

When was Abraham born? 2166 or 1996 BC?

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This paper is the result of a conflict that emerged from teaching Old Testament courses and History of Western Civilization. Grounding my teaching firmly in the discipleship and mentoring process, my aims in the classroom – no surprise – have always been to strengthen student faith in the Word. Since we believe the Bible to be reliable for all questions of faith and practice, it is only reasonable to make truth claims about the historicity of scripture. Sneers in Genesis says it well, “The Bible is the history book of the universe.” If the Bible is history, then we would suppose that the chronology of scripture would be fairly easy to synchronize with “secular” chronologies. As it turns out, it is not so easy. We can lay out the chronology in the Bible and we can layout the chronology of extra-biblical history, but finding common ground between them was not readily apparent or agreed upon.

My reading led me to the following scheme to synchronize the Biblical timeline with the BC/AD timeline. In 1845 the Black Obelisk was discovered. This find appears to show an Israelite king bowing to an Assyrian king. Using a combination of some other archeological finds and astronomical calculations, the date of Jehu’s tribute to the Assyrian king can be fairly accurately determined - 841BC. Then using information already available in Kings and Chronicles we can date I Kings 6:1 to 966 BC. With this benchmark, determining the date for Abraham is in reach. Exposed to Leon Wood’s History of Israel and his neat and tidy treatment of the questions left me both intellectually satisfied and feeling well equipped to teach about

chronology.¹ Years of teaching and additional preparation only increased this confidence, it was actually a favorite lecture in Hebrew history and something I had to be careful not to spend too much time on in other courses that did not require a thorough explanation.

Why focus on Abraham? He is critical to the Old and New Testaments and the narrative of his life traces his travels from Mesopotamia to Canaan to Egypt and then back to Canaan. His life intersects with at least two major civilizations, Sumer and Akkad and Egypt. He is important theologically and historically and as will be seen below, we have clear data in scripture about his life. Earlier events such as the Tower of Babel and the flood are important but introduce more variables. One such variable is whether the genealogies of Genesis 5 and 11 are intended to present each successive generation or if they are edited to highlight particular generations and intentionally contain some gaps. Those who argue against any gaps have an advantage of clarity about the text and the confidence to then lay out a timeline from Abraham to Creation. Ussher, who will be discussed more below, is famous for popularizing 4004 BC and found no gaps. This view has the advantage of a coherent timeline, but also the possible weakness of teaching that the time between the flood and the Tower of Babel is only about 100 years, which seems too little time to allow for adequate population growth for the Tower of Babel.² On the other hand, a view that allows for gaps in the genealogies enjoys the consequent the ability to adjust the dates before Abraham, but loses certainty on exactly when things happened. Once you allow for gaps, how do you limit their number, how do you avoid casting doubt on the entire Genesis chronology prior to Abraham? To date I have been cautious advocate of gaps, so I emphasize that the earlier events were real historical occurrences, but dogmatism on their exact years was not possible. I

¹ Wood, Leon James, and David O'Brien. *A Survey of Israel's History*. Academie Books, 1986.

² Jones, Floyd Nolen. *The Chronology of the Old Testament*. Master Books, 2005, 42.

happily focused upon the dates that could be solidly supported with the information at hand, beginning with Abraham.

Though I occasionally ran across strange dates, usually in older materials, I chalked up the discrepancies to the paucity of reliable historical materials in those earlier days. I thought, “Thanks be to God for our present confidence in the Biblical historical timeline, a blessing unavailable to previous generations!” I was unaware that the neat and tidy timeline I presented would soon be challenged from an unexpected direction!

About 2005, our family heard about Answers in Genesis and the new Creation Museum. After one visit, we were hooked, usually making annual returns and keeping our magazine subscription current etc. So perhaps, you can imagine my chagrin when I found out that the dates that I had been using for years were not in line with the those being touted by Ken Ham and co.³ What would my students think of me, let alone my own children, if they find out that I am teaching something that does not agree with the man with the Australian accent?

The purpose of this paper is to examine the alternate birth years for Abraham provided by Wood and many others (2166 BC) and the other currently taught by Answers in Genesis (1996 BC) and the process by which they arrive at them. What biblical data tells us when Abraham was born? How are the passages in question interpreted and where do the differences emerge? In conclusion, I will offer a path forward that I trust does justice to both streams of Bible study that have so blessed me across the years.

Before diving into the details, some preliminary considerations. First, this is an inside argument. The principle advocates of each view are agreed on the reliability and historicity of

³ Pierce, Larry “The World, born in 4004?” Answers Magazine 2006.
<https://answersingenesis.org/bible-timeline/the-world-born-in-4004-bc/>

the text and hold to inerrancy. Second, because of the commitment to inerrancy, some related topics will not be treated here, such as a defense of young earth creationism (for this paper we will assume that the earth is no more than ten thousand years old) or the early date for the Exodus (we will assume a 15th century departure not a 13th century one).⁴ Third, while the two dates for Abraham are not compatible and the differences are not insignificant, they should not be construed as something serious enough to divide over. As Bodie Hodge, Ken Ham's coworker told me once, "these are not issues that we should be starting new churches over."⁵ The differences to be discussed are mostly related to how we read the texts and not a major difference in doctrine.

What details are required to determine a date for Abraham? There are four biblical time periods related to the birth year of Abraham.⁶ 1. How long is the age of the patriarchs? (Abraham to Jacob). 2. How long was Israel in Egypt? 3. How long from the Exodus to the Temple? 4. How long from the Temple to the Babylonian captivity? There is plenty of corroborating evidence for the 586 or 587 BC destruction of the Temple, so that becomes a benchmark that can anchor a timeline. The differences concern periods two and four, so though each period will be dealt with, the focus will be on those two.

To make the bibliography manageable, I will touch on a few of what I consider to be representative examples. The 1996 BC date can be traced to the work of Ussher and his *Annals of the World*. Anyone desiring to read more on Ussher should consult the edition from Master

⁴ In my teaching experience, I have found it helpful to give students a shortcut to determining an author's assumptions about inerrancy etc. If a work covers the time period of the Exodus and does not date it at 1446 BC, that usually means they are taking a lesser view of inerrancy and should be read a little more carefully. Of course, Late date Exodus (13th century BC) advocates are still holding to the overall reliability of the text and can provide us with much useful information.

⁵ Conversation with Bodie Hodge at Legacy Hall in the Creation Museum. C. 2017?

⁶ I was first exposed to these periods by my reading of Leon Wood's treatment of the Exodus Chronology.

books - they have made this work readily accessible for modern readers.⁷ I am indebted to Dr Danny Faulkner for his article that points out the inclusion of Ussher's dates in a 1701 edition of the King James Version.⁸ That decision popularized Ussher's work for generations, even if the details about Ussher or how he arrived at some of his conclusions is seldom examined. Here is brief sketch of Ussher:

James Ussher was born in Dublin, Ireland, in 1581. As a young man he resolved to devote himself wholly to the work of the Church,... At 18, he entered Dublin University, which was then one of the major universities. At 20, he was ordained a deacon and priest in the Anglican Church at Dublin. At 26, he was appointed chairman of the Department of Divinity at Dublin, an honour accorded to very few who were that young. He was a professor from 1607 to 1621, and was twice appointed vice-chancellor of Trinity College, Dublin.

From his early school days he excelled in history, and from the time he was 20, for the next two decades, he read every history book he could get his hands on. He excelled in church history and prepared several large authoritative works dealing with the Irish and English churches from the times of the Apostles.

In 1625, he was appointed Archbishop of Armagh, which was the highest position in the Irish Anglican Church. An expert in Semitic languages, he argued for the reliability of the Hebrew text of the Old Testament and wrote widely on Christianity in Asia, and other Bible-related topics.

In 1628, King James appointed him to his Privy Council in Ireland. He was critical of the rebellion against Charles the First. However, Cromwell, who headed the rebellion, held him in great esteem. When Ussher died, Cromwell held a magnificent funeral for him and had him buried in Westminster Abbey.

One of Ussher's many projects was the writing, in Latin, of a complete history of the world covering every major event from the time of creation to 70 AD. He published this 1,600-page tome in Latin in 1650. An English translation was published in 1658, two years after his death. ... Dates in secular history become more certain with the founding of the Media-Persian Empire. For events before this time, Ussher relied solely on the data from the Bible to erect his historical framework. He chose the death of Nebuchadnezzar as a reliable date to anchor all the earlier biblical dates to. Hence, working backward from that date, he ended up with his date for creation of October 23, 4004 BC.⁹

⁷ Ussher, James edited by Pierce, Larry, and Marion Pierce. *The Annals of the World*. Master Books, 2007.

⁸ Faulkner, Danny. "Comments on Ussher's Date of Creation." *Answers Research Journal* 9 (2016): 163–169. <https://answersresearchjournal.org/comments-usschers-date-of-creation/>.

⁹ Ussher, *Annals*, Appendix B The Forgotten Archbishop, 891-892

In the modern day, Floyd Jones work is both an independent timeline and a sympathetic analysis and updating of Ussher. For the most part he agrees with Ussher and defends his conclusions. Further, Jones is notable for being a recommended resource by Answers in Genesis.¹⁰ To simply terms, I will refer to the 1996 BC position as Ussher.

Advocates for a 2166 BC birth of Abraham include most if not all of the authors that I regularly consult for Bible study. A recent work dealing specifically with Bible chronology that advocates for 2166 BC is *From Abraham to Paul: A Biblical Chronology* by Steinmann.¹¹ The Institute for Creation Research uses this date as does Associates for Biblical Research.¹² Because I first learned about this view from Wood, I will use his name to refer to 2166 BC.

How long was the age of the patriarchs? The book of Genesis provides a clear timeline here. Abraham was 100 when Isaac was born. (Genesis 21:5) Isaac was 60 when Jacob was born. (Genesis 25:26) Jacob was 130 when he went down to Egypt. (Genesis 47:9) That equals 290 years. Wood and Ussher agree. They simply lay the Biblical timeline down 170 years apart.

How long was the sojourn in Egypt? Ussher holds to a short sojourn of 215 years, while Wood promotes a long sojourn of 430 years. This 215 year spread goes a long way to explaining the 170 year difference for Abraham.¹³

Evidence for the short sojourn includes the following scriptures. Exodus 6:16-20 lists four generations between Levi and Moses. Genesis 15:16 indicates that the Israelites will come

¹⁰ Jones book is available on the Answers in Genesis website as of July, 2023.

¹¹ Steinmann, Andrew E. *From Abraham to Paul: A Biblical Chronology*. Concordia Pub. House, 2011.

¹² ICR <https://www.icr.org/article/when-did-noahs-flood-happen> Brian Thomas, 2018 and ABR

¹³ Here are two articles that provide more details. Supporting 215 years -

<https://www.biblicalauthorityministries.org/search?q=Sojourn> Long or Short Sojourn By Chronological Derivation Strictly Via The Biblical Text. Bodie Hodge, November 1, 2021 (Originally Published July 15, 2016)

Supporting 430 years -

<https://biblearchaeology.org/research/patriarchal-era/3228-the-duration-of-the-israelite-sojourn-in-egypt> Paul J. Ray, The Duration of the Israelite Sojourn In Egypt, Associates for Biblical research, January 5, 2012.

out of the land after four generations.¹⁴ Together, these strongly suggest that only four generations span the sojourn, much simpler for a 215-year sojourn than a 430 year one. A straightforward reading of Galatians 3:16-17 seems to show that the law came 430 years after the promise was made to Abraham. Abraham received the promise at about 75 years of age, adding the additional years until Jacob entered Egypt ($25 + 60 + 130 = 215$). When we subtract 215 from 430, we get the short sojourn.¹⁵

Exodus 12:40 would seem to be a problem for the short sojourn. “Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.” To counter this, a common argument appeals to the LXX reading, seen here with the additional words italicized. “And the sojourning of the children of Israel, while they sojourned in the land of Egypt *and the land of Chanaan*, four hundred and thirty years.” The addition allows the time Abraham, Isaac and Jacob spent in Canaan to be included in the 430 years. This is similar to what is noted above in discussing Galatians 3:16-17 and fits nicely with the short sojourn.

Another approach, that avoids the LXX, connects the Genesis 15:13 statement of 400 years of affliction¹⁶ with this Exodus reading of 430 years. Submitting that the affliction begins not when Jacob enters Egypt to live, but long before when Ishmael, whose mother Hagar Egyptian, began his mockery of the young Isaac (Genesis 21:9). At this time, Isaac is about five years old. Therefore, we can subtract the 55 years till Jacob’s birth and the 130 years until Jacob

¹⁴ Genesis 15:16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

¹⁵ 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. :17 And this I say, that 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.

¹⁶ Genesis 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

enters Egypt - a total of 185 years from the 400 listed in Genesis 15 leaving about 215 years for the actual sojourn in Egypt.¹⁷

Evidence for the 430 year sojourn includes the following passages. Exodus 12:40 is taken as a clear statement of the length of the sojourn as 430 years and the LXX reading is considered a later attempt to resolve apparent difficulty. Further, it seems strange to include Abraham in a grouping of his descendants - notice they are called the children of Israel in the passage.

Genesis 15:13 says that they will be afflicted for 400 years in a land not their own, this is a straight forward statement of the long sojourn position. The difference in 430 from Exodus 12:40 and 400 here is best explained in the changing status of Israel after Joseph was no longer in power. The first 30 years could refer to the time that he was able to procure favor for them. The remaining 400 years began a growing animosity from the Egyptians that eventually resulted in slavery for Israel.¹⁸ It is also possible that 400 is simply a rounded figure for the 430-year sojourn. The statement three verses later “But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full,” seems perplexing. This reference to the generation is understood to refer to Abraham’s cycle of life with Isaac, 100 years. So, four generations would mean 400 years and parallel with the 400 years of affliction in verse 13. Acts 7:6-7¹⁹, Stephen quotes the 400 years affliction. Since he is clearly quoting Genesis 15, the same argument applies.

¹⁷ Jones, *Chronology of the Old Testament*, 57-59.

¹⁸ Merrill, Eugene H. *Kingdom of Priests: A History of Old Testament Israel*. Baker Academic, 2008. Location 1211 in chapter 3.

¹⁹ Acts 7:6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. :7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

The long sojourn response to the argument about the four generations in Exodus 6:16-20 points to examples of genealogies of the same time period that include more generations. I Chronicles 7:22 lists 10 generations between Ephesians and Joshua. Also if the four generations listed in Exodus 6:16-20 really are the complete list, the list in Numbers 3:27-28 seems impossible.

Numbers 3:27 And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. :28 In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

The means that Moses' father and uncles had 8,200 male sons - if the genealogy is complete. Rather than a thorough presentation of Moses' ancestors, the genealogy presents key links to identify Moses, similar to the listing in Joshua 7 for Achan – tribe, family, household, individual.²⁰

During the sojourn, the Israelite population increases from 70 family members (Genesis 46:8-27) plus slaves to at least 2 million (Numbers 1:46-47) . Such an increase seems more reasonable with a longer sojourn than a 215 year one. In fairness, short sojourn advocates cite evidence that population growth can be quite rapid and note that God was blessing Israel in an unusual way at this time.

The arguments about long or short sojourn have been around a long time and will not disappear with this short review, but we can clearly see where a significant difference emerges with the two positions - Ussher subtracting 215 years. This explains most of the reason for the difference in the timeline - how we get from 215 to 170 years difference will be explained below.

²⁰ Jos 7:14 In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

How long is the interval of time between the Exodus and the building of the temple? I Kings 6:1 reads: “And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.” While advocates of the late date for the Exodus have an issue with this, neither Wood nor Ussher question the clear statement of 480 years between these events and include this number in their respective chronologies.

The remaining time period - from the start of the temple to its destruction reveals 45 years of difference between Wood and Ussher, which brings them slightly closer together- from 215 to 170. While they both hold to a c.586 destruction of Jerusalem, Wood begins the divided kingdom in 931 BC and Ussher in 975 BC.

Three factors need to be considered when synchronizing the reigns of the kings of Judah and Israel with each other and the modern dating system. First, how do we number the accession (or first) year of a king's rule? Should the partial year in which they begin to reign count as year one or does year one begin at the next New Year's day? (accession year or non-accession year). Second, which new year is used – Nisan (spring) or Tishri (fall)?²¹ Both Ussher and Wood chronologies adjust for these two factors with slight differences. Third, decide whether and when co-regencies or interregnum periods occur in either kingdom. This issue presents the most challenge to students of this period, and is a main point of conflict between Ussher and Wood. When the total reigns of the kings of the kingdoms are added up we get the following: for Judah c.397.5 years, for Israel c.241.5 years. The Wood chronology for the divided kingdom runs from 931 BC to 586 BC, a total of only 345 years. Similarly, for Israel 931-722 BC, a total of 209

²¹ Steinmann, *From Abraham to Paul*, 38-39, 128.

years. The Ussher chronology sees a smaller discrepancy during the days of the divided kingdom of 20 years.²²

The Wood chronology depends on Dr. Edwin Thiele *Mysterious numbers of the Hebrew kings* to explain the chronology. Here is a brief introduction to the Seventh Day Adventist Thiele:

“Edwin R. Thiele (1895–1986). After a missionary career in China between the World Wars, Thiele pursued studies in archaeology at the University of Chicago, receiving his PhD degree in 1943. His doctoral dissertation on the chronology of the Hebrew kings was based on his extensive knowledge of the history and languages of the ancient Near East. Thiele’s approach was to endeavor, first of all, to understand the historical methods and conventions of the ancient authors whose texts provide the raw data used to reconstruct the history of the time. He also believed that the relevant Biblical texts should be considered trustworthy until proven otherwise. This inductive method, coupled with the successes of the resultant chronology, have established Thiele’s book, *The Mysterious Numbers of the Hebrew Kings*, as the definitive work on the chronology of the kingdom period. Subsequent scholars who have followed these sound principles have needed to modify Thiele’s chronology in only a few places, with the best-known correction being for the reigns of the kings of Judah in the latter half of the eighth century BC.”²³

The Ussher chronology, perhaps most thoroughly argued by Jones does not believe that Thiele is helpful. Jones accuses Thiele of being more loyal to the Assyrian chronology, than the Bible. He refers to those who use Theile’s work as the Assyrian school or Academy (as a opposed to his view - the Biblicist School.) and laments that so many have been taken in by the Assyrian Snare. In his preface Jones writes, “Moreover, Dr. Edwin R. Thiele, long recognized as their leading proponent in the field of biblical chronology, while claiming to have defended the reliability of the Hebrew text, will be shown to have again and again applied these often mishandled Assyrian data in violation of the clear Hebrew shorty. In so doing, he created

²² Jones, 109-110

²³ Young, Roger C. “Evidence for Inerrancy from an unexpected source: OT Chronology.” 2008
<https://biblearchaeology.org/research/chronological-categories/divided-monarchy/3295-evidence-for-inerrancy-from-an-unexpected-source-ot-chronology>

problems with and greatly undermined the integrity of the Hebrew Text. Dr. Thiele shall be refuted.”²⁴

Further, Jones and Ussher base their time table on a reference that others see as too obscure to be decisive. While first perusing Jones to get a sense of his book, I was surprised to find that he centered his kings chronology with a scripture passage that I did not recall seeing used in chronological discussion. “The first decisive scripture is Ezekiel 4:4-5 where the Word of God indicates that the period of time from the division of the monarchy to the final fall of Judah to Babylon is a span of 390 years.”²⁵

Ezekiel 4:4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. :5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. :6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

Seeing the importance that Jones placed upon this passage tipped me off that Ussher viewed the passage similarly.²⁶

Ussher and Jones believe that the 390 years are meant to give an exact marker for this period. Though Ezekiel was given the instructions in about 593 BC, Jones points to 586 BC as the end of the 390 years. When you add 390 to 586 you get c975. This is the beginning of the divided kingdom and the beginning of Israel’s sin. Jones firmly rejects any ideas of coregencies for Israel or Judah. Instead, he follows a careful path to make the case that the 390 years are exactly fulfilled by the kings of Judah.²⁷ He is forced to make Judah to be a part of Israel even

²⁴ Jones, iv.

²⁵ Ibid, 23.

²⁶ Ussher, *Annals of the World*, 68, 101.

²⁷ Jones, 111.

though Judah is mentioned separately in the next verse with their own 40 years and days. So it seems odd that Judah would be included in the 390. But since the Northern Kingdom ceased to exist in 722 BC - some 130 years before Ezekiel's prophecy, Jones is forced to include Judah. Adding up all of the kings reigns and then subtracting a few unique cases, he proclaims that 390 is definitive.

The Wood position does not have a consensus view for this passage and Steinmann does not address what time frame the 390 days/years is meant to cover.²⁸ Some suggested explanations include: reference to an unspecified time in Solomon's reign when sin began to grow, a prophecy anticipating the Maccabean revolt, the 40 years for Judah might be a reference to the wicked sole reign of Manasseh or to the 40 years of wandering. Others argue that the two numbers should be added together to make 430 years and as such refer to the Egyptian captivity that the coming Babylonian captivity will have some similarity with. It appears that the Wood position needs to do some work to account for this passage.

We have seen the basic issues involved in the differing views about Abraham's birth. What should be done? Three options come to mind. Both of these timelines should be jettisoned. Two, one or the other is correct and the other should be thrown over board. Three, because the differences emerge from honest exegetical disagreements, we should allow for both views as reasonable textual positions and be ready to explain any apparent contradictions charitably. Answers in Genesis uses Ussher's dates in most (maybe all) of their curriculum. They present the Bible as history and rightfully want to present a coherent time line for their 7 C's of history. Despite this obvious preference for Ussher's dates, their publications admit from time to time that the Wood timeline is at least possible. An article in the current issue of

²⁸ Steinmann, *Abraham to Paul*, 163.

Answers magazine covers recent work at the archeological dig at Shiloh in Israel conducted by Associates for Biblical research. The timeline used in the article follows the Wood dates for the Exodus, not Ussher's.²⁹ During my own visit to the Creation Museum in May, 2023, I noticed this brief explanation regarding the age of the earth, "A couple of factors account for most of the differences in the range of ages given. First, one must choose the manuscript tradition to base the calculations on...Second, the meaning of certain passages is debated. For example, were the Israelites in Egypt for 215 years or 430 years?"³⁰

I am very happy about the ministry of Answers in Genesis and use them at church and in other settings and visit every year. So I am very interested in bridging the gap on this data and not present a confusing front to our students - whether in a classroom or Sunday school. While I am partial to the 2166 BC date for Abraham, I do not think it is a very big problem for us to explain why Answers in Genesis uses 1996 BC. Perhaps Answers in Genesis can do the same about our use of 2166BC.

²⁹ Answers magazine. Vol 18. No. 3. July -Sept 2023. Smith, Henry. "In the Shadow of Shiloh" 36-41.

³⁰ From a photograph of a panel in the main exhibit. Taken May, 2023.

Important Bible dates

	“Wood”	Ussher
Creation	Uncertain	4004 BC
Flood	Uncertain	2348 BC
Babel	Uncertain	2242 BC
Abraham	2166 BC	1996 BC
Exodus	1446 BC	1491 BC
Temple	966 BC	1011 BC
Division	931 BC	975 BC
Judah Falls	586 BC	586 BC