

The Book of Genesis

Lesson 38

Chapter 50

Jacob Embalmed

Genesis 50:1 Then Joseph fell on his father's face, and wept over him and kissed him.²

And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel.³ Now forty days were required for it, for such is the period required for embalming. And the Egyptians wept for him seventy days.

Joseph was a good man with a tender heart who was not afraid to show his emotions, yet, we know from how he handled Egypt that he was well respected and revered by all. At the death of his father, Joseph was 56 years old.

Evidently, the physicians who cared for the notable people of the land of Egypt worked for Joseph. Jacob died in the land of Goshen near the village of Rameses but Joseph lived in the capital city of Zoan. No doubt the body of Jacob was taken to Zoan where it was embalmed. Physicians were tenders of the body both in life and death. They treated the body when afflicted by diseases, they tanned the body when afflicted by death.

The Egyptians virtually perfected the process of embalming; the many recognizable mummies removed from the tombs verify that fact. The process was imitated thereafter by many other nations but never surpassed Egypt's process. However, not everyone in Egypt was embalmed. Most bodies were wrapped in a sheet and laid in a grave without being placed in a container of any kind. Caskets were often used in some nations to transfer the bodies from the home to the grave but it was only a carrying devise; at the grave, the body was removed and placed in the ground, cave or niche. Herodotus was a Greek historian who lived from about 484 BC to 425 BC, approximately 100 years before the life and reign of Alexander the Great. He has been referred to as the "Father of History" and was a contemporary of Socrates. He was born during the reign of Xerxes in Persia, near the time of the story of Esther in the Scriptures.

According to Herodotus, his method of collection was systematic and critical; however, when he was questioned about the accuracy of his record, he reported that he wrote only what he was told. The material he gathered was recorded in a writing style known as a historiographic narrative. In later years, much of his material that was once considered inaccurate has been confirmed by historians and archaeologists as accurate. The following is a summary of quotes from chapters 86-90 of his recorded history, volume 2, concerning the process of embalming in Egypt.

Herodotus Book of Histories, Volume 2

Quotes from Chapters 86 – 90

Chapter 86: There is a set of men in Egypt who practice the art of embalming, and make it their proper business. These persons, when a body is brought to them, show the bearers various models of corpses, made in wood, and painted so as to resemble nature. The most perfect and most costly; the second sort is inferior to the first, and less costly; the third is the cheapest of all. All this the embalmers explain, and then ask in which way they wish the corpse to be prepared. The bearers tell them, and having concluded their bargain, take their departure, while the embalmers, left to themselves, proceed to their task. The mode of embalming, according to the most perfect process, is the following: They take first a crooked piece of iron, and with it draw out the brain through the nostrils, thus getting rid of a portion, while the skull is cleared of the rest by rinsing with drugs; next they make a cut along the flank with a sharp Ethiopian stone, and take out the whole contents of the abdomen which they then cleanse, washing it thoroughly with palm wine, frequently with an infusion of pounded aromatics. After this they fill the cavity with the purest bruised myrrh, with cassia, and every other sort of spice except frankincense, and then sew up the opening. Then the body is placed in natron for seventy days, and covered entirely. After the expiration of that space of time, which must not be exceeded, the body is washed, and wrapped, from head to foot, with bandages of fine linen cloth, smeared over with gum, which is used generally by the Egyptians in the place of glue, and in this state it is given back to the relations, who enclose it in a wooden case which they have had made for the purpose, shaped into the figure of a man. Then fastening the case, they place it in a sepulchral chamber upright against the wall. This is the most costly way of embalming the dead. [Here we see the reason why museums frequently store mummies upright on display.]

Chapter 87: If persons wish to avoid the expense, and choose the second process, the following is the method pursued: Syringes are filled with oil made from the cedar-tree, which is then, without any incision or disemboweling, injected into the abdomen. The passage by which it might be likely to return is stopped, and the body laid in natron the prescribed number of days. At the end of the time the cedar-oil is allowed to make its escape; and such is its power that it brings with it the whole stomach and intestines in a liquid state. The natron meanwhile has dissolved the flesh, and so nothing is left of the dead body but the skin and the bones. It is returned in this condition to the relatives, without any further action being bestowed upon it.

Chapter 88: The third method of embalming, which is practiced in the case of the poorer classes, is to clear out the intestines with a clyster, and let the body lie in natrum the seventy days, after which it is at once given to those who come to fetch it away.

Chapter 89: The wives of men of rank are not given to be embalmed immediately after death, nor indeed are any of the more beautiful and valued women. It is not till they have been dead three or four days that they are carried to the embalmers. This is done to prevent indignities from being performed on them. It is said that once a case of this kind occurred; the man was detected by the information of his fellow-workman. [An early recorded case of necrophilia.]

Chapter 90: Whenever anyone, Egyptian or foreigner, has lost his life by falling a prey to a crocodile, or by drowning in the river, the law compels the inhabitants of the city near where the body is cast up to have it embalmed, and to bury it in one of the sacred repositories with all possible magnificence. No one may touch the corpse, not even any of the friends or relatives, but only the priests of the Nile, who prepare it for burial with their own hands, regarding it as something more than the mere body of a man and they lay it in the tomb.

Moses' record of the embalming process recorded in this passage matches that of Herodotus. In matching the two records, Jacob was embalmed according to the second method. The body was

prepared with the removal of organs and the use of spices. Then, for the remainder of the 70 days, the body was soaked in natron which is an obsolete word for a combination sodium carbonate decahydrate (a kind of soda ash) and around 17% sodium bicarbonate (also called baking soda), along with small quantities of sodium chloride and sodium sulfate.

Permission from Pharaoh

Genesis 50:4 **And when the days of mourning for him were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your sight, please speak to Pharaoh, saying, ⁵ ' My father made me swear, saying, "Behold, I am about to die; in my grave which I dug for myself in the land of Canaan, there you shall bury me. " Now therefore, please let me go up and bury my father; then I will return.'"**
⁶ And Pharaoh said, "Go up and bury your father, as he made you swear."

The statement “**Joseph spoke to the household of Pharaoh**” indicates that Joseph spoke to Pharaoh in the presence of all the family and servants of the king. It was not a private meeting. Permission was asked and permission was granted by the Pharaoh.

The “**days of mourning**” differ greatly among nations and cultures. In Egypt, they mourned seventy days, in Canaan thirty, but the descendants of Jacob mourned seven days. That is not to say that a period of seven days of mourning was already the standard for Abraham, Isaac, Jacob and their families, but it will be soon after the 430 years in Egypt. In this passage, the seventy days were completed before Joseph approached Pharaoh with his request. How soon after the days of mourning, we do not know, but it is reasonable to assume that it occurred within a few days.

Funeral Procession

Genesis 50:7 **So Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his household and all the elders of the land of Egypt, ⁸ and all the household of Joseph and his brothers and his father's household; they left only their little ones and their flocks and their herds in the land of Goshen. ⁹ There also went up with him both chariots and horsemen; and it was a very great company.**

The journey to Hebron was a grand procession of dignitaries from Pharaoh’s house, the nation of Egypt and the nation of Israel. The word “elders” is used in reference to Pharaoh’s house and the nation of Egypt. Unlike the use of the term in Israel, elders in Pharaoh’s house were trusted advisors; elders in Egypt were elected officials. In the nation of Israel, elders were the natural leaders among the people whether they held formal positions of authority or not. With all the elders of Pharaoh’s house, all the elders of Egypt, all the house of Joseph and his brothers, except the children and livestock, the funeral possession began on its 110 mile journey to Hebron.

Mourning at Atad

Genesis 50:10 **When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and sorrowful lamentation; and he observed seven days mourning for his father.** ¹¹ Now when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a grievous mourning for the Egyptians." Therefore it was named Abel-mizraim, which is beyond the Jordan.

"The threshing floor of Atad" was an open area where the wind was not hampered by any structures such as homes, trees or mountains. At the threshing floor, grain was beaten on the ground and then thrown into the air by the workers. The wind would blow the chaff away and the grain would fall to the ground. The workers would then gather the grain and put it in storage. A threshing floor was a very large area where many workers could do their jobs and process a field of grain at the same time. The threshing floor may or may not have belonged to the owner of the grain. In this case, the floor belonged to a man named Atad. The owner of the floor would rent it to landowners to thresh their grain. The owner would also thresh the grain of others with his own workers for a small price.

The parade of dignitaries was so great that the seven days of mourning by Joseph and the entourage of Egyptians was evidently so great that it overshadowed the presence of the rest of the sons and their adult children. Joseph was probably adorned in his Egyptian dress which distinguished him from his brothers. Because of the great Egyptian presence at that time, the Canaanites named the location **"Abel-mizraim"** which means *the mourning of Egyptians*. However, the seven days were designated for the mourning of the descendants of Jacob instead of the Egyptians. It was their time to be around the body of Jacob for the last time before it was placed in the cave with Abraham and Isaac.

Burial of Jacob

Genesis 50:12 **And thus his sons did for him as he had charged them; ¹³ for his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah before Mamre, which Abraham had bought**



Figure 40: Example of a threshing floor

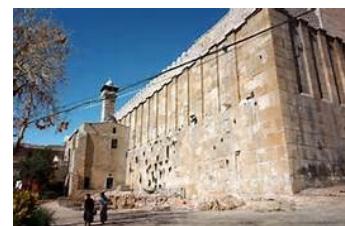


Figure 41: Church built above the Cave of Abraham



Figure 42: Centopah of Jacob behind secure gates

along with the field for a burial site from Ephron the Hittite. ¹⁴ And after he had buried his father, Joseph returned to Egypt, he and his brothers, and all who had gone up with him to bury his father.

In this passage, Moses summarized the fulfillment of Joseph's promise to Jacob that he would be buried in the cave of Abraham and the participation all of the brothers. Even though Jacob was mummified by the best of the physicians in Egypt and his mummy should have survived to today, the archeologist have not located it to date. As for all the rest of the family buried in the cave, surely their bodies have long since turned to dust. Within the structure above the cave, centopahs have been constructed at ground level to signify the burial of the patriarchs below. The picture to the right belongs to Jacob; it is behind secure gates.

Brother's Fear Joseph

Genesis 50:15 When Joseph's brothers saw that their father was dead, they said, " What if Joseph should bear a grudge against us and pay us back in full for all the wrong which we did to him!" ¹⁶ So they sent a message to Joseph, saying, "Your father charged before he died, saying, ¹⁷ 'Thus you shall say to Joseph, "Please forgive, I beg you, the transgression of your brothers and their sin, for they did you wrong.'" And now, please forgive the transgression of the servants of the God of your father." And Joseph wept when they spoke to him. ¹⁸ Then his brothers also came and fell down before him and said, "Behold, we are your servants."

The brother's fear was a natural response to Joseph after the death of Jacob. Would Joseph retaliate against them? Even Jacob might have feared the wrath of Joseph upon his sons after his death and that is why he forewarned the sons to approach Joseph and ask for his forgiveness. Notice that they sent the message to Joseph and did not deliver it directly. The messenger brought the news and it caused great grief in Joseph's life, even to the point of tears. He must have summoned his brothers from the land of Goshen to come before him in the capital of Zoan. When they arrived, they bowed before him. We cannot even speculate as to Joseph's demeanor as they filed into the palace. Did he show them his joy or did he show them his grief? We do not know.

Joseph Responds to Brothers

Genesis 50:19 But Joseph said to them, "Do not be afraid, for am I in God's place? ²⁰ "And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive. ²¹ "So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and spoke kindly to them.

Although we do not know Joseph's demeanor, we do know his answer. For Joseph, God had worked all things for good. The seed of theology is set in his answer and precious interactions between Joseph and his brothers. The God of all creation uses everyone and every event for His purposes in furthering moral good. Evil is hard to understand when it occurs. Joseph's brothers

clearly intended evil to come upon Joseph 39 years before when they sold him into slavery, but God used that evil for His good. He knew ahead of time that Joseph would be sold. He knew that Joseph would be jailed. He knew that Joseph would be vindicated. He knew that Joseph would be used greatly to save the world from the famine. He knew that the brothers would be put in a situation where they had no choice but to bow before him in homage and honor. The character of Joseph was set in all those formative years and he would not change now that his father was gone from the sands of this earth. The brothers were still his family and he would care for them for as long as he lived and had the favor of Pharaoh upon him. It was not Pharaoh's favor that mattered, it was the LORD's favor who influenced Pharaoh and provided for Joseph that bestowed grace upon his family.

Joseph's Life in Egypt

Genesis 50:22 Now Joseph stayed in Egypt, he and his father's household, and Joseph lived one hundred and ten years. 23 And Joseph saw the third generation of Ephraim's sons; also the sons of Machir, the son of Manasseh, were born on Joseph's knees. 24 And Joseph said to his brothers, " I am about to die, but God will surely take care of you, and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob." 25 Then Joseph made the sons of Israel swear, saying, "God will surely take care of you, and you shall carry my bones up from here."

We cannot help but wonder why Jacob did not return to Canaan after the end of the five years. Could he not bear to leave Joseph? What held Joseph in Egypt? Why did he not resign and return to Canaan with his family? What kept the whole family in Egypt? Surely life in Egypt must have been far easier than that in Canaan. Something persuaded them to stay but we do not know what it was except that it was in the hands of God and He had predetermined 400 years of bondage in a foreign land as revealed to Jacob's grandfather, Abraham.

Joseph was blessed to live to see the great grandchildren of Ephraim and the grandchildren of Manasseh. Nevertheless, he was not the last to die among the brothers. At his death, Joseph spoke to some of his brothers to implore them to bury his remains in Canaan when they departed from Egypt. However, we do not know which of his brothers were still alive at that time.

Senusret III served his 37 years as Pharaoh and died 2314 years after the creation of Adam.⁸⁰ His son, Amenemhet III took the throne and ruled for 45 years. He was followed by Amenemhet IV who served as Pharaoh for 12 years and



Figure 43: Amenemhet III, reigned for 45 years. The Pharaoh at the time of Joseph's death.



Figure 44: Amenemhet IV reigned for 12 years



Figure 45: Queen Soberknefru ruled Egypt for 2 years

⁸⁰ 1848 BC

then Queen Sobeknefru controlled the nation for almost three years.

Amenenhet III was the Pharaoh at the time of Joseph's death. He served seven more years before his death and the ascension of Amenemhet IV to the throne. Twenty-one years after the death of Joseph, Queen Sobeknefru lost the kingdom and the 12th Dynasty of the Pharaohs of Egypt came to an end. For the following 70 years the 13th Dynasty ruled with 10 unstable kings who placed their capital in Itj-tawy near Faiyum. The 10 kings were contemporaries. The actual length of their individual reigns is difficult to determine. The 13th Dynasty is often called the Second Intermediate Period. The 14th Dynasty arose during the last few years of the 13th with only one leader named Nehesy for 47 years. The 15th Dynasty brought in the desert princes as Pharaoh's of Egypt known as the Hyksos. Most commentators name the first Hyksos as the Pharaoh who did not know Joseph, but most likely it was a Pharaoh of the 13th Dynasty who held that honor.

Death of Joseph

Genesis 50:26 So Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt.

For eighty years Joseph was second in command of Egypt, serving from the age of 30 until he died at 110. He, too, was embalmed as if he were a Pharaoh and placed in a casket; no doubt the casket was placed in a burial room of the kings, most likely in Zoan/Tanis. It had been 2352 years since the creation of Adam.⁸¹ For 359 years his remains would lie in state in Egypt until Moses and all the descendants of Israel carried him away, 2711 years after the creation of Adam.⁸² Through the wilderness journey of 40 years the people carried his body until it finally was buried in the Promised Land, 2751 years after the creation of Adam.⁸³ They placed him in a grave in Shechem where Jacob had purchased a plot of land 469 years before.

The words “placed in a coffin” are significant! Even after embalming, the common man whose family could afford the expensive process was buried in a linen cloth in a grave or tomb of some sort in the ground. To be placed in a coffin indicates his status in Egypt. To remain in his coffin undisturbed for 359 years added to the affirmation of his nobility and stature among the



Figure 46: Probable Grave of Joseph

⁸¹ 1812 BC

⁸² 1464 BC

⁸³ 1425 BC

Egyptians. A pharaoh may have arrived who “knew not Joseph” as is reported by Moses in the book of Exodus, but that will occur near the end of the waiting period and by that time, many more concerns will be on that pharaoh’s mind than worrying about the bones of a Hebrew embalmed and stored in a coffin in an obsolete and abandoned capital of Egypt. He would be struggling to maintain control among the living instead of worrying about the dead.

Appendix 1

Creation of Adam to the birth of Jesus Reconciled to the Gregorian calendar in use today

Year after Creation of Adam in Lunar Years (ACA)	Event	BC Date on Solar Calendar	Age or Number of Years Converted from Lunar Years to Solar Years	Reference
1 ACA	Creation of Adam	4090 BC		
130 ACA	Birth of Seth when Adam was 130	3965 BC	125.99	Gen 5:3
234 ACA	Birth of Enosh when Seth was 105	3864 BC	101.77	Gen 5:6
323 ACA	Birth of Kenan when Enosh was 90	3778 BC	87.23	Gen 5:9
392 ACA	Birth of Majalalel when Kenan was 70	3771 BC	67.84	Gen 5:12
456 ACA	Birth of Jarad when Majalalel was 65	3640 BC	63.00	Gen 5:13
617 ACA	Birth of Enoch when Jarad was 162	3494 BC	157.01	Gen 5:18
681 ACA	Birth of Methuselah when Enoch was 65	3441 BC	63.00	Gen 5:21
868 ACA	Birth of Lamech when Methuselah was 187	3250 BC	181.24	Gen 5:25
1049 ACA	Birth of Noah when Lamech was 182	3074 BC	176.39	Gen 5:28-29
1552 ACA	Birth of Shem when Noah was 502 <i>(Genesis 5:32 states that Noah was 500 years old when he became the father of Shem, Ham and Japheth. However, Genesis 11:10 states that Shem became the father of Arpachshad two years after the flood when Shem was 100. The flood began when Noah was 600 according to Genesis 7:6; therefore, Noah was 602, two years after the flood and Shem was 100 meaning Noah was 502 when Shem was born.)</i>	2587 BC	486.54	Gen 11:10
1651 ACA	Birth of Arpachshad when Shem was 100	2491 BC	96.92	Gen 11:10
1685 ACA	Birth of Shelah when Arpachshad was 35	2458 BC	33.92	Gen 11:12
1714 ACA	Birth of Eber when Shelah was 30	2430 BC	29.08	Gen 11:14
1747 ACA	Birth of Peleg when Eber was 34	2398 BC	32.95	Gen 11:16
1776 ACA	Birth of Reu when Peleg was 30	2370 BC	29.08	Gen 11:18
1807 ACA	Birth of Serug when Reu was 32	2340 BC	31.01	Gen 11:20
1836 ACA	Birth of Nahor when Serug was 30	2312 BC	29.08	Gen 11:22
1864 ACA	Birth of Terah when Nahor was 29	2285 BC	28.11	Gen 11:24

1993	ACA	Birth of Abraham when Terah was 130 (Terah was 205 when he died. Abram entered Canaan after Terah died at the age of 75. Therefore 205 - 75 = 130, the age of Terah at the birth of Abram.)	2158	BC	126.00	Gen 11:26 & Gen 12:4
2092	ACA	Birth of Isaac when Abraham was 100	2064	BC	95.95	Gen 21:5
2151	ACA	Birth of Jacob when Isaac was 60	2006	BC	58.15	Gen 25:26
2242	ACA	Birth of Joseph when Jacob was 91 (Joseph's age is determined by calculating his age at the time when Jacob moved to Egypt at the age of 130. Joseph was 30 when he became the 2nd ruler in Egypt; he spent 7 years gathering food before the famine; Jacob moved his family to Egypt at the end of the second year of the famine. Joseph's age at the time Jacob moved to Egypt was 30 + 7 + 2 = 39. If Joseph was 39 when Jacob was 130, he was born when Jacob was 91. 130 - 39 = 91)	1918	BC	88.20	Gen 47:8-11
2259	ACA	Joseph's move to Egypt (Joseph 17)	1902	BC	16.48	Gen 37:2
2281	ACA	Jacob's move to Egypt (Jacob 130; Joseph 39)	1880	BC	21.32	Gen 41:6; 41:48; 45:4-16; 47:8-11
2711	ACA	Exodus from Egypt after 430 years (Moses was 80 which means he was born 2631 years after the creation of Adam.)	1464	BC	416.76	Exodus 12:40
3191	ACA	Building of Temple - 4th Year of Solomon - 480 years after leaving Egypt (Solomon began his reign 3187 years after the creation of Adam at the age of 30. Therefore, Solomon was born in 3157. Solomon became king when David died in 3187 at the age of 80, which means that David was born in 3107. David became king when he was 40 years old in 3147.)	998	BC	465.22	1 Kings 6:1
3227	ACA	Solomon's death at age 70, 36 years after the start of the Temple (The divided kingdom was formed after the death of Solomon.)	964	BC	34.89	1 Kings 11:42
3597	ACA	The Southern Kingdom lasted 370 years. (In the 370th year of the Southern Kingdom, Nebuchadnezzar took control. At that time, he took Daniel, Shadrach, Meshach, Abednego and many others into exile. He allowed southern kings to rule under his direction for 30 years until the destruction of the Temple in 586 BC but the kingdom fell in 605 BC)	605	BC	358.60	1 Kings 11:43 through 2 Kings 24
3667	ACA	After 70 years of Exile, Cyrus the Great of Persia conquered the Babylonian Empire (The Monarchy of Persia began with Cyrus the Great in 550 BC and ended in AD 1979 during the Iranian revolution during the U.S. presidency of Jimmy Carter. Accurate records of this lineage were kept of this string of monarchs by Persia/Iran.)	537	BC	67.84	Jeremiah 29:10; Daniel 9:2
3674	ACA	Cambyses Ruler of Persia for 7 years	530	BC	6.78	Taken from

3682	ACA	Darius I Ruler of Persia for 8 years	523	BC	7.75	Persian/Iran Records Taken from Persian/Iran Records
3690	ACA	Xerxes Ruler of Persia for 36 years	515	BC	34.89	Taken from Persian/Iran Records
3726	ACA	Artaxerxes I Ruler of Persia - Decree to rebuild Jerusalem	480	BC	15.51	Daniel 9:25; Ezra 7:21-25
3726	ACA	Artaxerxes I Decree to rebuild Jerusalem – 20 th year	460	BC	468.12	Daniel 9:25; Mat 2:1-19
4228	ACA	Birth of Jesus 4 BC <i>(Before the death of Herod, but in the year of his death, Jesus was born 483 years after Artaxerxes' decree to rebuild Jerusalem.)</i>				

Appendix 2

Timeline of Dates and Events in the Book of Genesis

Year after Creation of Adam in Lunar Years (ACA)		Event	BC Date on Solar Calendar	Age or Number of Years Converted from Lunar Years to Solar Years	Reference	
1	ACA	Creation of Adam	4090	BC	Gen 1 & 2	
130	ACA	Birth of Seth when Adam was 130	3965	BC	125.99	Gen 5:3
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681	ACA	Birth of Methuselah when Enoch was 65	3441	BC	63.00	Gen 5:21
868	ACA	Birth of Lamech when Methuselah was 187	3250	BC	181.24	Gen 5:25
930	ACA	Adam's death	3190	BC		
982	ACA	Enoch walks with God	3139	BC		
1042	ACA	Seth's death	3081	BC		
1049	ACA	Birth of Noah when Lamech was 182	3074	BC	176.39	Gen 5:28-29
1139	ACA	Enosh's death	2997	BC		
1233	ACA	Kenan's death	2896	BC		
1282	ACA	Majalalel's death	2849	BC		
1418	ACA	Jarad's death	2717	BC		
1529	ACA	Noah 480 Years old	2609	BC		
1552	ACA	Birth of Shem when Noah was 502	2587	BC	486.54	Gen 11:10
1644	ACA	Lamech's death	2498	BC		
1649	ACA	Methusalah's death	2494	BC		
1649	ACA	Flood	2494	BC		

1651	ACA	Birth of Arpachshad when Shem was 100	2491	BC	96.92	Gen 11:10
1685	ACA	Birth of Shelah when Arpachshad was 35	2458	BC	33.92	Gen 11:12
1714	ACA	Birth of Eber when Shelah was 30	2430	BC	29.08	Gen 11:14
1747	ACA	Birth of Peleg when Eber was 34	2398	BC	32.95	Gen 11:16
1776	ACA	Birth of Reu when Peleg was 30	2370	BC	29.08	Gen 11:18
1807	ACA	Birth of Serug when Reu was 32	2340	BC	31.01	Gen 11:20
1836	ACA	Birth of Nahor when Serug was 30	2312	BC	29.08	Gen 11:22
1864	ACA	Birth of Terah when Nahor was 29	2285	BC	28.11	Gen 11:24
1984	ACA	Nahor's death	2168	BC		
1986	ACA	Peleg's death	2166	BC		
1993	ACA	Birth of Abraham when Terah was 130	2158	BC	126.00	Gen 11:26 & Gen 12:4
2015	ACA	Reu's death	2138	BC		
2037	ACA	Serug's death	2117	BC		
2069	ACA	Terah's death	2086	BC		
2078	ACA	Genesis 16	2077	BC		
2089	ACA	Arpachshad's death	2066	BC		
2091	ACA	Dead Sea's formation	2065	BC		
2092	ACA	Birth of Isaac when Abraham was 100	2064	BC	95.95	Gen 21:5
2113	ACA	Shelah's death	2043	BC		
2131	ACA	Isaac's marriage to Rebekah	2026	BC		
2152	ACA	Shem's death	2005	BC		
2151	ACA	Birth of Jacob when Isaac was 60	2006	BC	58.15	Gen 25:26
2168	ACA	Abraham's death	1990	BC		
2178	ACA	Eber's death	1980	BC		
2191	ACA	Jacob/Esau 40 years old	1968	BC		
2213	ACA	Ishmael's death	1946	BC		
2222	ACA	Jacob's departure to Haran -71 years old	1938	BC		
2230	ACA	Reuben's birth	1930	BC		
2236	ACA	Reuben's birth (alternate date)	1924	BC		
2242	ACA	Birth of Joseph when Jacob was 91	1918	BC	88.20	Gen 47:8-11
2242	ACA	Jacob's departure from Haran	1918	BC		
2259	ACA	Joseph's move to Egypt (<i>Joseph 17</i>)	1902	BC	16.48	Gen 37:2
2271	ACA	Isaac's death	1890	BC		
2281	ACA	Jacob's move to Egypt (<i>Jacob 130; Joseph 39</i>)	1880	BC	21.32	Gen 41:6; 41:48; 45:4-16; 47:8-11
2298	ACA	Jacob's death	1873	BC		
2314	ACA	Pharaoh Senusret III's death	1848	BC		
2352	ACA	Joseph's death	1812	BC		
2711	ACA	Israel's departure from Egypt	1464	BC		
2751	ACA	Joseph's bones buried in Canaan	1425	BC		