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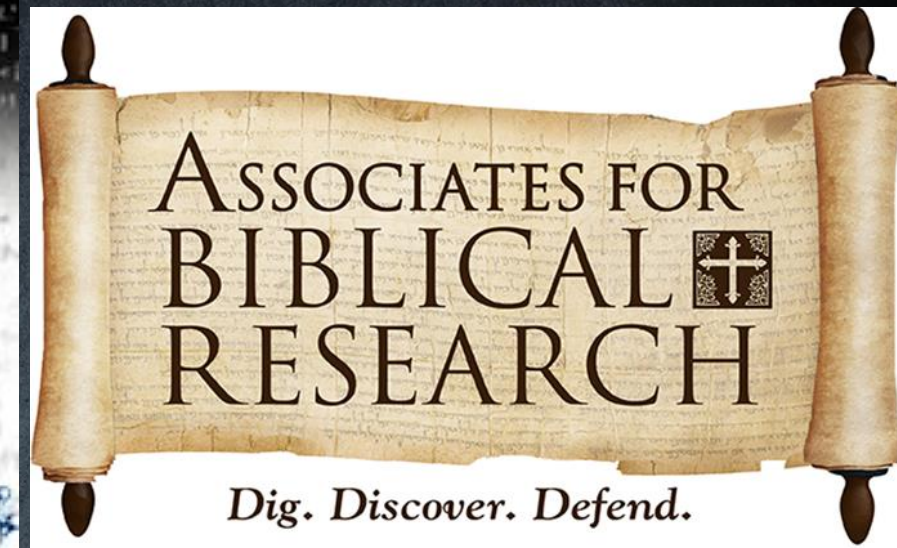
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THE GENESIS 5 AND 11 GENEALOGY AND CHRONOLOGY RESEARCH PROJECT

When was Noah's Flood?



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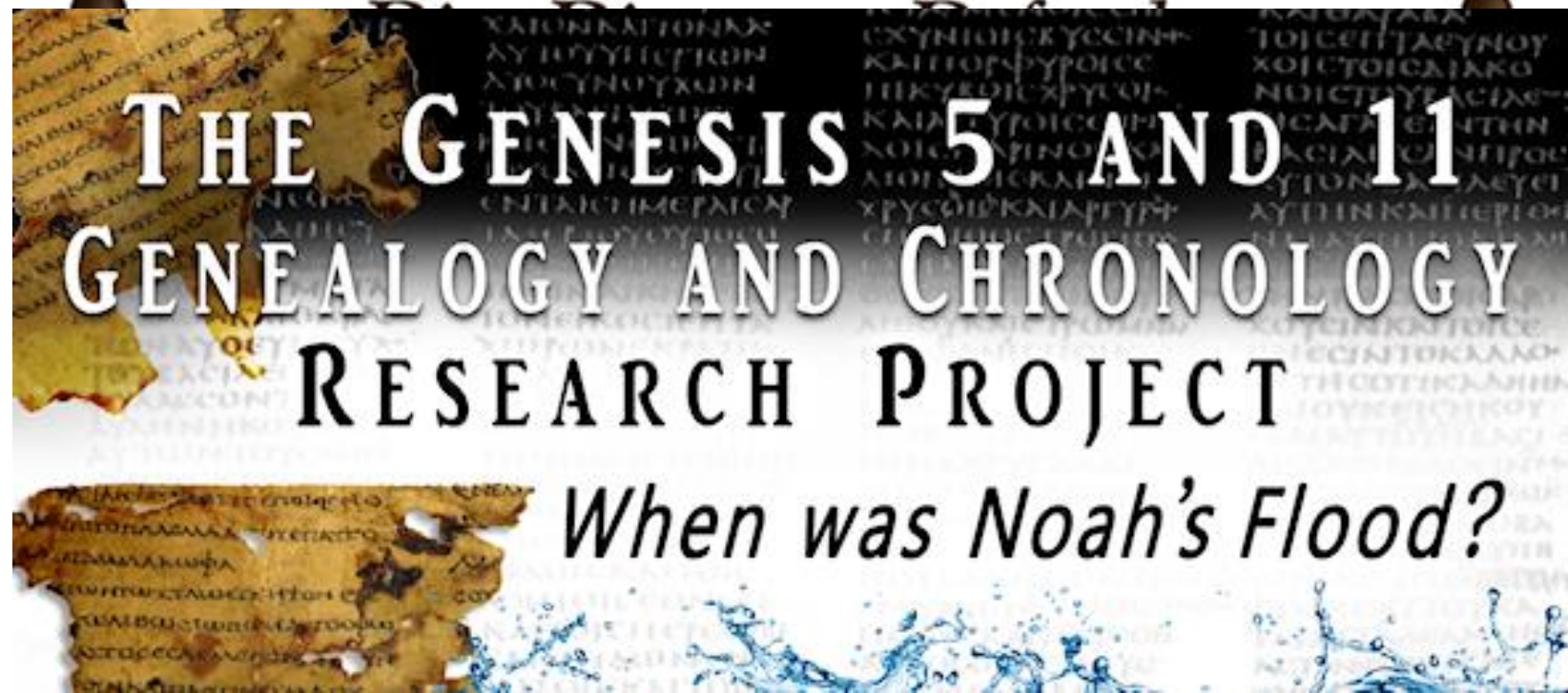
Dig. Discover. Defend.

***Genesis Eleven's Genealogy and
Post-Flood Chronology***

Henry B. Smith Jr.

Ongoing
updates can be
found at:

www.BibleArchaeology.org



Three Main Thrusts

1. Establishing a proper doctrinal and hermeneutical foundation for interpreting the numbers in Genesis 5:3-32 and 11:10-32.

WILD WEST EVANGELICAL HERMENEUTICS

PART ONE: THE FAILURE OF THE COMPARATIVE ARCHAEOLOGICAL METHOD

HENRY B. SMITH JR.

WILD WEST EVANGELICAL HERMENEUTICS

PART TWO: JESUS CHRIST AND THE
SUPREME AUTHORITY OF SCRIPTURE

HENRY B. SMITH JR.



WILD WEST EVANGELICAL HERMENEUTICS

PART THREE: THE PATRIARCHAL LIFE SPANS

HENRY B. SMITH JR.

Three Main Thrusts

2. Re-establishing the chronological interpretation as the correct one, through detailed exegetical analysis and a biblically grounded hermeneutical method.

Articles by Jeremy Sexton

"Who Was Born When Enosh Was 90?: A Semantic Reevaluation of William Henry Green's Chronological Gaps."

"Evangelicalism's Search for Chronological Gaps in Genesis 5 and 11: A Historical, Hermeneutical, and Linguistic Critique."

"Andrew E. Steinmann's Search for Chronological Gaps in Genesis 5 and 11: A Rejoinder."

Jeremy Sexton and Henry B. Smith Jr.

*Primeval Chronology Restored:
Revisiting the Genealogies of Genesis
5 and 11.*

BIBLE and SPADE

Vol. 29 No. 2

Spring/Summer 2016

Genesis 5 and 11 *Primeval Chronology Restored*



GENESIS 1-11: A Plea for Hermeneutical Consistency

◀ BOOK REVIEW ▶

**Cult Worship
AT TEL DAN**

WARFARE IN THE OLD TESTAMENT

**PART 2:
THE HISTORICITY OF THE
RESURRECTION OF JESUS CHRIST**

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DIGGING FOR TRUTH

Hermeneutics & Biblical Chronology

The Genealogies of Genesis 5 & 11 (Part 1)



DIGGING FOR
TRUTH

Abrahamic Chronology

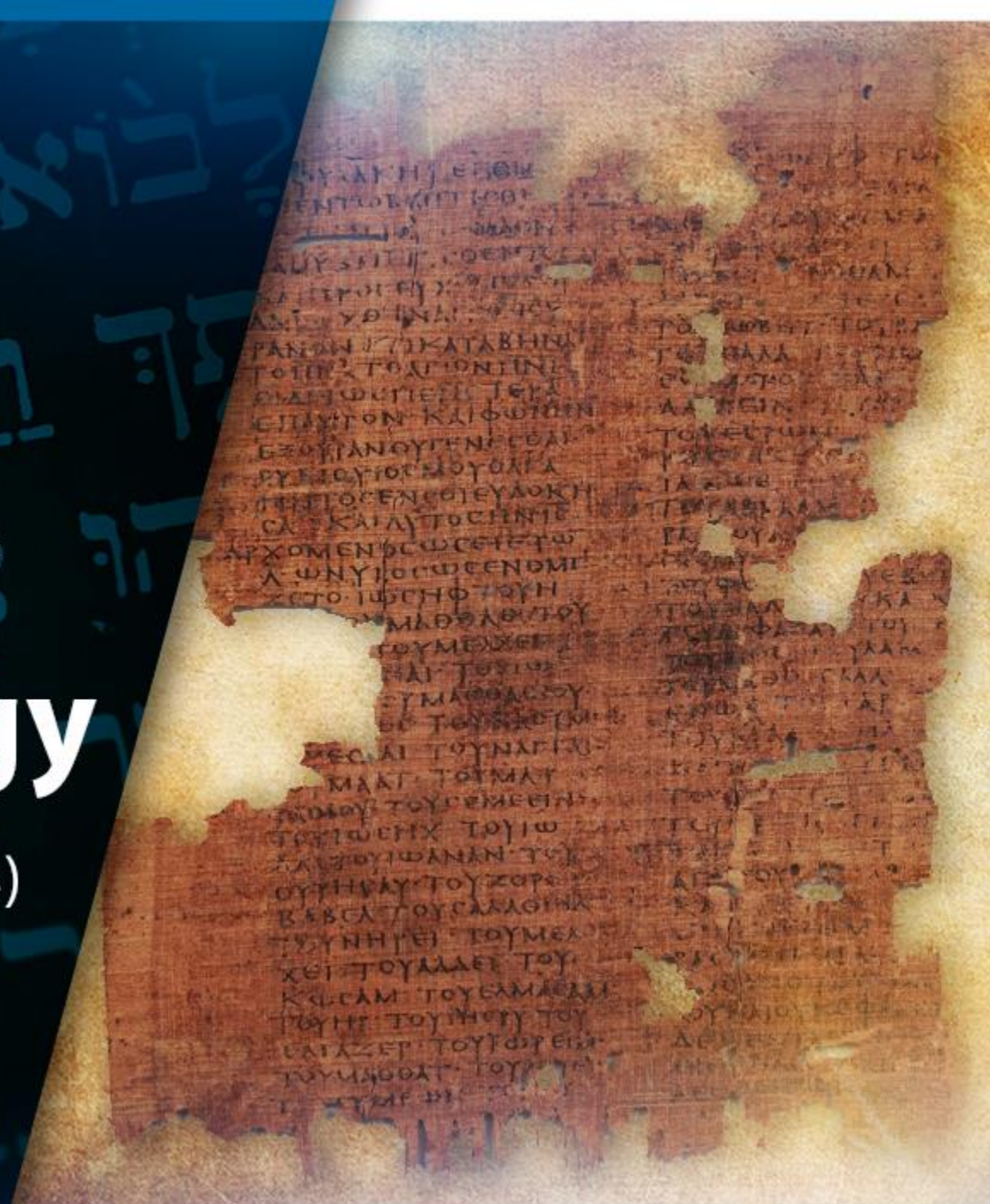
The Genealogies of Genesis 5 & 11 (Part 2)



DIGGING FOR TRUTH

The Authority of Biblical Chronology

The Genealogies of Genesis 5 & 11 (Part 3)



Three Main Thrusts

3. A text critical investigation of the numerical divergences in the three textual traditions, taking into account external witnesses...

Three Main Thrusts

3. ...and presenting a historically grounded, viable text critical theory that can adequately explain the large scale and deliberate alterations of the sacred text.

Three Main Thrusts

3. Any text critical theory for the divergences in Genesis 5 and 11 must account for the vast volume of data.

Today, we will focus on the numbers preserved for post-Flood era.

1. Masoretic Text (MT)

- a. From Adam to the Flood- 1656 years**
- b. Flood to Abraham- 352 years**
- c. Total- 2008 years**

2. Samaritan Pentateuch (SP)

- a. From Adam to the Flood- 1307 years**
- b. Flood to Abraham- 942 years**
- c. Total- 2249 years**

3. The Septuagint (LXX)

- a. From Adam to the Flood- 2262 years**
- b. Flood to Abraham- 1132 years (130 *ba* for Terah)**
- c. Total-3394 years**

Masoretic Text (MT)

Flood 2348 BC

Creation 4004 BC

-based on the Ussher Chronology

The Septuagint (LXX)

Flood 3298 BC

Creation 5554 BC

-based on Wevers' text critical reconstruction of LXX Genesis 5 and 11, with my slight modifications.

**In the case of the numbers in Gen 5 and 11,
we have two phenomena:**

- 1. Large-scale, deliberate alterations.**
- 2. Accidental scribal errors.**

		Masoretic Text			Septuagint			Samaritan Pentateuch		
Patriarch	Genesis Verses	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan
Adam	5:3-5	130	800	930	230	700	930	130	800	930
Seth	5:6-8	105	807	912	205	707	912	105	807	912
Enosh	5:9-11	90	815	905	190	715	905	90	815	905
Kenan	5:12-14	70	840	910	170	740	910	70	840	910
Mahalalel	5:15-17	65	830	895	165	730	895	65	830	895
Jared	5:18-20	162	800	962	162	800	962	62 ³	785 ³	847 ³
Enoch	5:21-23	65	300	365	165	200	365	65	300	365
Methuselah	5:25-27	187	782	969	187	782	969	67 ³	653 ³	720 ³
Lamech	5:28-31	182 ²	595 ²	777 ²	188 ²	565 ²	753 ²	53 ³	600 ³	653 ³

		Masoretic Text			Septuagint			Samaritan Pentateuch		
Patriarch	Genesis Verses	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan
Jared	5:18-20	162	800	962	162	800	962	62 ³	785 ³	847 ³
Enoch	5:21-23	65	300	365	165	200	365	65	300	365
Methuselah	5:25-27	187	782	969	187	782	969	67 ³	653 ³	720 ³
Lamech	5:28-31	182 ²	595 ²	777 ²	188 ²	565 ²	753 ²	53 ³	600 ³	653 ³
Noah	5:32; 7:11; 8:13-14; 9:28-29; 10:21; 11:10	500/(502)	After the Flood 350	950	500/(502)	After the Flood 350	950	500/(502)	After the Flood 350	950

		Masoretic Text			Septuagint			Samaritan Pentateuch		
Patriarch	Genesis Verses	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan
Arpachshad	11:12-13	35	[430]/403 ⁵		135	430/330 ⁵		135	303 ⁴	438 ⁴
Kainan	11:13b-14b				130	330 ¹¹				
Shelah	11:14-15	30	403		130	403/330 ⁶		130	303 ⁴	433 ⁴
Eber	11:16-17	34	[370]/430 ⁷		134	370 ⁷		134	270 ⁴	404 ⁴
Peleg	11:18-19	30	209		130	209		130	109 ⁴	239 ⁴
Reu	11:20-21	32	207		132	207		132	107 ⁴	239 ⁴
Serug	11:22-23	30	200		130	200		130	100 ⁴	230 ⁴
Nahor	11:24-25	29	[129]/119 ⁸		79	129 ⁸		79	69 ⁴	148 ⁴
Terah	11:26, 32; 12:1-4 Acts 7:2-4	70/(130)	(75)	205	70/(130)	(75)	205	70	(75)	145 ⁹

Patriarch	Genesis Verses	Masoretic Text			Septuagint			Samaritan Pentateuch		
		Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan
Peleg	11:18-19	30	209		130	209		130	109 ⁴	239 ⁴
Reu	11:20-21	32	207		132	207		132	107 ⁴	239 ⁴
Serug	11:22-23	30	200		130	200		130	100 ⁴	230 ⁴

- Begetting age in the MT = 30
 - SP and LXX = 130
- Remaining Years in the MT/LXX = 209
- SP = 109; consistent systematic reductions
 - SP = added lifespans

		Masoretic Text			Septuagint			Samaritan Pentateuch		
Patriarch	Genesis Verses	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan
Arpachshad	11:12-13	35	[430]/403 ⁵		135	430/330 ⁵		135	303 ⁴	438 ⁴
Kainan	11:13b-14b				130	330 ¹¹				

- Kainan
- Luke 3:36
- In the LXX, but not the MT or SP of Genesis 11

BIBLE and SPADE

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NEW EVIDENCE FOR KAINAN
in the New Testament and LXX Papyri

EPHESUS
A CASE STUDY FOR
THE RELIABILITY OF SCRIPTURE

ANCIENT TOMBS
AND THE SHROUD OF TURIN

HAVE WE FOUND
BIBLICAL LIBNAH?

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Henry B. Smith Jr. and Kris J. Udd, "On the Authenticity of Kainan, Son of Arpachshad," *Detroit Baptist Seminary Journal* 24 (2019): 119–54.

Liberal-critical scholarship has generally provided many useful insights at the micro-level, but their overarching theories about the origin and reliability of the Old Testament often lead to conclusions incompatible with an orthodox, historic view of Scripture.

Hendel's assumptions are fairly representative:

"...the chronological problems of Genesis 5 and 11 are easily accounted for by the theory that a redactor incorporated a document... the *sēpher tôlādôt 'Ādām*, "Book of the Generations of Adam" into the preexisting text of Genesis without harmonizing the chronological data of the two documents."

Hendel, R.S., *The Text of Genesis 1–11: Textual Studies and Critical Edition*, Oxford University Press, Oxford, UK, p. 78, n. 9, 1998.

A different approach is needed:

- 1. The original, inspired numbers were historically accurate, internally consistent, and mathematically correct.**
- 2. The original text has been preserved by the Lord throughout history, (I Pet. 1:23-25; Matt. 5:18; 24:35; Lk. 16:7; Isa. 40:8; Ps. 119:89, 152, 160), even if it is spread amongst various textual traditions and external witnesses. Scripture itself makes no promises of exactly how God would preserve His Word.**

The million-dollar question is: WHO DUNNIT?

- 1. Motive to amend sacred texts**
- 2. Means to disseminate the changes**
- 3. Opportunity- historical/theological milieu**

LXX Inflation Hypotheses

The Alexandrian translators (ca. 281 BC) inflated the primeval chronology to reconcile it with the Egyptian chronological claims of that time (Manetho).

This is a very common argument.

1. Contemporary Jews embraced and used the LXX translation for several centuries. Genesis Hebrew texts with the shorter chronology circulating in Jewish communities outside of Egypt would have quickly exposed the fraudulent inflations.

Simply stated, they could not have gotten away with it.

2. There are no ancient testimonies to support it.

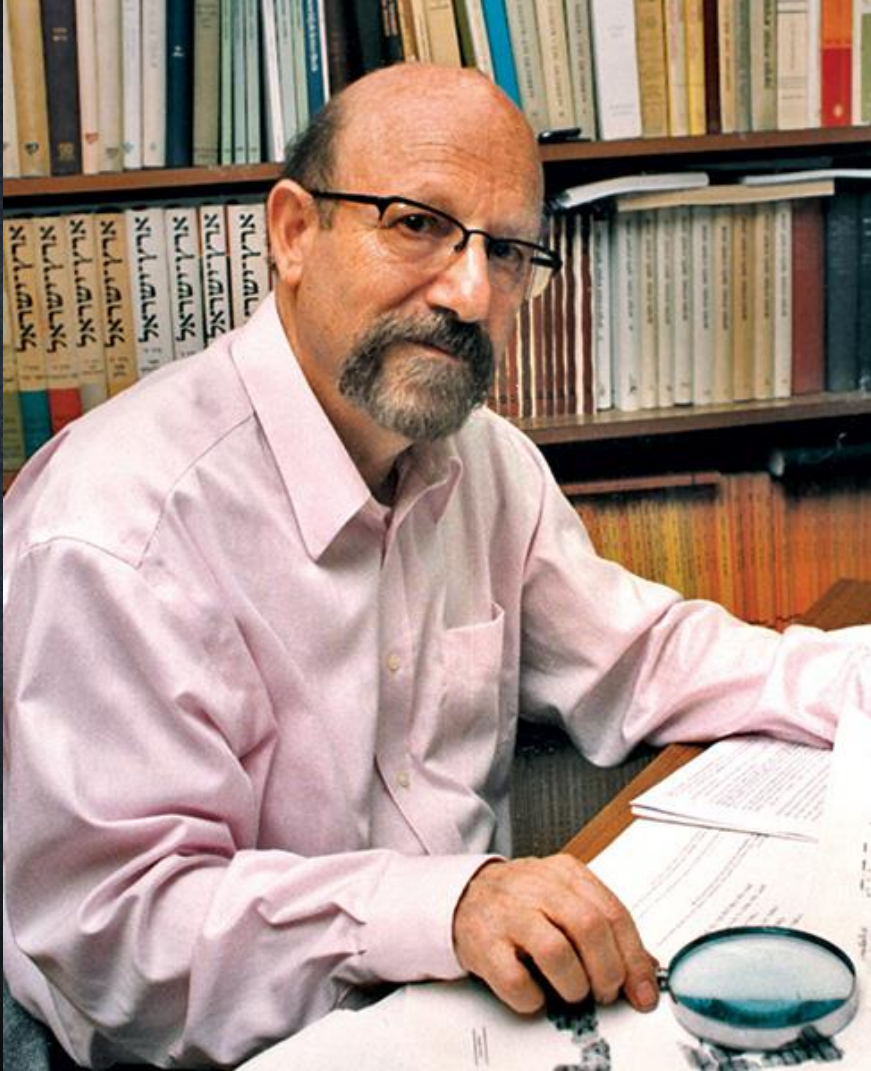
3. It fails to achieve the specified goal.

“The suggestion that the LXX chronology resulted as a response to the Egyptian chronology of Manetho is inadequate. The modern scheme is dated to about 3000 B.C. However, Manetho's actual figures total 5471 years by dead reckoning, from the First Dynasty to the conquering of Egypt by Alexander the Great, a figure which was assumed as fairly accurate until recently.”

Paul J. Ray, “An Evaluation of the Numerical Variants of the Chronogenealogies of Genesis 5 and 11,” Origins 12, no. 1 (1985): 26–37.

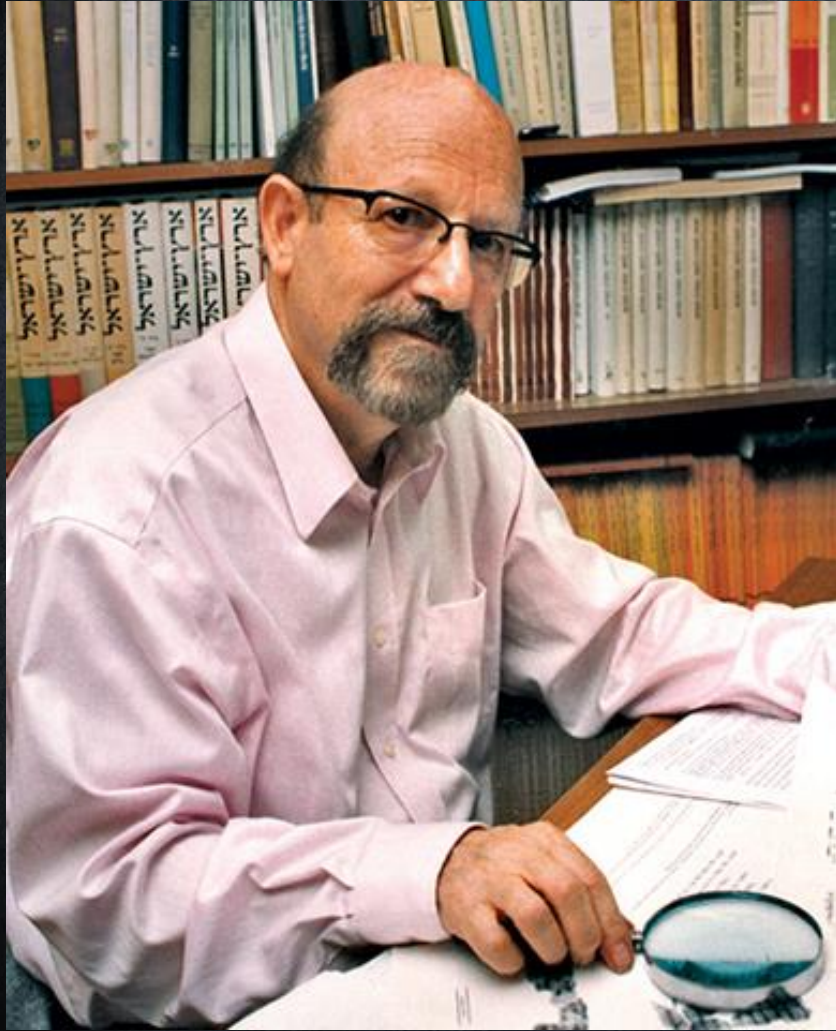
If the goal of equaling (or surpassing) Egyptian chronology was real, then the LXX's chronology must be much longer than it presently is.

4. Septuagint and OT textual scholars maintain that the numbers in LXX Gen 5/11 should be attributed to the LXX's Hebrew *Vorlage*, not the translators.

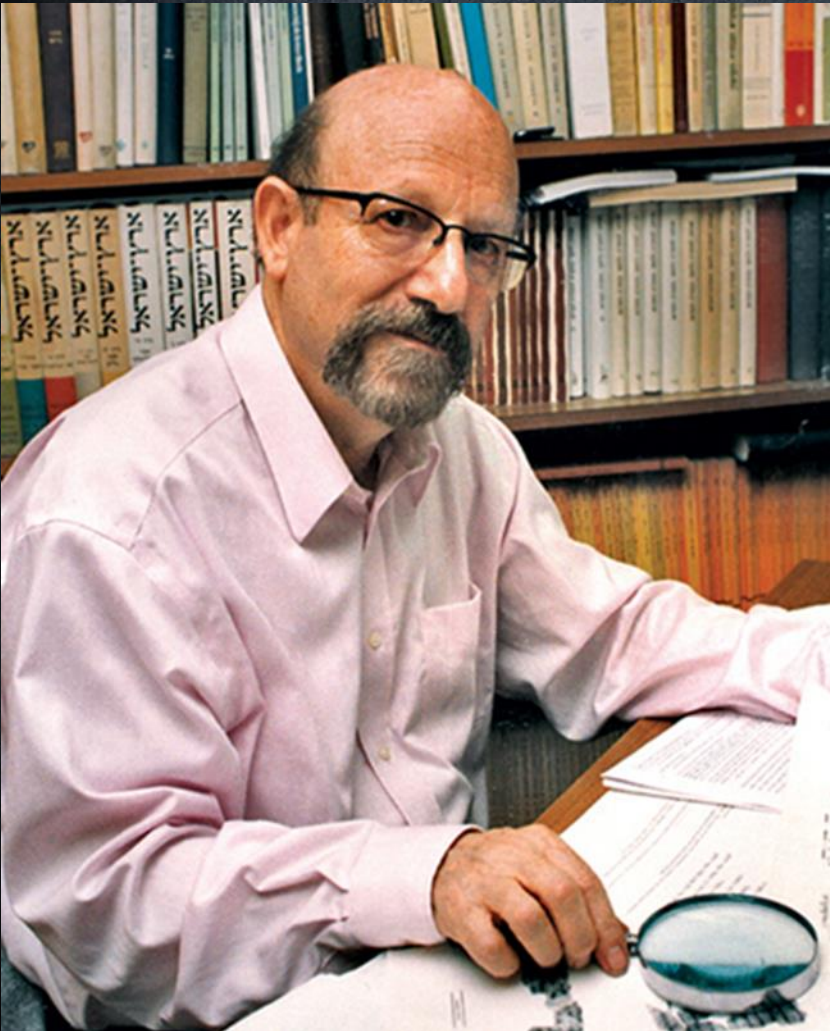


Emanuel Tov:

“Although the LXX has been transmitted into Greek, these details [the numbers in Gen 5/11] should not be ascribed to the translator, but the Hebrew *Vorlage*...”



“...they did not go as far as to recalculate the logic or system of genealogical lists. The LXX translation of Genesis is relatively literal, although some freedom in small details is recognizable, but no large scale translational pluses, minuses or changes are found in this version...”



“... Accordingly, any recalculation of chronological lists by a translator is highly unlikely.

“Furthermore, the LXX version of the lists has much in common with the SP, especially in chapter 11, strengthening the assumption that the two phenomena took place *at the Hebrew level.*”

p. 221, n. 1, Tov, E. 2015. “The Genealogical Lists in Genesis 5 and 11 in Three Different Versions.” In *Textual Criticism of the Hebrew Bible, Qumran, Septuagint*, 3: 221–238. VTSup 167. Leiden, The Netherlands: Brill Academic Publishers.

5. It cannot explain the matching begetting ages in the SP and LXX of Genesis 11, which would need to arise separately and independently, and yet somehow identically, if inflation hypotheses of any kind were true.

External Witnesses to the longer chronology of Genesis 5 and 11:

- 1. Josephus- 1st century AD**
- 2. Eupolemus- 2nd century BC**
- 3. Demetrius of Alexadnria – 220 BC**

Josephus, *ca.* AD 90

The longer chronology appears in *Antiquities of the Jews* (1:67, 83-87, 149-50).

Josephus' numbers are often dismissed as a mere parroting of the LXX. A close examination reveals otherwise.

Josephus, *ca.* AD 90

A. Josephus' overarching chronological statements are only compatible with the longer chronology (Adam to Artaxerxes):

**"Those antiquities contain the history of 5000 years; and are taken out of our sacred books, but translated by me into the Greek tongue"
(*Ag. Ap.* 1:1).**

**"The things narrated in the sacred Scriptures, are, however, innumerable, seeing that they embrace the history of 5000 years..."
(*Ant.* 1:13).**

Josephus, *ca.* AD 90

B. Josephus claimed he used Hebrew texts in his recitation of Genesis and other OT books. (*Against Apion* 1:1, 54; *Ant.* 1:5, 9:208, 10:218)

Modern scholars universally argue Josephus used a Hebrew text of Genesis when he wrote *Antiquities*.



Josephus

1. Henry St. John Thackeray

argued extensively that Josephus used a "Semitic" text for Genesis through Ruth (1967, pp. 75-99).

Thackeray, H. S. 1967. *Josephus: The Man and The Historian*. New York, New York: Jewish Institute of Religion Press.

Josephus

2. Louis Feldman

**extensively documented
how *LAB* and Josephus
are closely related at the
level of the Hebrew text
(1996, 57–82).**

Feldman, L. H. 1996. *Studies in Hellenistic Judaism*.
Leiden, The Netherlands: Brill.



Josephus

3. Etienne Nodet



**“Josephus’ ultimate Hebrew source (H) is quite close to the Hebrew *Vorlage* of G [LXX].”
(1997, p. 174).**

**Nodet, É. 1997. “Josephus and the Pentateuch.”
*Journal for the Study of Judaism in the Persian,
Hellenistic and Roman Period* 28 (2): 154–194.**

Table 2. The Numbers in Josephus’ Genesis 11 Hebrew Text

Patriarch	Genesis Citations	Begetting age
Shem	11:10-11	Years after the Flood 12/(2) ^a
Arpachshad	11:12-13	135
Shelah	11:14-15	130
Eber	11:16-17	134
Peleg	11:18-19	130
Reu	11:20-21	130 ^b
Serug	11:22-23	132 ^b
Nahor	11:24-25	120/(129) ^c
Terah	11:26, 32	70 205- Lifespan
Epochal Summation	<i>Antiquities</i> 1:148	992 years

“The Case for the Septuagint’s Chronology in Genesis 5 and 11,” in *Proceedings of the Eighth International Conference on Creationism*, ed. John H. Whitmore (International Conference on Creationism, Pittsburgh, PA: Creation Science Fellowship, 2018), 117–32.

Eupolemus of Jerusalem *ca.* 160 BC

**Creation date 5307 BC
Longer Chronology**

**Used both the LXX and
Hebrew texts**

Eupolemus was a Jewish historian of the 2nd century BC. His Greek work is entitled, "On the Kings in Judea." Fragment 5 appears in Clement's Stromata.

Eupolemus calculates 5149 years from Adam to the 5th year of the reign of Demetrius I (ca. 158 BC) yielding the same Creation date as Demetrius the Chronographer.

Eupolemus does not detail the precise begetting ages, but his creation date requires the longer post-Flood chronology to be viable.

Eupolemus used the LXX, and since he was a high-ranking Jerusalem official, this indicates both the LXX and the longer chronology were embraced in Israel proper.

He also had access to and used Hebrew texts, writing in a “koine Judaeo-Greek” with a “strong Hebrew flavor” (Wacholder 1974, pp. 12–13, 246–248, 256–257; Holladay, p. 95, 99, nn. 2–3).

Josephus' praise of Eupolemus' work (*Against Apion* 1:23) also supports the accuracy of his chronology.

Demetrius of Alexandria *ca.* 220 BC

Demetrius was a Jewish historian who wrote during the reign of Ptolemy IV (221–205 BC),¹⁰⁷ and is “the earliest datable Alexandrian Jewish author we know.”

Jack Finegan, Handbook of Biblical Chronology, 141

Demetrius of Alexandria *ca.* 220 BC

His writings are preserved in Eusebius's *Praeparatio Evangelica* and Clement of Alexandria's *Stromata*. He wrote in Greek, used the LXX, and "his knowledge of its contents is detailed and exact."

J. Hanson, "Demetrius the Chronographer: A New Translation and Introduction," in *The Old Testament Pseudepigrapha*, vol. 2, ed. James H. Charlesworth (Peabody, MA: Hendrickson, 1983), 843–44, n. 6; Carl R. Holladay, *Fragments from Hellenistic Jewish Authors*: vol. 1: Historians, ed. Harold W. Attridge, Texts and Translations 20 (Chico, CA: Scholars Press, 1983), 52.

Demetrius of Alexandria *ca.* 220 BC

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Demetrius of Alexandria *ca.* 220 BC

Fragment 2:18

from Adam until the time when the brothers of Joseph came into Egypt, there were **3624 years**;

[2] and from the Deluge until Jacob's arrival in Egypt there were **136[2] years**;

[3] and from the time Abraham was chosen from among the nations and came from Haran into Canaan [**aged 75**] until the time when those with him [Jacob] came into Egypt, there were **215 years**

Demetrius of Alexandria *ca.* 220 BC

Fragment 2:18

The time from the Flood to Jacob's descent is 1362 years. Since Abraham was born 290 years before Jacob's descent (215+75), we can determine the time period from the Flood to Abraham's birth:

$$**1362 minus 290 = 1072 years**$$

Demetrius of Alexandria *ca.* 220 BC

Fragment 2:18

1072 years

= The LXX post-Flood chronology

the Samaritan Pentateuch's post-Flood
chronology is 942 years, absent Kainan's 130
years. $942 + 130 = 1072$ years

Demetrius of Alexandria *ca.* 220 BC

Fragment 2:18

1072 years

= The LXX post-Flood chronology

the Samaritan Pentateuch's post-Flood chronology is 942 years,
absent Kainan's 130 years. $942 + 130 = 1072$ years

Augustine, *City of God* (16.10) = 1072 years

Conversely...

The begetting ages and the chronology deposited in the Masoretic Text have **zero external witnesses** prior to the second century AD.

Patriarch	Genesis Verses	Masoretic Text			Septuagint			Samaritan Pentateuch		
		Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan
Peleg	11:18-19	30	209		130	209		130	109 ⁴	239 ⁴
Reu	11:20-21	32	207		132	207		132	107 ⁴	239 ⁴
Serug	11:22-23	30	200		130	200		130	100 ⁴	230 ⁴

- Begetting age in the MT = 30
 - SP and LXX = 130
- Remaining Years in the MT/LXX = 209
- SP = 109; consistent systematic reductions

Peleg (Genesis 11:18-19)

Remaining years in MT/LXX = 209

In SP = 109

Remaining years in SP are not original.

Systematically Deflated.

Peleg (Genesis 11:18-19)

Begetting age in MT = 30

**No attestation until the
second century AD.**

Peleg (Genesis 11:18-19)

Begetting age = **130** in six pre-AD 100 sources:

1. Josephus (AD 90)
2. Eupolemus (160 BC)
3. The Samaritan Pentateuch
4. Demetrius (*ca.* 220 BC)
5. The Septuagint (3rd century BC)
6. The Septuagint's Hebrew *Vorlage*
(likely 4th century BC or even older)

Following the preponderance of evidence,
Peleg's **begetting age of 130** in SP/LXX
should be added to his remaining years of
209 in MT/LXX to yield a correct
(calculated) lifespan of 339 years.

The SP's lifespan for Peleg incorrectly reads
239 years (**130** + **109**).

Following the preponderance of evidence, Peleg's **begetting age of 130** in SP/LXX should be added to his remaining years of **209** in MT/LXX to yield a correct (calculated) lifespan of 339 years.

The MT's calculated lifespan of **239** for Peleg is therefore also wrong (**30** + **209**). Thus, Peleg's begetting age of **30** in the MT is wrong.

Shem	Gn 11:10-11	3396 BC	2158 AM	100	500	(600)
Flood	Gn 7:6, 11; 8:13-14; 9:28; 11:10	3298 BC	2256 AM	-	-	-
Arpachshad	Gn 11:12-13	3296 BC	2258 AM	135	430	(565)
Kainan	Gn 11:13b-14b	3161 BC	2393 AM	130	330	(460)
Shelah	Gn 11:14-15	3031 BC	2523 AM	130	403	(533)
Eber	Gn 11:16-17	2901 BC	2653 AM	134	370	(504)
Peleg	Gn 11:18-19	2767 BC	2787 AM	130	209	(339)
Reu	Gn 11:20-21	2637 BC	2917 AM	132	207	(339)
Serug	Gn 11:22-23	2505 BC	3049 AM	130	200	(330)
Nahor	Gn 11:24-25	2375 BC	3179 AM	79	129	(208)
Terah	Gn 11:26, 32; 12:1-4; Acts 7:2-4	2296 BC	3258 AM	70/(130) ^c	(75)	205
Abraham	Gn 11:31; 12:1-5; 15:7; 21:6; 25:7	2166 BC	3388 AM	100	(75)	175

Internal Evidence

The MT's timeline from the Flood to Abraham is far too short to allow for an adequate population growth from the Flood to Babel, followed by the dispersal of language groups and the subsequent development of the populations, cities, and cultures described from Genesis 10 onward.

Internal Evidence

In the Abrahamic narratives alone, 26 cities in Canaan are mentioned...

Internal Evidence

while Shinar, Erech, Accad, Assyria, Nineveh, Rehoboth-Ir, Caleh, Resen, Lasha, Ur, Haran, Canaan, Sidon, Gaza, Jerusalem, the cities of the Plain, the Sea Peoples from Crete, and Egypt were already well-established political entities.

Internal Evidence

**Genesis 25:8 states that the
175-year-old Abraham**

**“died in a good old age, an old man and full
of years.” (ESV)**

Internal Evidence

Genesis 25:8 is contradicted by the MT's chronology on 4 points:

First, Eber was still alive when Abraham died, and he lived to be 464 years old, about two and a half times greater than Abraham.

Internal Evidence

Second, Shem lived more than three times longer than Abraham, and his death at age 600 occurs in the MT only 25 years before Abraham's death.

Internal Evidence

Third, and most remarkably, Noah's death at the age of 950 occurs only two years before Abraham was born!

Internal Evidence

Fourth, since Gen 11 indicates that the each of the named patriarchs had “[other] sons and daughters,” hundreds of other post-Flood descendants also would have lived to ages similar to Arpachshad (438), Shelah (433), and Eber (464).

Internal Evidence

Using the MT's post-Flood chronology, Abraham would have been neither "an old man," nor "full of years" compared to all of his contemporaries. In that context, he would have died young!

Internal Evidence

In the LXX, however, Noah had been deceased for nearly a millennium, Shem for about eight centuries, and Eber for about four, when Abraham died.

Only in the longer chronology of the LXX/SP had lifespans dropped to the point where Abraham's epitaph could be considered accurate and coherent.

Internal Evidence

The chronology yielded by the MT's numbers in Genesis 11 cannot be internally reconciled with Genesis 25:7-8.

Internal Evidence

**This betrays evidence of
systematic deflation in the MT
of Genesis 11:12-25**

Shem	Gn 11:10-11	3396 BC	2158 AM	100	500	(600)
Flood	Gn 7:6, 11; 8:13-14; 9:28; 11:10	3298 BC	2256 AM	-	-	-
Arpachshad	Gn 11:12-13	3296 BC	2258 AM	135	430	(565)
Kainan	Gn 11:13b-14b	3161 BC	2393 AM	130	330	(460)
Shelah	Gn 11:14-15	3031 BC	2523 AM	130	403	(533)
Eber	Gn 11:16-17	2901 BC	2653 AM	134	370	(504)
Peleg	Gn 11:18-19	2767 BC	2787 AM	130	209	(339)
Reu	Gn 11:20-21	2637 BC	2917 AM	132	207	(339)
Serug	Gn 11:22-23	2505 BC	3049 AM	130	200	(330)
Nahor	Gn 11:24-25	2375 BC	3179 AM	79	129	(208)
Terah	Gn 11:26, 32; 12:1-4; Acts 7:2-4	2296 BC	3258 AM	70/(130) ^c	(75)	205
Abraham	Gn 11:31; 12:1-5; 15:7; 21:6; 25:7	2166 BC	3388 AM	100	(75)	175

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