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## The Book of Abraham - Its Genuineness Established, Chapter VII

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**Abstract:** The chronology of the Ancients, a Key to its mysteries—The anti-deluvian monarchs—Josephus and Chinese chronology.

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THE LATTER-DAY SAINTS  
MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOETH HIS FLOCK."—*Jeremiah xxxi, 10.*

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THE BOOK OF ABRAHAM—ITS GENUINENESS ESTABLISHED.

BY ELDER GEORGE REYNOLDS.

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CHAP. VII.

*The chronology of the Ancients, a Key to its mysteries—The anti-deluvian monarchs—Josephus and Chinese chronology.*

In the seventh paragraph of the Book of Abraham we find the following: "Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal, Pharaoh being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the *first patriarchal reign*, even in the *reign of Adam and also of Noah*, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the priesthood." The next paragraph is as fol-

lows: "Now Pharaoh being of that lineage by which he could not have the Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry; but I shall endeavor, hereafter, to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time."

We desire to draw attention to several ideas advanced in the above quotations.

1st. That the early Egyptians were acquainted with events that occurred before the flood.

2nd. That the ante-diluvian patriarchs reigned in the midst of their descendants as kings.

3rd. That this form of government was the prevailing one, in the days immediately succeeding the deluge.

4th. That the Egyptians established in their midst an imitation or bogus priesthood that rapidly carried the people into idolatry.

5th. That Abraham and probably many others possessed records running back to the beginning of time.

Modern research has amply vindicated the statements of Abraham's record with regard to the condition of society amongst the early dwellers on the banks of the Nile. Listen to what Mr. Osborn states on this subject, and though in different wording, note how fully he bears out the patriarch's assertions. Mr. O. remarks in his "Religions of the World" that "Egyptian remains prove clearly that while to all appearance the first settlers in Egypt carried along with them some germinal forms of very malignant religious error, they carried with them, in addition to the mere ancestral or genealogical and historical knowledge, a most deep experimental knowledge and conviction of the reality of divine being and agency, and a knowledge also of that form in which, from the time of the Fall the revelation of the most important elements of religion appears to have been imparted to mankind."

We shall not attempt to establish the ideas from the Book of Abraham, above noticed, in the order in which they are placed, but before leaving this branch of the subject, we believe that we shall be able to adduce sufficient evidence to convince all who are willing to learn the truth, that Abraham's statements as given by the Prophet Joseph are historically correct.

The fact of Abraham coming in possession of certain genealogical records may seem somewhat incredible to those who have not studied the subject. Many are too apt to consider the people of those early ages as but one step removed from barbarians, being, if we sense their idea correctly, very much on a par with the modern Tartar or Bedouin Arab; and the thought of such a people possessing a literature, seems to be inconceivable to the minds of many otherwise intelligent people. But have such ever noticed that the Bible, in one of its very first chapters actually speaks of "the book of generations of Adam." (Gen. v., 1.) and it is from that book apparently that Moses' genealogical record of the Antediluvians was transcribed. In confir-

mation of the existence of such a book, Josephus states that those who lived before the flood, "noted down with great accuracy, both the births and deaths of illustrious men." (Jos. book 1, chap. 3,) which record would undoubtedly be preserved among the royal archives, and as such, being deemed of the utmost value as giving the genealogy of the kings he saved by Noah in the ark, he, according to Abraham and Josephus also, being the reigning sovereign at the time of the deluge. Josephus specifically states that that "calamity happened in the six hundredth year of Noah's government." (Jos. book 1, chap. 3.) In fact Josephus gives a list of the antediluvian monarchs, or patriarchs as they are termed in the Bible, but the fact that he recognized them as the sovereigns of the ante-diluvian world is very strong corroborative testimony of the statement of Abraham that Adam and Noah reigned as kings over their fellow men. The following is Josephus statement with regard to this matter. (Jos. book 1, chap. 3)

Seth was born when Adam was in his 230th year, who lived 930 years. Seth begat Enoch in his 205th year, who when he lived 912 years, delivered the government to Canaan his son, whom he had at his 119th year. He lived 905 years. Canaan when he had lived 910 years, had his son Malaleel, who was born in his 170th year. This Malaleel having lived 895 years, died, leaving his son Jarad, whom he begat when he was at his 165th year. He lived 962 years and then his son Enoch succeeded him, who was born when his father was 162 years old. Now he, when he had lived 365 years, departed and went to God, whence it is that they have not written down his death. Now Methusela, the son of Enoch, who was born to him when he was 165 years old, had Lamech for his son, when he was 187 years old, to whom he delivered the government, when he had retained it 969 years. Now Lamech when he had governed 777 years, appointed Noah his son to be the ruler of the people, who was born to Lamech when he was 282 years old, and retained the government 950 years."

We here draw attention to a somewhat remarkable coincidence. It is

that the length of the reigns of these Patriarchs, as given by Josephus, agrees, with one exception we believe, with the length of their lives according to Bible chronology, but what makes this feature more remarkable is that Josephus does exactly the same thing as the Chinese do in their antediluvian chronology, "The Chinese account speaks of ten dynasties of superior beings, who ruled in their country 1,000 years each, before the sky fell on the earth (*i. e.* the flood). It is not hard to see that this is only a different and a singular manner of relating the same facts \* \* \* Moses informs us that each of these ten generations did extend near a thousand years, but he let us know that a son and his father walked much of their earthly race together. The journey of each was long but it was a simultaneous travel. \*"

Now we think that the statement of Abraham turns a key, by which a flood of light is thrown on the early history of the first nations that came into being after the flood, for instance the Egyptian, the Chaldean, and the Chinese. Scientists and religionists have been wrangling for scores of years with regard to the chronology of these nations, both parties, as a rule, seeming to take it for granted that these chronological records should stop at the flood, presumed for the reason that all mankind but one family of eight were then destroyed. As there is incontrovertible evidence that the ancients were acquainted with facts and events relating to the earth and the heavens long anterior to the generally accepted date of the deluge, sceptics have loudly expressed their doubts as to the flood having occurred at all. But when we take into consideration the fact that those who were saved were the royal family—the king and queen with their three sons and the princesses, their wives—and that this king (Noah) ruled after as well as before the flood, it remains no longer a wonder how these nations traced their existence to years long anterior to that dire calamity. To them it was a terrible disaster in the history of their

nation, nothing more, there was no break in the royal descent, the same king reigned before and after it took place, the same dynasty remained in power, his son succeeded him to the throne; the royal records were preserved, and the Egyptians, the Chaldeans, and the Chinese, alike with natural national pride all claimed, the sovereigns who ruled from Adam to Noah as the kings of their peculiar nation. Their records were like three converging lines, centering at Noah, and from him continuing backward in one and the same straight line to Adam. To illustrate, let us suppose a case. We will imagine that a vast desolation sweeps over the empire of Germany. The king and the three princes with their families alone are saved from its fatal horrors. By and by, these three princes establish thrones of their own, say one in Prussia, one in Pomerania and one in Hanover. Would the natural historians of future ages, when these three kingdoms had become great and populous, stop in their respective national histories at the date that this overwhelming catastrophe occurred? Would it not be much more reasonable to conclude that they would accumulate the histories of this and former epochs and continue their accounts through this calamity to the earliest days their records would reach? We think so, and in this way we discover an easy and reasonable solution to the difficulties that beset Chinese and Egyptian chronology, and are able to account for the interminable lists of kings that grace their annals. In fact, so far as Egypt is concerned, it had no consecutive chronology. This truth is now admitted by the most learned in that branch of science. But they undoubtedly carried their records, in a jumbled up way, back beyond the flood (probably obtaining some information thereon from the records in the possession of Abraham), and, in post deluvian days, they, in vanity, inserted the names of scores of princes who reigned contemporaneously in various parts of the Valley of the Nile. Admit these two facts and the solution is found to the mysteries of Egyptian chronology, what they had of it. Again, why

\* Nelson's "Infidelity, its Cause and Cure."

should we permit the descendants of Shem, as in the case of the Hebrews, to monopolize their antedeluvian pro-

genitors. These men were the fathers of all mankind, and all had equal rights to claim them as their own.

[TO BE CONTINUED.]

### THE PRICE OF SUCCESS.

BY ELDER J. H. WARD.

The true man will succeed; if he possess the elements of genuine manhood victory will crown his efforts. The results of the endeavors of some, may seem far to exceed, those of others, of apparently equal ability, in giving them a position in the world. We may charge this upon fate; we may call it accidental; yet, if we examine more closely the capabilities of these two representatives, we shall doubtless find that just that element of character was wanting which would have enabled the latter to surpass the former. We may say that the power of circumstances controls the success of many. Partially true; but on the other hand there are many whose success controls circumstances.

In the struggle of life we are all placed upon a more nearly equal footing than we are apt to suppose. The question of wealth or poverty, has not so much influence upon the results of life as we may imagine.

One young man complains that as he is in a hand to hand conflict with circumstances, he has not the facilities and opportunities for improvement and consequent success, which are afforded to him whose coffers are full and whose every want is supplied. But let us remember that the former, educated in this school of adversity, is inspired by the very contrast of positions, to rise to a higher and more honored station; while the latter, cradled in the lap of affluence, his energy sapped by the enervating influence of riches, and, no force from without urging him forward, folds his arms, because action is not imperative.

It may be objected that many are assisted by the honorable position of friends, and thus are rapidly elevated without possessing real merit. True; but in these days of activity men must

sink or swim, they cannot merely float: and if they prove themselves unworthy of the rank to which they have been raised, others of greater ability and earnestness must take their places. Very few have greatness forced upon them. Nobility in positions in life is mostly owing to the fact that those who gain them possess the elements which insure success. Providence intends that every true man should triumph. It would be an anomaly in the designs of God, if he should not succeed. It would be a miracle if he should fail. But many possessing splendid abilities and before whom the prospects of life open with the greatest brilliancy, are, in a few years, vainly looked for in positions of usefulness by anxious friends. Nothing is denied to well directed labor; comparatively nothing is to be obtained without it. Impetuosity and impatience of regular application is the reason why many students dissappoint expectation, why so many men fail in the arduous pursuit of business. Men are sometimes of such transcendent ability that their slightest performances excel what labor and study can enable smaller intellects to perform, as there are regions of which the spontaneous products cannot be equalled in other soils by care and culture.

The genius, which we accord to the majority of our great men, consists, rather in the inclination and ability to labor, than in the power to produce such surprising results without toil. Genius is like a man with crutches, it cannot walk, it must have support. If it falls it never rises; it has no recuperative abilities. But labor, though it may sink many times under its load, like the giant who received new vigor every time he fell upon earth, rises to wipe the dust from its laurels, and place upon its brow the