you say to someone who believes they must earn God’s favor first?

CHECK YOURSELF · answers at the back of this book

1. Who divided the Bible into chapters, and in what year, by Adams’ open book?
2. What words are printed on the sheet in Gutenberg’s hand?
3. Why does Adams give Wickliffe’s Bible three dates?
4. When did printing reach England, by the note in Edward IV’s box?
5. Which four men share the column after pillar 15?
6. What is the third yellow book on this stretch?

A Bible at Each End

To Adams' Own Century · A.D. 1500 – 1881 · Book pp. 106–109 · chart pp. 106–107

16



How do you finish a map of time while you are still living inside it? Adams had to answer that question on pp. 106–107, and he answered it with a change of color. Near the right edge the black stream of time turns red for a short stretch, carries the number 1881, and stops. Sebastian Adams, a minister and teacher in Oregon, first published his chart in 1871. In these last inches he is drawing the years of his own life, and you can feel it in how close he comes.

Start at the left, where a yellow book reads “Holy Bible, Authorized Version, King James, 1607 to 1611,” with the first newspapers beside it. Drop down to the England stream and find James I. Inside his box Adams wrote three short lines, “Bible translated. Gunpowder plot. Puritans leave,” and the last of them points straight up the page. The thin bars at the top are the colonies: “Virginia, settled by English,” in 1607, then New York, which was Dutch, and Massachusetts. Below them stand the ruins of the stone church at Jamestown.

Back on the England stream, the century turns hard. Charles I is “despotic, beheaded Jan. 30,” and three thin bands follow him, the Long Parliament, Cromwell and his son Richard, with the years 49, 53 and 58 beneath them. A little to the right Newton sits under his tree, having “discovered the power of gravity in 1666,” right above Charles II’s box: “Plague 1665. Great Fire 1666.” That is Key 6 · Same column, same moment, and it hands you two very different stories in a single year.

The top right corner is the part most readers skip, a staircase of stripes climbing toward the edge. Take it one bar at a time. Each colony runs right until it meets a green band marked Revolution, eight years, then Confederation, six, and then the tall columns of the presidents begin with I, Washington. Down on the England stream you see the same moment from the other side, where a small branch breaks away above George III with the words “Am. Col. lost 83.” Further right, column XVI is “A. Lincoln, Ill.,” under Adams’ heading for the Civil War, and column XX, Garfield’s, is left open.

Now look at the far right edge and turn the book on its side. Running up the edge is Adams’ last entry, dated to the day: “Revised Version of the New Testament published May 17th 1881,” from a revision “begun in England June 22nd 1870.” So the King James Bible stands at one end of this stretch and a newly revised Testament at the other. Everything in between, the beheaded king, the colonies, the Revolution and the Civil War, sits inside those two books. The chart that began with Genesis ends with Scripture still being read, and still being worked on, in the year the stream runs out.

Notice, too, how the room is shared. England, Europe and the United States fill most of these pages, while Asia and Africa sit lower and in smaller type (p. 108). Adams drew the world as an American of his day saw it, and the book says so without fuss. Then the timeline ends, and under the veil at the right edge Adams’ own appendix begins.

“For ever, O LORD, thy word is settled in heaven.”

PSALM 119:89 • KJV

Teaching *this stretch*

CHAPTER 16 • A LESSON OF ABOUT 45 MINUTES

AIM

By the end of the lesson the class can follow the colonies into states and presidents, find the place where the chart stops, and explain why Adams opens and closes this stretch with an English Bible.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 106–109), Big-Print Stretch 16 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 16 • A.D. 1500 – 1881

BEFORE CLASS

Read pp. 106–109, including the card on p. 108 that shows how the chart ends, piece by piece. Print Stretch 16 from the Big-Print Pack. If anyone in the group owns the 21-panel wall chart, warn them that its panel 20 stops at 1878, so some of the 1881 details may be missing (p. 107). Bring a King James Bible and, if you have one, any later English Bible, to set side by side on the table.

OPENING • 5 MINUTES

Ask the class: “If you drew a timeline of your own life today, where would it end?” Let two or three people answer, then say: “Right here, today. You couldn’t draw one inch further, because tomorrow hasn’t happened yet. Sebastian Adams had exactly the same problem. He drew six thousand years of history, reached his own day, and had to stop. Today we are going to find the spot where his pen stopped, and see what he chose to put right beside it.” Then point them to the right edge of the strip.

AT THE CHART • 15 MINUTES

- 1 A Bible at each end.** Begin at the yellow book on the left of p. 106, “Holy Bible, Authorized Version, King James, 1607 to 1611.” Then have the class turn the book on its side and read pin 9 at the far right of p. 107: the Revised Version of the New Testament, published May 17th 1881, from a revision begun in England June 22nd 1870. Ask what stands between the two Bibles, and let them name what they see: kings, colonies, a revolution, a civil war. Hold up your two Bibles and leave the question open until the closing prayer.
- 2 Puritans leave.** Go down to the England stream and find James I’s box, pin 2. Read the three lines aloud: “Bible translated. Gunpowder plot. Puritans leave.” Ask where the Puritans went, and have someone follow the thin bars up to Massachusetts. Show the ruins of the stone church at Jamestown, pin 3. Then point to Newton under his tree, 1666, right above Charles II’s “Plague 1665. Great Fire 1666” (p. 107). Two stories in one year: that is Key 6 • Same column, same moment.

- 3 Climb the staircase.** Now the hardest corner. Read the Watch Out on p. 107 first: the long bars are colonies and states, not people, and the small number at the right end is the order in which each state joined. Follow one colony right to the green band marked Revolution, then Confederation, then column I, Washington (pin 5). Ask which key the shape suggests. Key 5 looks right, but the book warns that the states joined the Union and were not conquered. The true revolt sits above George III: “Am. Col. lost 83,” Key 4 · A stream that splits is a revolt.
- 4 Where the pen stopped.** Finish at the very end of the stream, pin 8, where the black line turns red, carries 1881 and stops. Just above, column XX, Garfield’s, has no end year (pin 7). Use the card on p. 108 to read the last details together: Colorado, the newest state, number 38 in 1876; Alaska, “Bo’t of Russ. 1867”; eleven territories still waiting; and Victoria’s box running off the edge with “God save the Queen.” Tell the class that this is the world as it stood on the day Adams stopped.

TALK IT OVER · 15 MINUTES

Adams opens this stretch with the King James Bible and closes it with the Revised Version of 1881. Why do you think he chose to mark Bibles at both ends?

LISTEN FOR · Listen for the idea that, for Adams, Scripture frames history instead of sitting inside it. Psalm 119:89 helps if the class needs a push. Someone may remember that a minister drew this chart, and that is a fair point to make.

“He is the governor among the nations,” says the psalm. Look at the staircase of colonies, states and presidents. Where do you see that verse at work?

LISTEN FOR · There is no single right answer. Good answers notice that nations rise, join and change hands on this spread without any of them owning the story. If the class gets stuck, read the whole of Psalm 22:28 and ask whom the kingdom belongs to.

Adams gave most of his room to the nations he knew best. Read John’s vision of “all nations” and compare it with the space each nation gets on this spread.

LISTEN FOR · Let the class see the difference without scorn for Adams; the book says plainly that this is how a man in 1880s America saw the world (p. 108). Bring the talk back to whom God’s multitude includes in Revelation 7:9, and to how we see the world from where we sit.

TO CLOSE

“One generation shall praise thy works to another, and shall declare thy mighty acts.”

PSALM 145:4 · KJV

Lord, let our generation tell the next what you have done, as faithfully as those who handed your Word to us.

WITH YOUNGER CHILDREN (6-10)

Children from six to ten can find Newton sitting under his tree and the red end of the stream of time on the Big-Print strip. Count the presidents' columns together, from I to XX, and let one child put a finger on the last one and tell you what is missing: it has no end year. Show them the open yellow Bible at the left and ask whose name is on it. If there is time, let them color a strip of paper black with a short red end and write 1881 on it.

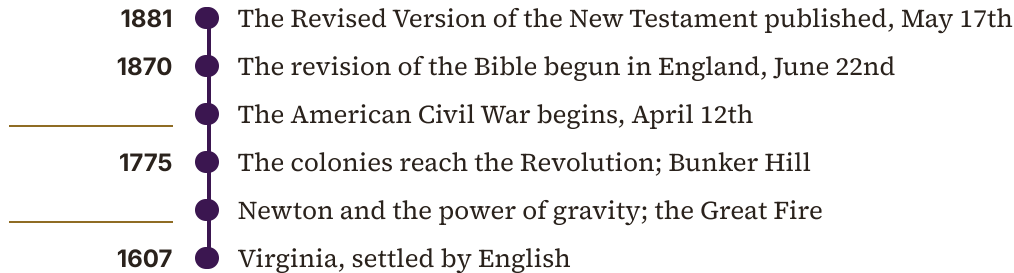
Worksheet · *To Adams' Own Century*

CHAPTER 16 · COPY FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 106–107).



2 Match each name to its clue. Write the letter in the circle.

- | | |
|--|--|
| ☐ 1. James I | A. He “discovered the power of gravity in 1666.” |
| ☐ 2. Charles I | B. Column XVI, under the heading of the Civil War. |
| ☐ 3. Newton | C. Column XX, the only one left open. |
| ☐ 4. Abraham Lincoln | D. “Bible translated. Gunpowder plot. Puritans leave.” |
| ☐ 5. James A. Garfield | E. Adams calls him “despotic, beheaded Jan. 30.” |

3 Find it on the chart.

1. Find the long red block of George III on the England stream. How long did he reign, and what is written inside it? **p. 109**

2. Find Alaska near the top right. How did it come to the United States, by Adams’ note? **p. 108**

3. Find the newest state Adams draws. What is its number, and in what year did it join? **p. 108**

4 Think and write.

James I’s box says “Puritans leave.” Write about a time when faith cost someone their home, from history or from your own family.

The King James Bible and the Revised Version stand at the two ends of this stretch. Write what you think changes when a Bible is revised, and what never does.

Whose World Is This?

Look at how Adams shares out the room on pp. 106–107. England has a broad stream of its own, the American colonies climb the top of the page, Europe fills the middle of the page. Asia and Africa are on the chart too, but lower down and in smaller type (p. 108). Adams was a minister and teacher in Oregon, making his chart for American buyers, and he drew the world as it looked from his own table.

The book does not hide this, and neither should you when you teach it. Saying so is not a way of scolding Adams; it is a way of reading him honestly. Every map of history is drawn by someone standing somewhere. Adams stood in a young country that had just come through a civil war, and the stretch shows it: the Revolution and the presidents take the top of the page, and Lincoln’s column sits under the heading of the war.

Scripture gives the wider view. Paul told the Athenians that God “hath made of one blood all nations of men,” and John saw before the throne a multitude no man could number, from every nation, kindred, people and tongue. On God’s chart no people is drawn in small type, and no tongue is left off the edge. Jesus sent his disciples to teach all nations, and in Matthew 24:14 he says the gospel will be preached in all the world for a witness.

Adams himself closes this stretch with a new English Bible, and the Bible is a book meant for every people. When you stand in front of these pages with a class, let the narrow view of 1881 sharpen the wide view of Scripture. Ask which peoples are drawn small on this spread, and pray for them by name before you close the lesson.

READ AND REFLECT

Acts 17:26

“And hath made of one blood all nations of men for to dwell on all the face of the earth ...”

How would Adams’ chart look if it were drawn the way this verse sees the nations?

Revelation 7:9

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne ...”

Who in that multitude might you never have thought to look for?

Matthew 28:19

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”

What does “all nations” ask of you, in the place where you live?

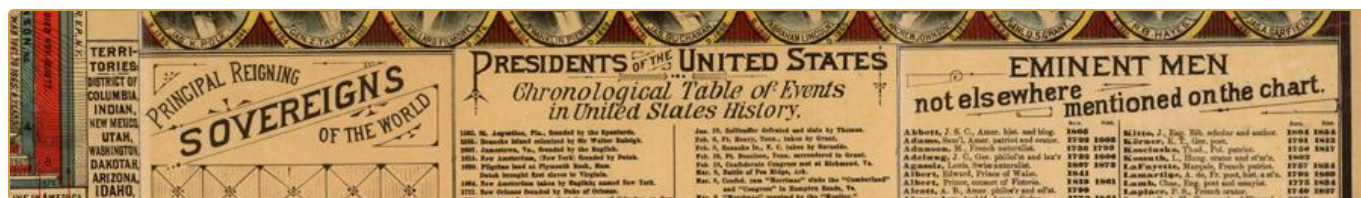
CHECK YOURSELF · answers at the back of this book

1. What three lines does Adams write inside James I’s box?
2. When was Virginia settled, and by whom?
3. What breaks away above George III’s stream, and which key reads it?
4. The states run into the presidents. Why is that not a conquest?
5. What is Adams’ last entry, and how exactly is it dated?
6. Which president’s column has no end year?

The World as It Stood in 1881

Adams' Own Appendix: Sovereigns, Presidents and Eminent Men · A.D. 1565 – 1881 · Book pp. 110–113
· chart pp. 110–111

17



Twenty ovals run across the top of pp. 110–111, and the last of them is unfinished. “Jas. A. Garfield,” it reads, with a birth year, 1831, and nothing after it. Two other ovals lack a death year, Grant’s and Hayes’, since all three men were still living in 1881. Garfield’s matters because it comes last: he was the president in office as this edition was made. Past the end of the stream of time, Adams stops drawing streams and starts writing lists.

This last panel holds four parts, and each is easier than its small type suggests. The portraits come first, read left to right, top row before bottom. Washington fills the first oval, born 1732 and died 1799. Lincoln, 1809 to 1865, is sixth in the second row; on the timeline (p. 107) his column stood under the Civil War, and here you finally see his face. Five of the ovals carry the title “Gen.”: Washington, Jackson, Harrison, Taylor and Grant.

Below the portraits runs the Chronological Table of Events in United States History. It opens in 1565 with “St. Augustine, Fla., founded by the Spaniards” and moves down two long columns, the year in bold at the left and the months beneath it. Adams gives the Revolution so much room that almost every month of the war has a line of its own, and under 1776 stands “July 4, Declaration of Independence.” The table closes on January 22, 1881, with an Egyptian obelisk “set up in Central Park, New York.”

Then comes a frame headed SOVEREIGNS, the rulers on their thrones as Adams finished. “Victoria, Queen of Eng.” is the first of them, and if you look left across the strip of timeline you can still see her box on the England stream, the same queen drawn twice. Further down the frame are kings and emperors, a pope, a sultan, a shah and the emperor of China. Leo XIII had become pope in 1878. “Reigning,” on this panel, means reigning in 1881.

Last comes a list of “Eminent Men not elsewhere mentioned on the chart,” in alphabetical order, with columns for Born and Died; a blank means the man was still alive. It begins with “Abbott, J. S. C., Amer. hist. and biog.,” born 1805. Run your eye down it and a Bible reader meets friends: Asbury, “1st Meth. Bishop in U. S. A.,” Barnes the Bible commentator, Baxter the English divine, Bunyan, Calvin, Kitto the Bible scholar. Luther and Newton are missing for a good reason. They already have bars on the timeline.

One more detail waits just left of the SOVEREIGNS banner. A red “1900” stands over a red post, the next century, drawn and never reached, because the stream stops at 1881. Adams carried six thousand years up to the year his first buyers unrolled the chart, and he left the next post standing empty, ready for the years that would come after him.

“And he changeth the times and the seasons: he removeth kings, and setteth up kings ...”

DANIEL 2:21 · KJV

AIM

By the end of the lesson the class can read each of Adams' four tables, explain what a missing death year means, and carry a year from the tables back to the timeline with the six keys.

THE LESSON AT A GLANCE

Opening	5 min
At the chart	15 min
Talk it over	15 min
Worksheet and close	10 min

YOU NEED

The book (pp. 110–113), Big-Print Stretch 17 on the wall or the chart site on a screen, a Bible, the worksheet on the next page for each student.

ON THE CHART

Stretch 17 · A.D. 1565 – 1881

BEFORE CLASS

Read pp. 110–113, and keep the reading guide on p. 112 at hand; it gives one key for each part of the panel. Print Stretch 17 from the Big-Print Pack, and if you still have the earlier strips, put Stretch 16 up beside it. Write the six keys on a card, word for word as the book gives them on p. 111, because this lesson closes the course with them. Bring a newspaper or a printed news page from this week.

OPENING · 5 MINUTES

Hold up this week's newspaper and ask: "If someone found this in a drawer a hundred and forty years from now, what would it tell them about us?" Let a few people answer: who was in charge, what everyone was talking about, who had just died. Then say: "Adams left us something like this. When his stream of time reached 1881, he filled the last panel with lists: who was president, who ruled the rest of the world, what had happened in America year by year, and who else was worth knowing. Today we read his newspaper."

AT THE CHART · 15 MINUTES

- 1 The last oval.** Start with the portraits. Have the class read them left to right, top row first, and find Washington, born 1732, in the first oval (pin 1, p. 110). Then go to the last oval of the second row, "Jas. A. Garfield," born 1831, and ask what is missing. There is no death year, because he was in office as the edition was made (pin 3). Point out that Grant and Hayes have none either (p. 112). Finish by glancing left to the strip of timeline at the edge, where the last of these men stand as columns XVI to XX.
- 2 A gallery of crowns.** Move to the frame headed SOVEREIGNS. Ask someone to read the first oval, "Victoria, Queen of Eng.," then send the class left across the strip of timeline to find her box on the England stream, the same queen drawn twice (pin 5). Let them name the kinds of rulers further down: kings, emperors, a pope, a sultan, a shah, the emperor of China (p. 112). Read the Reading Adams' Dates box on p. 111 together, so everyone knows that "reigning" means reigning in 1881. Then read Daniel 2:21 aloud.

- 3 Year by year.** Show the class the first line of the chronological table, 1565, “St. Augustine, Fla., founded by the Spaniards” (pin 6). Explain the layout from p. 112: the year in bold at the left, the months beneath it, two long columns running down to 1881. Have them find 1776 and “July 4, Declaration of Independence,” and count how many lines Adams gives that one year. Then ask someone to carry 1775 back to the timeline on p. 107 and find the green band marked Revolution. A year read in a table and found again on the stream is Key 6 · Same column, same moment at work.
- 4 The six keys one last time.** End the course where Adams’ method began. Read the six keys from your card, exactly as the book names them on p. 111: Key 1 · Dates ride the stream of time; Key 2 · Nations are broad bands; Key 3 · A new color is a new ruler; Key 4 · A stream that splits is a revolt; Key 5 · A stream that ends in another is a conquest; Key 6 · Same column, same moment. For each one, ask the class to point to an example on any strip they have. Close with the red “1900” on pp. 110–111: Key 1, the next post, never reached.

TALK IT OVER · 15 MINUTES

Five ovals carry the title “Gen.”: Washington, Jackson, Harrison, Taylor, Grant. Why did a young nation turn so often to its soldiers, and what does the psalm set beside chariots and horses?

LISTEN FOR · Listen for honest reasons: these men had led the country through danger, and people trusted them. Then read Psalm 20:7 and ask what we are tempted to trust in our own day, in place of the name of the Lord.

Daniel says God “removeth kings, and setteth up kings.” Look down the frame of sovereigns. How does that verse change the way you see a gallery of crowns?

LISTEN FOR · Good answers notice that the whole frame is tied to one year: every ruler in it is “reigning” in 1881 and no longer. If the class needs help, point to Victoria drawn twice, once as a portrait and once as a box on a stream that keeps moving.

Bunyan and Calvin share a list with poets, generals and naturalists. What does it say that Adams counted men of faith among the “eminent”?

LISTEN FOR · Some will say it shows Adams’ own faith; others that faith shaped the world as much as battles did. Both are worth hearing. Ask the class whose names they would add from their own lives, and why.

TO CLOSE

“Jesus Christ the same yesterday, and to day, and for ever.”

HEBREWS 13:8 · KJV

Lord, crowns change hands and lists grow old, but you do not; keep us faithful in our own short stretch of the stream.

WITH YOUNGER CHILDREN (6–10)

Children from six to ten can count the ovals with you, all the way to twenty, and find the first one, Washington. Ask them to find a lady with a crown, Queen Victoria, and then play a quick game of spot the twin by finding her box back on the England stream. Last, show them the red “1900” post and ask why nothing reaches it. The stream of time stopped at 1881, just before the post.

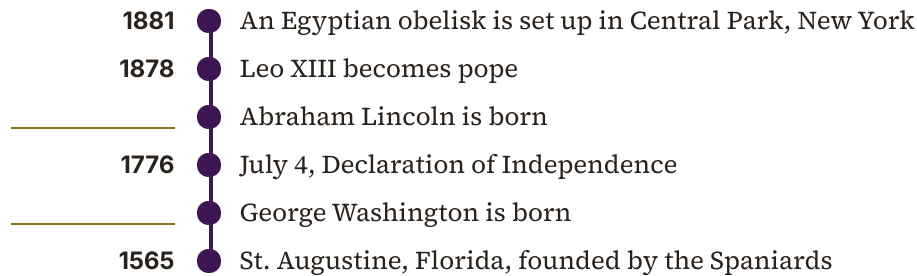
Worksheet • *Adams' Own Appendix: Sovereigns, Presidents and Eminent Men*

CHAPTER 17 ·
COPY FREELY

Name _____

Date _____

1 Complete the timeline. Write the two missing years: you will find them on the chart (book pp. 110–111).



2 Match each name to its clue. Write the letter in the circle.

- | | |
|--|--|
| ☐ 1. George Washington | A. The first sovereign, also drawn as a box on the England stream. |
| ☐ 2. James A. Garfield | B. “1st Meth. Bishop in U. S. A.,” 1745 to 1816. |
| ☐ 3. Victoria | C. The first of the eminent men, an American historian, born 1805. |
| ☐ 4. F. Asbury | D. The first oval: born 1732, died 1799. |
| ☐ 5. J. S. C. Abbott | E. The last oval: born 1831, with no death year. |

3 Find it on the chart.

1. Find the red “1900” just left of the SOVEREIGNS banner. What is it, and why does nothing reach it? [p. 113](#)

2. Count the ovals that carry the title “Gen.” Whose are they? [p. 113](#)

3. Find Asbury in the list of eminent men. Which two men of faith do you meet near him? [p. 111](#)

4 Think and write.

Adams’ tables are a snapshot of 1881. Make a short table of your own year: who leads your country, one event you will remember, and one person of faith you think belongs on the list.

Adams ended his chart at his buyers’ own day. Write where your own life sits on the stream of time, and what you want it to carry.

A Cloud of Witnesses in Small Type

It is easy to skim the list of “Eminent Men not elsewhere mentioned on the chart.” The type is small, the names run on, and many of them will mean little to a reader today. Slow down, though, and you find that Adams has slipped a small congregation into the crowd: Bunyan the English author, Calvin the reformer, Asbury the first Methodist bishop in America, Barnes the Bible commentator, Baxter the English divine, Kitto the Bible scholar.

Set that list beside Hebrews 11, one of the readings the book gives for this stretch (p. 113). The writer runs through a roll of names that ends with David, Samuel and the prophets, and then turns to his reader: since we are surrounded by so great a cloud of witnesses, let us run the race set before us. Adams’ list does on paper something like what that

chapter does in Scripture. It reminds you that you are not the first to try to live faithfully, and that others finished the course before you.

The other tables carry a lesson of their own. The sovereigns are “reigning” in 1881, and that one word ties every crown in the frame to a single year. Daniel said that God changes the times and the seasons, removing kings and setting them up. Paul asked that prayers be made for kings and for all that are in authority, a word wide enough to take in the queen, the sultan, the shah and the president alike.

Then there is the red “1900” that nothing reaches. Your own life sits somewhere past the edge of Adams’ paper, on a later stretch of the same stream that began with Adam. The letter to the Hebrews would have you run it looking to Jesus, who is the same yesterday, and to day, and for ever.

READ AND REFLECT

Hebrews 12:1

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight ... and let us run with patience the race that is set before us,”

Whose faithful life, in the list or in your own family, helps you run your race?

1 Timothy 2:1-2

“I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority ...”

Who is in authority over you today, and when did you last pray for them by name?

Psalms 20:7

“Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.”

What are the chariots and horses that people of your day are tempted to trust?

CHECK YOURSELF · answers at the back of this book

1. Why does Garfield’s oval have no death year?
2. What does “reigning” mean in the frame of sovereigns?
3. What is the first line of the chronological table?
4. What is the last line of the chronological table?
5. Why are Luther and Newton not in the list of eminent men?
6. What does the red “1900” left of the SOVEREIGNS banner mean?

CHAPTER 1 · IN THE BEGINNING: CREATION, ADAM AND THE FIRST FAMILY

Timeline. Seth is born (130 A.M.): 3874 B.C.; Cainan is born (325 A.M.): 3679 B.C.

Match. 1-D, 2-E, 3-A, 4-B, 5-C

Find it. 1. ADAM (AND EVE) 930 years. 2. “Decades.” The pillars are the “Century Pillars.” 3. “2nd from Adam.” Cain’s line is counted by generation, without years.

Check yourself. 1. 4004, as every dated birth on the chart does. (p. 17) 2. His age, here the length of his whole life, never a year. (p. 17) 3. Because Genesis gives none, and Adams says the reader can extend them “to suit.” (p. 22) 4. That the date is unknown or uncertain. (p. 18) 5. Archbishop Ussher’s, which Adams spells Usher, because most histories of his day were founded on it. (p. 20) 6. Six: his own 4004 B.C. and five others, from 4658 to 5872 B.C. (p. 21)

CHAPTER 2 · THE LONG LIVES BEFORE THE FLOOD

Timeline. Mahalaleel is born (395 A.M.): 3609 B.C.; Enoch is born (622 A.M.): 3382 B.C.

Match. 1-D, 2-E, 3-A, 4-B, 5-C

Find it. 1. The Patriarchal Age, from Creation to 1491 B.C. 2. Jared’s age when Enoch was born (Genesis 5:18). 3. 3679 B.C. and 325 A.M., which add up to 4004.

Check yourself. 1. The length of his life in years. (p. 26) 2. Sons and daughters whom Genesis does not name. (p. 24) 3. 1422 A.M.: his birth at 460 plus his 962 years. (p. 25) 4. Hundreds of years from Creation. (p. 25) 5. Eight, from Adam to Methuselah; Lamech is not yet born. (p. 27) 6. No; Adams labels the same ribbons again as they run on. (p. 25)

CHAPTER 3 · ENOCH WALKED WITH GOD

Timeline. Lamech, son of Methuselah, is born (874 A.M.): 3130 B.C.; Enoch: “God took him” (987 A.M.): 3017 B.C.

Match. 1-D, 2-E, 3-A, 4-B, 5-C

Find it. 1. “Death of Adam,” at 3074 B.C. 930 A.M. 2. Genesis 5:24: “and he was not, for God took him.” 3. That the date is unknown, or uncertain.

Check yourself. 1. 365 years: the ribbon runs from 622 A.M. to 987 A.M. (p. 29) 2. Genesis 5:24: “and he was not, for God took him.” (p. 28) 3. Fifty-six years old. (p. 29) 4. The lower one, marked “son of Enoch.” (p. 29) 5. Enoch and Lamech. (p. 30) 6. As “generally considered apocryphal.” (p. 28)

CHAPTER 4 · NOAH AND THE WORLD BEFORE THE FLOOD

Timeline. Noah is born (2948 B.C.): 1056 A.M.; Mahalaleel’s ribbon ends: 1290 A.M.

Match. 1-D, 2-E, 3-A, 4-B, 5-C

Find it. 1. The years Noah shared with Enos. 2. 2369 years, out of 3607 years of history in the Old Testament. 3. 2582 B.C. and 1422 A.M.

Check yourself. 1. 1056 A.M., which is 2948 B.C. (p. 32) 2. Fourteen, as the little dashed 14 shows. (p. 32) 3. Lamech, five years before his father Methuselah. (p. 32) 4. Noah was 600 at the Flood, and Shem was 100 two years after it. (p. 33) 5. 366: 1422 A.M. minus 1056 A.M. (p. 35) 6. 300 cubits long, 50 cubits wide and 30 cubits high. (p. 34)

CHAPTER 5 · THE FLOOD AND THE TOWER

Timeline. The Confusion of Tongues and the Dispersion; Peleg is born: 2247 B.C.; Terah, the father of Abram, is born: 2126 B.C.

Match. 1-D, 2-E, 3-A, 4-B, 5-C

Find it. 1. Eight souls: Noah, Shem, Ham and Japheth, and their four wives. 2. “Builted Nineveh.” 3. “Probably”: those of Shem probably in Asia, of Ham probably in Africa, of Japheth probably in Europe.

Check yourself. 1. 2348 B.C., which he also writes as 1656 A.M. (p. 39) 2. A year and ten days: they entered in 2348 B.C. and left in 2347 B.C. (p. 38) 3. Japheth, as Genesis 10:21 does. (p. 37) 4. The Confusion of Tongues and the Dispersion, in the same year Peleg is born. (p. 39) 5. He “subverts the patriarchal and establishes the regal government.” (p. 37) 6. From Herodotus’ description of the Temple of Belus in Babylon; Genesis gives no height. (p. 42)

CHAPTER 6 · ABRAHAM: THE CALL THAT NARROWS THE STORY

Timeline. The call of Abram: he leaves Haran for Canaan: 1921 B.C.; Sodom destroyed; the covenant renewed, Abram renamed Abraham: 1898 B.C.

Match. 1–D, 2–E, 3–A, 4–B, 5–C

Find it. 1. “The father of the faithful” and “the friend of God.” 2. 1773; Isaac’s and Jacob’s lines are still running. 3. Israel: “Jacob changed to Israel. 1751.”

Check yourself. 1. 427 years, ending at 1921 B.C. (p. 46) 2. Shem, who “talks with Abraham 150 years, and with Isaac 50 years.” (p. 46) 3. Terah died at 205 and Abram left Haran at 75, after his father’s death; some Bible students keep the 70. (p. 47) 4. Shem, the oldest living father, king and priest of his tribe at the time of the battle of 1913. (p. 45) 5. Adams numbers Jacob’s sons by their mothers, not by birth; Dan was the fifth son born. (p. 47) 6. 400 shekels of silver, which Adams turns into \$200. (p. 45)

CHAPTER 7 · FROM JOSEPH TO THE EXODUS

Timeline. Joseph is made governor of Egypt: 1715 B.C.; Joseph dies; the Book of Genesis ends: 1635 B.C.

Match. 1–D, 2–E, 3–A, 4–B, 5–C

Find it. 1. “2369 y’rs. in Genesis” and “1238 years to Malachi.” 2. “Passover instituted,” with no number. 3. Troy, Athens and Thebes.

Check yourself. 1. The death of Joseph and the end of the Book of Genesis. (p. 52) 2. The nine wives of Jacob’s sons make the difference. (p. 55) 3. Eighty: 1571 minus 1491. (p. 53) 4. From the call of Abraham, 215 years in Canaan and 215 in Egypt, ending at 1491. (p. 53) 5. It is not a plague; he puts it before the tenth because the blood on the door spared Israel’s firstborn. (p. 54) 6. On Mount Nebo, in 1451 B.C., inside the forty-year loop. (p. 56)

CHAPTER 8 · JOSHUA, THE JUDGES AND RUTH

Timeline. Othniel, the first judge, begins: 1409 B.C.; Saul, the first king: the Theocracy ends: 1095 B.C.

Match. 1–D, 2–E, 3–A, 4–B, 5–C

Find it. 1. THEOCRACY: the people chose the Lord as their king. 2. Ehud kills Eglon, king of Moab; Jael kills Sisera with her hammer. 3. A coin with the head of Baal, from Tyre.

Check yourself. 1. In 1451 B.C., forty years after the Exodus. (p. 60) 2. Israel with God as its king, chosen by a solemn vote (Joshua 24:22), from Sinai in 1491 to Saul in 1095. (p. 62) 3. A block shows the span drawn, 1338 to 1291; Adams’ list gives her forty years, as Judges 5:31 does. (p. 61) 4. Adams explains that some periods overlapped and some may refer to opposite sides of the Jordan at the same time. (p. 62) 5. To keep safe a person who had killed another by accident; there were three on each side of the Jordan. (p. 62) 6. In 1095 B.C., where the colored blocks give way to one long band, “Saul, 40. First King.” (p. 61)

CHAPTER 9 · DAVID, SOLOMON AND THE KINGDOM THAT SPLIT

Timeline. The Temple’s foundations are laid: 1012 B.C.; Israel is carried away into Assyria: 721 B.C.

Match. 1–D, 2–E, 3–A, 4–B, 5–C

Find it. 1. Boaz, “in strength,” and Jachin, “shall establish.” 2. 1023, the revolt of Absalom; it falls inside David’s block, which runs from 1055 to 1015. 3. Jezebel, daughter of Ethbaal.

Check yourself. 1. 975 B.C., where a branch leaves Solomon’s block. (p. 66) 2. Key 4 · A stream that splits is a revolt. (p. 67) 3. 254 years and 19 kings, from 975 to 721. (p. 70) 4. His first years overlapped his father Jehoshaphat’s, so Adams draws only the years he reigned alone. (p. 69) 5. The Interregnum, 784–773; the later gap before Hoshea he calls the Anarchy. (p. 69) 6. 133 years, which brings you to 588, his year for the fall of Jerusalem. (p. 70)

CHAPTER 10 · EMPIRES AND EXILE

Timeline. The first captives, Daniel among them; the seventy years begin: 606 B.C.; Cyrus' decree; Zerubbabel leads 42,360 home: 536 B.C.

Match. 1–D, 2–E, 3–A, 4–B, 5–C

Find it. 1. 680: Babylon has been conquered, Key 5 · A stream that ends in another is a conquest. 2. “Mene, Tekel, Upharsin, Peres.” 3. Socrates drinking the hemlock, 399: Key 6 · Same column, same moment.

Check yourself. 1. 606, when Daniel and the first captives are taken to Babylon. (p. 72) 2. Key 5 · A stream that ends in another is a conquest. (p. 76) 3. 588 by his own reckoning, and 586 from the chronologer Hales. (p. 78) 4. The Medo-Persian Empire. (p. 75) 5. 42,360, the number in Ezra 2:64. (p. 77) 6. “Cyaxares 40,” the Mede who helped destroy Nineveh, and “Darius the Mede or Cyaxares” at 538, Adams' name for the Darius of Daniel 5:31. (p. 73)

CHAPTER 11 · THE FULLNESS OF TIME

Timeline. Egypt becomes a Roman province: 30 B.C.; The line from Adam ends: “JESUS, 33 A.D.”: A.D. 33

Match. 1–D, 2–E, 3–A, 4–B, 5–C

Find it. 1. “4004 A.M. Christian Era begins.” 2. “First Council of Apostles at Jerusalem, A.D. 50,” with Acts 15. 3. A “co-laborer of Paul.”

Check yourself. 1. “4004 A.M. Christian Era begins.” (p. 80) 2. Adams draws the cross just past the pillar of 4004, at the opening of the Christian era; the year of the death, A.D. 33, is written at the end of the line from Adam (“JESUS, 33 A.D.”). (p. 83) 3. Key 5 · A stream that ends in another is a conquest. (p. 86) 4. From January 1, 30 B.C., after Cleopatra's defeat. (p. 86) 5. The first council of the apostles at Jerusalem, A.D. 50 (Acts 15). (p. 87) 6. Many readers count Jechonias twice, at the end of the second group and the start of the third. (p. 84)

CHAPTER 12 · THE CHURCH UNDER ROME

Timeline. Jerusalem taken and destroyed by Titus: A.D. 70; Constantine's vision of a luminous cross: A.D. 313

Match. 1–D, 2–E, 3–A, 4–B, 5–C

Find it. 1. IVDEA CAPTA, “Judea captured.” 2. Domitian's, the second persecution, 95 to 96. 3. “284, Aug. 29. ‘Era of the Martyrs’ begins.”

Check yourself. 1. A whole persecution, with an emperor and his years. (p. 91) 2. Nero's, 64 to 68, and Diocletian's, 303 to 313. (p. 91) 3. “Judea captured.” (p. 92) 4. Key 6 · Same column, same moment. (p. 91) 5. Battles, not persecutions. (p. 91) 6. 318 bishops, and the Nicene Creed was formed, A.D. 325. (p. 92)

CHAPTER 13 · ROME FALLS, ISLAM RISES, CHARLEMAGNE

Timeline. Clovis is baptized on Christmas Day with 3000 of his subjects: 496; Charles Martel wins the battle of Tours: 732

Match. 1–D, 2–E, 3–A, 4–B, 5–C

Find it. 1. “Mecca to Medina. Thursday night July 15th 622.” 2. The “VIIth Council at Nice, Bithynia”; 350 bishops attended, “Against iconoclast's (image breakers).” 3. From 395 to 1453, being 1058 years, with, in Adams' words, “About 90 emperors.”

Check yourself. 1. “The Middle Ages begin 476 A.D.” (p. 94) 2. Clovis, king of the Franks, whose wife Clotilda was a Catholic. (p. 94) 3. The flight from Mecca to Medina in 622, from which Muslims count their years. (p. 94) 4. Charles Martel, at the battle of Tours in 732. (p. 95) 5. The popes' rule over lands in Italy, not the whole church. (p. 95) 6. Key 5 · A stream that ends in another is a conquest: Charlemagne takes it. (p. 95)

CHAPTER 14 · CRUSADES AND KINGDOMS

Timeline. Jerusalem taken; Godfrey king: 1099; Saladin of Egypt takes Palestine: 1187

Match. 1–D, 2–E, 3–A, 4–B, 5–C

Find it. 1. “Sicily, Roger, Ist” and “Naples, by Robert.” 2. “1157 Bank of Venice established.” 3. Ethelred’s son “shared the crown with Canute, 1016”: the Danish king is king of England too (Key 6 · Same column, same moment).

Check yourself. 1. From the red cloth the crusaders wore: “A cross of red cloth on their right shoulder.” (p. 98) 2. Godfrey; Jerusalem was taken and Godfrey became king. (p. 98) 3. 88 years, until Saladin of Egypt takes Palestine in 1187. (p. 100) 4. Baldwin, Count of Flanders, took Constantinople in 1203; most books call it the Fourth. (pp. 99–100) 5. Only as dates: Leo IX’s block and Constantine IX’s both end at “54.” (p. 100) 6. Key 4 · A stream that splits is a revolt. (p. 99)

CHAPTER 15 · REFORMATION AND NEW WORLDS

Timeline. Wicliffe’s Bible is translated: 1380; Martin Luther at Worms: 1521

Match. 1–D, 2–E, 3–A, 4–B, 5–C

Find it. 1. “burnt May 31st 1431.” 2. His six wives, with what became of each; the crown reads “Head of the Church 1534.” 3. Key 3 · A new color is a new ruler: after Richard III’s thin band comes the green of Henry VII, the first Tudor.

Check yourself. 1. Cardinal Hugo, in 1227. (p. 102) 2. “And there was light” (Genesis 1:3). (p. 102) 3. Translated in 1380, its New Testament was first printed in 1731 and its Old Testament in 1848. (p. 103) 4. In 1471. (p. 104) 5. Luther, Erasmus, Wolsey and Henry VIII (Key 6 · Same column, same moment). (p. 103) 6. The Bishops’ Bible of 1568, over Elizabeth’s box. (p. 103)

CHAPTER 16 · TO ADAMS’ OWN CENTURY

Timeline. Newton and the power of gravity; the Great Fire: 1666; The American Civil War begins, April 12th: 1861

Match. 1–D, 2–E, 3–A, 4–B, 5–C

Find it. 1. 60 years, with “American colonies lost 1783” written inside. 2. “Bo’t of Russ. 1867”: it was bought from Russia. 3. Colorado, state 38, in 1876.

Check yourself. 1. “Bible translated. Gunpowder plot. Puritans leave.” (p. 106) 2. In 1607, by the English. (p. 106) 3. “Am. Col. lost 83”: Key 4 · A stream that splits is a revolt. (p. 107) 4. Because the states joined the Union; here the shape of Key 5 fools you. (p. 107) 5. The Revised Version of the New Testament, published May 17th 1881. (p. 107) 6. Column XX, James A. Garfield. (p. 107)

CHAPTER 17 · ADAMS’ OWN APPENDIX: SOVEREIGNS, PRESIDENTS AND EMINENT MEN

Timeline. George Washington is born: 1732; Abraham Lincoln is born: 1809

Match. 1–D, 2–E, 3–A, 4–B, 5–C

Find it. 1. The next century post, drawn but not reached: the stream of time stops at 1881 (Key 1 · Dates ride the stream of time). 2. Five: Washington, Jackson, Harrison, Taylor and Grant. 3. “Barnes, A., Amer. Bible commentator” and “Baxter, Rich., Eng. divine.”

Check yourself. 1. He was alive and in office as this edition was made. (p. 110) 2. Reigning in 1881, the year Adams finished. (p. 111) 3. 1565, “St. Augustine, Fla., founded by the Spaniards.” (p. 110) 4. January 22, 1881: an Egyptian obelisk set up in Central Park, New York. (p. 112) 5. They already have bars on the timeline. (p. 111) 6. It is the next century post, drawn but not reached, because the stream stops at 1881. (p. 113)

CERTIFICATE

I read Adams' chart
from Creation to 1881

NAME

*“One generation shall praise thy works to another, and shall declare thy mighty
acts.”*

Psalm 145:4 • KJV

DATE

TEACHER OR PARENT

The Kings of Israel and Judah, *with Co-Regencies*

Every ruler from Saul to Zedekiah, with the years Adams draws and the years Scripture gives, for looking up while you read Sections 8 to 10 or Kings and Chronicles. Why the two do not always agree, and how Adams handles overlaps and empty thrones, is shown with the chart in front of you on pp. 68–69. Judah's last kings stand on the Section 10 spread, pp. 72–73.

Adams: the dates on the block, B.C., and the number written on it; a dash means he prints none. **Kings** and **Chronicles:** the length of the reign in Scripture, with the verse. **Came in:** the year of the other kingdom's king in which Kings dates the accession. Adams' own words on a block are in italics. ♦ a shared throne · ◦ no king named.

One kingdom

1095 – 975 B.C.

RULER	ADAMS, B.C.	BLOCK	KINGS	CHRONICLES	CAME IN
Saul <i>"First King"</i>	1095–1055	40	—	—	40 years in Acts 13:21
David <i>"7½ Yrs." at Hebron</i>	1055–1015	40	40 · 1 Ki 2:11	40 · 1 Chr 29:27	—
♦ Solomon <i>"Glorious reign"</i>	1015–975	40	40 · 1 Ki 11:42	40 · 2 Chr 9:30	anointed while David lived, 1 Ki 1:39

Judah

975 – 588 B.C. · JERUSALEM

RULER	ADAMS, B.C.	BLOCK	KINGS	CHRONICLES	CAME IN
Rehoboam	975–958	17	17 · 1 Ki 14:21	17 · 2 Chr 12:13	—
Abijah <i>Kings: Abijam</i>	958–955	3	3 · 1 Ki 15:2	3 · 2 Chr 13:2	18th of Jeroboam
Asa <i>"good"</i>	955–914	41	41 · 1 Ki 15:10	41st yr · 2 Chr 16:13	20th of Jeroboam
♦ Jehoshaphat	914–889	25	25 · 1 Ki 22:42	25 · 2 Chr 20:31	4th of Ahab
♦ Jehoram	889–885	4	8 · 2 Ki 8:17	8 · 2 Chr 21:5	5th of Joram
Ahaziah <i>a sliver</i>	885–	—	1 · 2 Ki 8:26	1 · 2 Chr 22:2	12th of Joram (also 11th, 9:29)
Athaliah <i>"Qu."</i>	–878	6	6 · 2 Ki 11:3	6 · 2 Chr 22:12	—
Joash <i>Kings: Jehoash</i>	878–839	39	40 · 2 Ki 12:1	40 · 2 Chr 24:1	7th of Jehu
Amaziah	839–810	29	29 · 2 Ki 14:2	29 · 2 Chr 25:1	2nd of Joash (Jehoash)
♦ Uzziah <i>Kings: Azariah</i>	810–758	52	52 · 2 Ki 15:2	52 · 2 Chr 26:3	27th of Jeroboam II
♦ Jotham	758–742	16	16 · 2 Ki 15:33	16 · 2 Chr 27:1	2nd of Pekah
Ahaz	742–726	16	16 · 2 Ki 16:2	16 · 2 Chr 28:1	17th of Pekah
Hezekiah <i>"the good"</i>	726–698	28	29 · 2 Ki 18:2	29 · 2 Chr 29:1	3rd of Hoshea
Manasseh <i>"the longest reign"</i>	698–643	55	55 · 2 Ki 21:1	55 · 2 Chr 33:1	—
Amon <i>"did evil"</i>	643–641	2	2 · 2 Ki 21:19	2 · 2 Chr 33:21	—
Josiah <i>"noble king"</i>	641–610	31	31 · 2 Ki 22:1	31 · 2 Chr 34:1	—
Jehoahaz <i>label only</i>	"3 months"	—	3 months · 2 Ki 23:31	3 months · 2 Chr 36:2	—
Jehoiakim	610–599	11	11 · 2 Ki 23:36	11 · 2 Chr 36:5	—
Jehoiachin <i>label only</i>	"3 months"	—	3 months · 2 Ki 24:8	3 mo. 10 days · 2 Chr 36:9	—
Zedekiah <i>"586. Hales."</i>	599–588	11	11 · 2 Ki 24:18	11 · 2 Chr 36:11	—

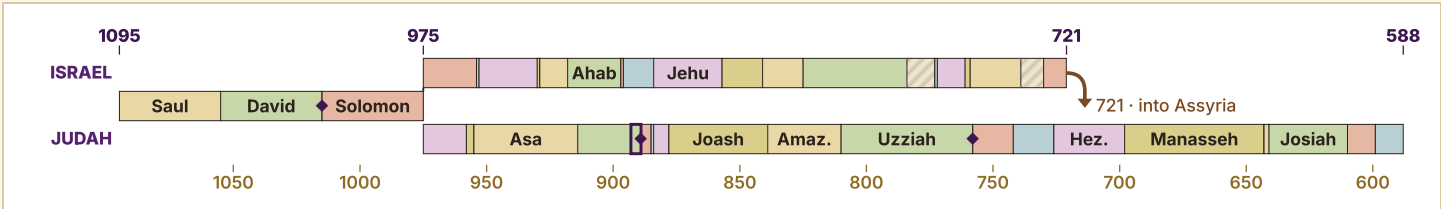
After Hezekiah no king of Israel is left to date Judah's kings by, so Kings gives only their lengths, and the last column falls silent. Jehoahaz and Jehoiachin reigned three months each; Adams gives them a slanted label above the band instead of a block, as he did for Zimri. After Josiah, the "noble king," the band breaks into short reigns, two of them only labels, and stops at 588 with Zedekiah.

KING	ADAMS, B.C.	BLOCK	KINGS	CAME IN (YEAR OF JUDAH’S KING)
Jeroboam	975–954	21	22 · 1 Ki 14:20	—
Nadab	954–953	1	2 · 1 Ki 15:25	2nd of Asa
Baasha <i>Adams: Ba’asha</i>	953–930	23	24 · 1 Ki 15:33	3rd of Asa
Elah	930–	1	2 · 1 Ki 16:8	26th of Asa
Zimri <i>label only</i>	“7 days”	—	7 days · 1 Ki 16:15	27th of Asa
Omri “ <i>builds Samaria</i> ”	–918	—	12 · 1 Ki 16:23	31st of Asa
Ahab	918–897	21	22 · 1 Ki 16:29	38th of Asa
Ahaziah	897–	1	2 · 1 Ki 22:51	17th of Jehoshaphat
Joram <i>Kings: Jehoram</i>	–884	12	12 · 2 Ki 3:1	18th of Jehoshaphat
Jehu	884–857	27	28 · 2 Ki 10:36	—
Jehoahaz	857–841	16	17 · 2 Ki 13:1	23rd of Joash
Jehoash	841–825	16	16 · 2 Ki 13:10	37th of Joash
Jeroboam II	825–784	41	41 · 2 Ki 14:23	15th of Amaziah
◦ <i>Interregnum</i> <i>Adams’ word</i>	784–773	11	<i>no king named</i>	—
Zachariah <i>label: “1 year”</i>	773	—	6 months · 2 Ki 15:8	38th of Azariah
Shallum <i>label: “1 Mo.”</i>	773	—	1 month · 2 Ki 15:13	39th of Uzziah
Menahem	–761	11	10 · 2 Ki 15:17	39th of Azariah
Pekahiah	761–759	2	2 · 2 Ki 15:23	50th of Azariah
Pekah “ <i>slain</i> ”	759–739	20	20 · 2 Ki 15:27	52nd of Azariah
◦ <i>Anarchy</i> <i>Adams’ word</i>	739–730	9	<i>no king named</i>	—
Hoshea	730–721	9	9 · 2 Ki 17:1	12th of Ahaz

Chronicles follows the house of David, so Israel’s kings appear there only where they touch Judah; the reign lengths come from Kings alone. Hoshea is dated twice: “in the twelfth year of Ahaz” (2 Kings 17:1), and as the man who slew Pekah “in the twentieth year of Jotham” (2 Kings 15:30).

Both rows to scale

1095 – 588 B.C.



Each block is as long as its reign, drawn from the tables as Adams lays them out; hatching marks a throne left empty. Key 4 · A stream that splits is a revolt: the band divides at 975. Key 5 · A stream that ends in another is a conquest: Israel’s row ends in Assyria at 721.

Shared thrones and empty thrones

◆ ◦

David and Solomon. “When David was old and full of days, he made Solomon his son king over Israel” (1 Chronicles 23:1). Adams starts Solomon at 1015.	Jehoshaphat and Jehoram. Jehoram began “Jehoshaphat being then king of Judah” (2 Kings 8:16). Adams draws only his four years alone (p. 69).
Uzziah and Jotham. While Uzziah was a leper, “Jotham the king’s son was over the house” (2 Kings 15:5). Adams keeps Uzziah’s 52 years whole.	Two empty thrones. No king is named in Israel for eleven years after Jeroboam II and nine after Pekah: Adams’ <i>Interregnum</i> and <i>Anarchy</i> (p. 69).

The Line from Adam to Christ *on One Page*

On p. 84 the line runs as one chain of names. Here it is set out for looking things up, every name as the King James Bible spells it, with the year Adams gives where his chart gives one. Matthew writes Old Testament names in Greek form; beside his spelling stands the one in Genesis, Ruth, Kings and Chronicles, and on the chart.

Adam to Abraham

GENESIS 5 · 11

GENESIS	VERSE	LUKE 3	BORN, B.C.
Adam	Gen. 5:3	Adam	4004
Seth	Gen. 5:3	Seth	3874
Enos	Gen. 5:6	Enos	3769
Cainan	Gen. 5:9	Cainan	3679
Mahalaleel	Gen. 5:12	Maleleel	3609
Jared	Gen. 5:15	Jared	3544
Enoch	Gen. 5:18	Enoch	3382
Methuselah	Gen. 5:21	Mathusala	3317
Lamech	Gen. 5:25	Lamech	3130
Noah	Gen. 5:29	Noe	2948
Shem	Gen. 5:32	Sem	—
Arphaxad	Gen. 11:10	Arphaxad	2346
Salah	Gen. 11:12	Sala	2311
Eber	Gen. 11:14	Heber	2281
Peleg	Gen. 11:16	Phalec	2247
Reu	Gen. 11:18	Ragau	2217
Serug	Gen. 11:20	Saruch	2185
Nahor	Gen. 11:22	Nachor	2155
Terah	Gen. 11:24	Thara	2126
Abram	Gen. 11:26	Abraham	1996

Births B.C. as Adams prints them or as his year of the world gives them (A.M. + B.C. = 4004, p. 20). Shem's birth year is not written on the chart; Arphaxad is born "two years after the flood" (Genesis 11:10).

Abraham to David

MATTHEW 1:2–6

MATTHEW	OLD TESTAMENT	ADAMS, B.C.
Abraham	Abraham	born 1996
Isaac	Isaac	born 1896
Jacob	Jacob	born 1836
Judas	Judah	—
Phares	Pharez	—
Esrom	Hezron	—
Aram	Ram	—
Aminadab	Amminadab	—
Naasson	Nahshon	—
Salmon	Salmon	—
Booz	Boaz	marries Ruth 1256 (?)
Obed	Obed	—
Jesse	Jesse	—
David	David	reigns 1055

David to the exile

MATTHEW 1:6–11

MATTHEW	OLD TESTAMENT	REIGN FROM
Solomon	Solomon	1015
Roboam	Rehoboam	975
Abia	Abijah	958
Asa	Asa	955
Josaphat	Jehoshaphat	914
Joram	Jehoram	889
<i>not in Matthew</i>	<i>Ahaziah, Joash, Amaziah</i>	<i>1 Chr. 3:11–12</i>
Ozias	Uzziah, Azariah	810
Joatham	Jotham	758
Achaz	Ahaz	742
Ezekias	Hezekiah	726
Manasses	Manasseh	698
Amon	Amon	643
Josias	Josiah	641
<i>not in Matthew</i>	<i>Jehoiakim</i>	<i>1 Chr. 3:15–16</i>

The exile to Christ

MATTHEW 1:12–16

MATTHEW	OLD TESTAMENT	ADAMS
Jechonias	Jeconiah, Jehoiachin	599
Salathiel	Salathiel, Shealtiel	—
Zorobabel	Zerubbabel	home in 536
Abiud	—	—
Eliakim	—	—
Azor	—	—
Sadoc	—	—
Achim	—	—
Eliud	—	—
Eleazar	—	—
Matthan	—	—
Jacob	—	—
Joseph	the husband of Mary	—
JESUS	—	"JESUS, 33 A.D."

For the kings, the year Adams begins each reign (the kings table in this Companion). Adams notes that Jehoiachin succeeds Jehoiakim in 599, and that Zerubbabel leads the exiles home in 536. The line ends with "JESUS, 33 A.D.", written at the end of the line from Adam; the cross itself stands just past the pillar of 4004 (p. 83).

*"The book of the generation of Jesus Christ,
the son of David, the son of Abraham."*

MATTHEW 1:1 · KJV

Luke 3:23–38 runs the other way, from Jesus up to "Adam, which was the son of God," and from David it goes through Nathan, not Solomon. From Abraham back to Adam the third column gives Luke's spelling. Between Sala and Arphaxad Luke names a Cainan (3:36) whom Genesis 11 in the King James Bible does not list; the Greek Septuagint of Genesis has him. Why Matthew and Luke differ after David: p. 84.

Adams' Dates *and Other Datings*

Adams built his chart on Archbishop Ussher's count and says why in his opening note (p. 20). Bible students since then have reached some events by other roads, most often by joining the same verses to the calendar at a different point. Where such other datings exist, this table sets them beside Adams'. It does not say which is right. On every row the order of events is the order Scripture gives, and it is the order the chart shows.

EVENT	ADAMS (USSHER)	OTHER DATINGS AMONG BIBLE STUDENTS	WHY THEY DIFFER	PAGES
Creation	4004 B.C.	Adams himself prints five more: 4658 Josephus, 4700 Samaritan, 5344 Talmudists, 5411 Hales, 5872 Septuagint	mainly the fathers' ages, which differ between the Hebrew and the Greek texts of Genesis 5 and 11	20, 21
The Flood	2348 B.C.	in Adams' own box: from 2288 ("Hebrew Bible") to 3246 (Septuagint)	the same	38, 41
Israel in Egypt	215 years, 1706–1491	430 years, all in Egypt	Exodus 12:40 counted from Jacob's arrival, or, with Galatians 3:17, from the call of Abraham	53, 56
The Exodus	1491 B.C.	1446 B.C.; some, c. 1260 B.C.	1491 and 1446 both count 480 years back from the temple (1 Kings 6:1) but date the temple differently; c. 1260 reads the 480 another way and looks to the city Raamses (Exodus 1:11)	9, 67
Solomon begins the temple	1012 B.C.	966 B.C.	a shorter count of the kings, joined to Assyrian records	67, 70
The kingdom divides	975 B.C.	931 or 930 B.C.	many overlapping reigns read as co-regencies	66–69
Samaria falls	721 B.C.	722 B.C.	the same count of the kings	67
Daniel taken to Babylon	606 B.C.	605 B.C.	Babylon's own records of Nebuchadnezzar's years	72, 77
Jerusalem and the Temple burned	588 B.C.; Adams adds "586. Hales."	586 B.C., some 587	the same	78
Cyrus lets the exiles go home	536 B.C.	538 B.C.	"the first year of Cyrus" (Ezra 1:1) reckoned from his taking of Babylon	73, 77
The birth of Jesus	the era begins at 4004 A.M.; Adams' note: "from 4 to 6 B.C."	6–4 B.C.	born "in the days of Herod the king" (Matthew 2:1), before Herod's death	83
The cross	A.D. 33	A.D. 30	where to start "the fifteenth year of the reign of Tiberius Caesar" (Luke 3:1)	85

The other dates for the kings rest mostly on the work of Edwin Thiele, whose study of the numbers in Kings appeared in 1951, long after Adams; he read the overlaps as co-regencies, as Adams did for Jehoram. Every date here, Adams' and the others, is held by people who take Scripture's numbers as true and differ in how to read them and join them to our calendar.

Two dates here are Adams' own second thoughts: the 586 he credits to Hales and the "4 to 6 B.C." beside the cross. He printed them where he could have left them out: say what you hold, say what others hold.

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

PSALM 90:4 · KJV

Common Questions *and How to Answer Them*

These are the questions people ask when the chart is open on the table: a friend from church, a teenager with a phone in hand, your own second thoughts. Each answer is short enough to give out loud, and each sends you to the pages where the chart shows it.

1 Why does the chart begin at 4004 B.C.?

Because Adams added up the ages in Genesis 5 and 11, as Archbishop Ussher had, and carried the sum through the Exodus, the temple and the kings to our calendar. He says so in a note at the top left of the chart, and adds that “Moses assigns no date to this Creation.” His year 1 is Adam’s year 1. Put your finger on the big 4004 where the stream of time begins: every number to its right is Genesis added up, line by line.

→ pp. 20–21

2 Are Adams’ dates right?

Adams was modest about it. He calls every system of chronology uncertain and chose Ussher’s because most histories of his day used it. He prints five other dates for the Creation and seven others for the Flood beside his own. Bible students still differ on some years, a few at most on most events. What does not move is the order of events, and the order is what the chart teaches. If a friend says the dates are made up, show them Scripture’s numbers added on p. 20 and the other systems Adams names openly on p. 21.

→ pp. 20–21, 41 · dates table

3 Did Adams date the creation of the world?

Not quite. His opening note quotes Genesis 1:1 and says the time between that “beginning” and the history of man “is unknown.” His “year of the world” means, he writes, “the introduction of the human race into it.” Many readers take the six days to run straight into Adam’s first year; others leave room before them. The chart works either way, because it counts from Adam. His own words on this are in the box of six dates for the Creation.

→ pp. 20–21

4 Why don’t the kings’ years add up?

Kings gives each reign twice, as a length and as a year of the other kingdom’s king, and the two lists show sons reigning beside fathers, years with no king, and part years counted whole. Adams draws it: Jehoram’s four years alone, Israel’s Interregnum and Anarchy. Do the sum yourself on p. 69; every king with his verses is on the kings table of this Companion. Kings itself shows the overlap: Jehoram began “Jehoshaphat being then king of Judah” (2 Kings 8:16).

→ pp. 68–69 · kings table

5 Why are there two genealogies of Jesus?

Matthew follows the kings from David through Solomon; Luke goes up from Jesus to Adam through David’s son Nathan. Bible students have long read them as Joseph’s legal line and Mary’s line, or as Joseph’s line by birth and by law. Adams labels his two branches “Line of Joseph by Matthew” and “Line of Mary by Luke.” Both reach David, as God had promised him. On pp. 66–67 you can watch the fork: just past David, under the stream of time, one thin line runs through Solomon and the other through Nathan.

→ pp. 67, 84 · Adam to Christ

6 Why does Matthew leave out three kings?

Matthew counts “fourteen generations” three times (1:17), and to keep that shape he passes over Ahaziah, Joash and Amaziah, whom 1 Chronicles 3:11–12 lists between Joram and Uzziah. In Scripture “begat” can mean “was the ancestor of.” The names are in Chronicles and on Adams’ chart; the pattern is Matthew’s. Count his last group and you find thirteen names; many readers count Jechonias twice, at the end of one group and the start of the next.

→ p. 84 · Adam to Christ

“... be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”

1 PETER 3:15 · KJV

7 Why was Jesus born “before Christ”?

The A.D. count was worked out centuries later. Beside the cross Adams notes that it “was invented by Dyonysius Exiguus about 532,” and that “it is now held that Christ was born from 4 to 6 B.C.” Matthew says Herod was still king (2:1), and Adams starts Herod’s reign in 37 B.C. The count slipped a few years; the birth did not move. On the chart the pillar of 4004 stands between the Magi and John the Baptist, with Bethlehem just below.

→ pp. 83, 86

8 Did Jesus die in A.D. 33 or A.D. 30?

Adams draws the cross just past the pillar of 4004, at the opening of the Christian era; the year of the death, A.D. 33, is written at the end of the line from Adam (“JESUS, 33 A.D.”). He follows Ussher; many Bible students prefer A.D. 30. Both start from Luke’s “fifteenth year of the reign of Tiberius Caesar” (Luke 3:1), and both fall while Pontius Pilate governed Judea, as all four Gospels say.

→ pp. 81, 85 • dates table

9 Why are legends on the chart beside Bible history?

Adams set beside Scripture what the histories on his list recorded, legends and all: Romulus and Remus, Fohi of China, whom he took for Noah, the tower he also calls the Temple of Jupiter Belus. His Key warns that the pictures are placed “without special reference to the exact date.” Read them as what the old historians said, set beside what Scripture says. Adams himself calls China’s traditions “fabulous uncertainties” in his opening note: he did not take every tradition at its word.

→ pp. 15, 41–42, 116

10 Why does Adams sort the nations by race?

Beside each of Noah’s three sons he prints a race, the way the 1870s sorted mankind. Scripture starts from the other end: God “hath made of one blood all nations of men for to dwell on all the face of the earth” (Acts 17:26). The note on p. 116 shows where these views appear and how to read them. The same chart grows every nation from Noah’s three sons, as Genesis does: “by these were the nations divided in the earth after the flood” (10:32).

→ pp. 40, 116

11 Why does the chart stop in 1881?

Because that is where Adams was standing. The edition in this book was “brought down to 1878” and printed in 1881. Its stream of time turns red, reaches 1881 and stops, with the Revised Version of the New Testament, May 1881, at the edge. After it come his tables of sovereigns, presidents and eminent men. The next red post, marked 1900, is drawn but never reached.

→ pp. 2, 106–113

12 Are the pictures dated?

Not to the year. Adams’ Key says illustrations are “placed upon the chart without special reference to the exact date of the object represented.” Trust the dates written on the bands and lines, and read the pictures as scenes from the age. Where Adams is unsure of a date he marks it with a question mark, as under Gideon; Ruth’s marriage to Boaz, “in the time of Gideon.?” carries one too.

→ pp. 9, 15, 62

13 My wall chart has 21 panels and looks different. Will this book work?

Yes. Every spread in the book comes from the 1881 printing, and the side column of each one names the panel of the 21-panel wall chart where the same years sit. Where the editions differ, p. 5 tells you how. Panels and sections do not match one to one, so the table there gives every panel with its section and page.

→ p. 5

14 Can I use the book without any wall chart?

That is what it was built for. Every stretch is on a full spread at 75% of its printed size, large enough to read, and the free online zoom shows all twenty-three feet when you want to look above or below a spread. With the six Keys on p. 7 beside you, you can read any spread on your own.

→ pp. 6, 7, 5

When you do not know the answer. Say so, and open the chart together. Adams did the same: he wrote “perhaps” beside Abel’s band, put a question mark where a date was uncertain, and printed other men’s dates beside his own. Find the stretch, read the dates on the bands with the Keys, then read what Scripture says about the same years. Most questions about the chart are answered by looking at it more slowly, and the ones that are not are worth taking home to your Bible.

Glossary of *People and Nations*

The people and nations you meet most often in this book, each with one line and the pages where they matter most. Names follow this book's spelling. For every mention of a name, and for places and dates, turn to the index on p. 118.

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