

2241 BC

The Date of the Flood

by

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I truly believe that the Holy Spirit inspired me to present what truth that may be found in this booklet. I am not trying to claim that I was inspired by the Holy Spirit in the sense that the authors of the books of the Bible were inspired, but I do think the Holy Spirit provided me with His help. Thank You, Holy Spirit.

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INTRODUCTION

The Introduction and the section Biblical Date Of The Flood will attempt to establish, with some precision, the date of the Flood based on biblical data. What is the importance of establishing the date of the Flood? For the believer the Flood is a fact, but the Flood is also important for the scientific community whether the individuals making up the scientific community are believers or nonbelievers. The occurrence of a world-wide flood affects how the events after the Flood have impacted the related secular history and the interpretation of scientific phenomena both before and after the Flood.

The following presumptions underlie this work:

- a) The Flood actually occurred.
- b) It was world-wide.
- c) The Bible account is accurate.
- d) Jerusalem became King David's capital in 1000 BC.
- e) The time interval from the Exodus to when Solomon began building the Temple was 480 years.
- f) There was a 430 year interval from the time the Israelites entered Egypt to the Exodus.

BIBLICAL DATE OF THE FLOOD

In the Biblical Date Of The Flood an attempt will be made to establish a chronology of biblical events leading to the date of the Flood as being approximately 2241 BC. The chronology will be based on the presumptions listed in the Introduction. One of the presumptions is that Jerusalem became King David's capital in 1000 BC.

The Bible informs us that David ruled forty years, seven years in Hebron and thirty-three years in Jerusalem (2 SAM.5.4-5; 1 KGS.2.11). The International Jewish Encyclopedia places the reign of David from 1007-967 BCE.¹ This seems to point to the year 1000 BC as being the year that Jerusalem became David's capital. Elsewhere it seems to be a pretty well accepted historical fact that Jerusalem became David's capital around the year 1000 BC. Therefore it would seem that the presumption that we started with gives us a safe foundation on which to build the chronology.

Solomon's reign followed directly from David's to Solomon's (1 KGS.2.11-12), although it appears that there was a period of co-regency prior to David's death (1 KGS.1.30; 1 KGS.2.1). There seems to be some difference of opinion on what year Solomon's reign started but it seems to involve a small number of years at best.

If David chose Jerusalem to be his capital in the year 1000 BC and if he made that choice in the first year of his Jerusalem reign and if his Jerusalem reign was 33 years, then his reign would have ended in 967 BC. If it is assumed that Solomon's reign is counted from the death of David rather than some prior date of co-regency, then the first

year of Solomon's reign would be 967 BC. Therefore the year 967 BC has been selected for this work as the year that Solomon's reign began.

If 967 BC is the date for the start of Solomon's reign then 963 BC should be the year that Solomon began to build the Temple (1 KGS.6.1). But the Bible states rather emphatically that the building of the Temple was started in the fourth year of the reign of Solomon, 480 years after the Exodus (1 KGS.6.1). This allows us to date the Exodus by adding 480 to 963 giving us a date of 1443 BC for the Exodus.

As we can see from the following quote from the Bible, " In the four hundred and eightieth year from the departure of the Israelites from the land of Egypt, in the fourth year of Ziv, which is the second month, the construction of the Temple of the Lord was begun." (1 KGS.6.1, NAB), that the date of the Exodus is pretty well determined in relation to the reign of Solomon.

The figure of 480 years for the time between the Exodus and the start of the Temple built by Solomon is also a presumption that this chronology is based on.

Another presumption is that there were 430 years from the time the Israelites entered Egypt to the Exodus (EX.12.40). Again the Bible is very emphatic about this (EX.12.41).

So adding the 430 to 1443 we arrive at 1873 BC as the date for the Israelites entering Egypt. If we assume that this is the date that Jacob moved to Egypt with the rest of his family, and the Bible implies that Jacob was 130 years old (GEN.47.9; GEN.47.28) on or about the time when he entered Egypt, then we can figure out the date of the Flood. By

doing the mathematics using the biblical data we can show that Jacob entered Egypt 583 years after the Flood. Adding the 583 to 1873 gives us 2456 BC as the date of the Flood.

However this appears to be in contradiction with other passages of the Bible. For instance we see that after the descendants of Abraham arrived in Egypt to the Exodus four generations are to be involved in some way (GEN.15.16). The Bible mentions four generations from Levi through Moses after the descendants of Abraham enter Egypt until the Exodus (EX.6.16; EX.6.18; EX.6.20). It states the ages at their deaths of these three forebears of Moses as 137 years for Levi, 133 years for Kohath and 137 years for Amram (EX.6.16; EX.6.18; EX.6.20). It also gives the age of Moses at his death as 120 years (DEUT.34.7) allowing the calculation of Moses' age at the time of the Exodus. Moses wasn't allowed to enter the Promised Land (DEUT.32.52) and the Israelites wandered for forty years before entry (NUM.14.33-34), therefore subtracting 40 from 120 gives us the number 80 as the age of Moses at the Exodus. The Bible also mentions that Levi's son Kohath, the grandfather of Moses, was with Jacob when Jacob entered Egypt (GEN.46.8-11). Furthermore we see that Moses' mother was Amram's father's sister (EX.6.20) and that she was the daughter of Levi born after the Israelites arrived in Egypt (NUM.26.59). It is also mentioned in the Bible that the descendants of Abraham will live as strangers in the land 400 years. "And it was said unto him: Know thou beforehand that thy seed shall be a stranger in a land not their own, and they shall bring them under bondage, and afflict them four hundred years" (GEN.15.13, NCE).

Even if it is assumed that Kohath was under one year of age when Jacob entered

Egypt, which seems to be problematic in its own right, and that Amram was born in Kohath's 133rd year which is also problematic and that Moses was born in Amram's 137th year, we only have 270 years. When we add 80 years for Moses' age at the Exodus we only come up with 350 years rather than the 430 years that are needed.

We will also run into a problem justifying Moses' mother as being his grandfather's sister and his great grandfather Levi's daughter.

How can these problems be resolved?

The Jewish Study Bible (in its footnotes for EX.12.40-41) mentions that some sources look to the 430 number as being related to the time of some event involving a patriarch to the time of the Exodus, rather than the number of years from Jacob entering Egypt to the Exodus.²

Suppose that we consider that the event involved the patriarch Abraham and that we suggest that the event was the entrance of Abraham into Egypt rather than some other event.

Assuming the first patriarch to be Abraham, we see that Abraham first entered Egypt during a time of famine (GEN.12.10), and that he was at least 75 years old (GEN.12.4).

The Bible also tells us that Abraham dwelt in Canaan ten years when Sarai gave him her maid Hagar (GEN.16.3) and she had a son Ishmael (GEN.16.15). We also see that Abraham was 99 years old when Ishmael was 13 years old (GEN.17.24-25).

If we add the 10 years from the beginning of the time of taking up residence in Canaan to the giving of Hagar to Abraham and the 13 years of age of Ishmael at the time Abraham

was 99, we come up with a sum of 23. If we subtract 23 from 99 we arrive at the number 76. So if Abraham was at least 75 and no more than 76 when he lived in Egypt, which appears to be the case, then it would seem that 75 would be a good choice for his age when he entered Egypt. Using the number 75 as the age of Abraham when he entered Egypt and assuming the 430 represents the number of years from the time the patriarch Abraham entered Egypt to the Exodus we can determine when Jacob entered Egypt and how many years passed from Jacob's entry to the Exodus. Twenty-five years elapsed from the time Abraham entered Egypt to the birth of Isaac when Abraham was 100 years of age (GEN.21.5). Jacob was born when Isaac was 60 years old (GEN.25.25-26), and Jacob was 130 when he entered Egypt (GEN.47.8-9; GEN.47.28). If we add the 25 years from Abraham's entry into Egypt to the birth of Isaac to the 60 years as the age of Isaac at the birth of Jacob to the 130 years for the age of Jacob when he entered Egypt, we arrive at 215 years as the interval from when Abraham entered Egypt to when Jacob entered Egypt. We see that using 1443 BC as the year of the Exodus and adding 430 as the number of years the Israelites were in Egypt, that 1873 BC is the date for Abraham entering Egypt if we assume that the 430 is counted from the entry of Abraham into Egypt rather than the entry of Jacob into Egypt. Now if we subtract the 215 years, for the interval from when Abraham entered Egypt to when Jacob entered Egypt, from 1873 we have that 1658 BC is the date for Jacob's entry into Egypt. If we subtract 1443 from 1658 we see that we also have an interval of 215 years from Jacobs entry into Egypt to the Exodus.

If we use the data from the Bible to compute the time from the Flood to the birth of Abraham we should arrive at the number 293. If we add to that the 75 for the age of Abraham at the time of his entry into Egypt we have 368. If we add 368 to 1873 we come up with 2241 BC as the year of the Flood.

Does the use of 2241 BC as the year of the Flood answer the contradictions that 2456 BC seemed to present?

Using 2241 BC as the date of the Flood yields an interval of 215 years from Jacob's entry into Egypt to the Exodus. Moses was about 80 years old at the Exodus. If we subtract 80 from 215 it yields an interval of 135 years from Jacob's entry into Egypt to the birth of Moses. With the life spans of Levi, Kohath and Amram the 135 years presents no problem in justifying the 215 year interval. So the fourth generation mentioned in (GEN.15.16) can be accounted for and an argument for Moses' mother as the daughter of Levi can be presented in terms of fertility cycles that we experience even in this day and age.

To investigate these statements further, let us begin by attempting to come up with an approximate age for Levi when Jacob entered Egypt.

Jacob worked for Laban 20 years, 14 for Laban's daughters and 6 for Laban's flocks (GEN.31.41). The Bible mentions that Jacob wanted to leave Laban after the birth of Joseph (GEN.30.25-26) but he agreed to continue to work for Laban (GEN.30.31-34) and apparently worked for another 6 years for the 20 year total mentioned (GEN.31.41).

Jacob had worked for Laban 7 years before marrying Leah (GEN.29.20-24). Levi was

Leah's 3rd son so Levi must have been at most 4 to 5 years older than Joseph. If we assume that Joseph was born on or about the 14th year of Jacob's service to Laban and allowing at least 10 months between the births of Leah's first three sons, then 4 or 5 years between the ages of Levi and Joseph seem about right.

Joseph was made governor of Egypt at the age of 30 (GEN.41.46). For 7 years he was in charge of storing up grain so as to be ready for the 7 years of famine. Therefore Joseph would have been between 37 and 44 years of age at the time Jacob entered Egypt.

If Joseph was between 37 and 44 years of age and Levi was 5 years older than Joseph, then Levi would have been between 42 and 49 years of age at the time that Jacob entered Egypt.

Levi lived to be 137 years old and Moses' mother was born to Levi after Jacob's entry into Egypt, leaving over 88 years for Levi to have fathered Moses' mother after Jacob entered Egypt. Moses was born about 135 years after Jacob's entry into Egypt. If we subtract 88 from 135 we arrive at 47.

If Moses' mother was at an age of 47 or up into the 50's at the birth of Moses we have an age of Moses' mother at the birth of Moses that presents no apparent problem.

What about the passage involving the 400 years mentioned in (GEN.15.13)? It could be interpreted as an indication that the 400 years pertains to descendants starting with Isaac to the Exodus. If Abraham was 75 when he entered Egypt and 100 when Isaac was born and it was 430 years from the time Abraham entered Egypt to the Exodus, then we have about 405 years from the birth of Isaac to the Exodus. So we have at least 400 years

accounted for to satisfy (GEN.15.13).

It can also be argued that the fourth generation mentioned in (GEN.15.16) is satisfied by the four generations from Levi through Moses. We have also seen that the 430 years referred to in (EX.12.40) to be from Jacob's entering Egypt to the Exodus presents a problem with other passages of the Bible so that about the only alternative is to assume that the 430 years is to be taken from the entry of Abraham into Egypt to the Exodus.

How does the choice of 2241 BC for the date of the Flood stack up against the secular history of the world? Here we have a pleasant surprise.

The 2241 BC date for the Flood fits in very nicely with Egyptian history. For instance the Egyptian chronology cited in Ramesses the Great places the First Intermediate Period VII - X as (2258 - 2052 BC).³ The First Intermediate Period is one that would seem to fit the description of a time when Egypt went through a sharp change from an advanced civilization to what one might expect to find after a world devastated by a catastrophe. The date 2241 BC for the Flood places it almost perfectly into the interval (2258 - 2052 BC).

Jacob's entry into Egypt at 1658 BC and Joseph's rise to power a few years before place the events during the Hyksos Dynasty, a dynasty that would have been expected to have a tendency to be friendly towards the Israelites. When the Hyksos were overthrown during the Eighteenth Dynasty the Israelites would very likely be suspect because of their perceived association with the Hyksos and their growing numbers. This all fits in very well with what we read in the Bible about the Israelites fate in Egypt.

The date of the Exodus as 1443 BC presents a problem if for no other reason than that some place it on or about 1240 BC. One might suspect that this is to accommodate Ramesses II as the possible pharaoh at the time of the Exodus. He would seem to fit the personage of the pharaoh described in the Bible because of his association with the city of Rameses and his reputation as a builder. However a closer look at this assumption should cast serious doubt as to its possible validity. Moses was eighty years old at the time of the Exodus and it would seem that the Israelites were forced to help build the garrison city of Rameses before the birth of Moses (EX.1.5-22). This would seem to point to some other pharaoh as the pharaoh of the Exodus.

We have also shown that under the presumption that the time from the Exodus to the start of the building of the Temple, when Solomon was king, was 480 years so that the Exodus would have to have been around 1443 BC. This would seem to suggest that Pharaoh Amenophis II was the pharaoh of the Exodus.⁴ This choice for the pharaoh of the Exodus and his predecessors of the Eighteenth Dynasty tie in well with the Egyptian history of this period, as well as the Biblical account. After the Eighteenth Dynasty threw out the Hyksos it appears that the need was felt to build garrison cities to protect Egypt on Egypt's northern border. One of these garrison cities was Rameses mentioned earlier (EX.1.11).

If the date of the Flood is taken to be 2241 BC and using the biblical data from Genesis to determine that the time from the creation of Adam to the beginning of the Flood was 1656 years we arrive at a date of 3897 BC as the date of the creation of

Adam.

In conclusion it seems that a good choice for the date of the Flood is 2241 BC. However we also see that 3897 BC as the date for the creation of Adam, 1658 BC as the date that Jacob entered Egypt, and 1443 BC as the date for the Exodus are reasonable choices as well.

IN THE AFTERMATH OF THE FLOOD

What are some of the things that we can discern from the Bible about the happenings to Noah and his family after leaving the ark to the time of Abraham entering Egypt?

One of the things we are informed of is that they migrated to the land of Shinar and settled there (GEN.11.1-2).

We also have the information necessary to determine how many years after the Flood that Peleg was born. If we do the addition from the data for the line of Shem to the birth of Peleg (GEN.11.10-16), we see that Peleg was born 101 years after the Flood.

It is also stated that in Peleg's days the earth was divided (GEN.10.25). If we add the numbers from (GEN.11.18-19) we see that Peleg lived 239 years. Therefore the earth was divided sometime between 101 years after the Flood to 340 years after the Flood.

This would seem to imply that Noah's family stayed together for the first 101 years and then started to disperse over more and more of the earth for the next 239 years.

The Bible also enlightens us to where the descendants of Shem, Ham and Japheth dispersed to (GEN.10.1-32). We also know that God blessed them, and told them to be fertile, increasing and filling the earth (GEN.9.1).

The picture that seems to be emerging is of a small group of people, Noah and his wife and his three sons Shem, Ham and Japheth and their three wives, leaving the ark and probably settling down for a time near the mountain where the ark rested. Then as the grandchildren of Noah started to form a new generation to be followed by more

generations, they migrated to the land of Shinar. By the time Peleg was born, in the fourth generation, over 100 years had gone by since the Flood . The population would have been much more than we would be likely to see today for the same time span. It is very likely that having as many children as possible would have been viewed as very important in order to re-populate the world and large families would have been desirable and considered a blessing. But for the first hundred years it's likely that Noah's family stayed close to each other, living somewhere between the mountain the ark rested on and the settlement in the land of Shinar that they migrated to. One might expect that most of the earth would be without population as it would seem unlikely that the members of Noah's family would have located themselves any great distance from the family as a whole.

As the population increased into the tens and hundreds of thousands over the next hundred years one might expect that the people would have started to re-populate the known pre-Flood world. This seems to be what the Bible is telling us (GEN.10.1-32). The first region to experience re-population after the Flood seems to have been the region of the pre-Flood Sumerian civilization. This already seems to have been occurring before the birth of Peleg. It would seem unlikely that the re-population of Egypt occurred until after the birth of Peleg when the people were dispersed across the earth as we have already discussed in this section. If this is correct it would mean that Egypt had no population after all the people had died during the Flood that began in 2241 BC until after the birth of Peleg in 2139 BC. When the people were dispersed the re-population of Egypt eventually commenced and by the time Abraham entered Egypt at the age of 75,

this being 367 years after the Flood and 27 years after the death of Peleg, Egypt had again become a civilization to reckon with.

WHAT ABOUT EGYPTIAN HISTORY IN THIS PERIOD?

How do these assumptions fit in with what is known about Egyptian history in this period of time?

Before we attempt to present an answer to the question just stated we should mention one of the most important sources of Egyptian history of this and other periods as well.

When investigating Egyptian history it becomes apparent that the writings of Manetho a third century BC Egyptian priest and what may be considered his most important work Aegyptaca played and still plays a key role in the establishing of chronologies of the pharaohs and the designation of dynasties by Egyptologists.

It also seems obvious that where reliable records of regnal years and succession of kingship were well recorded the reliability of the chronologies seems to be quite good. However in periods where reliable records were hard to come by, especially in periods when large pyramids and or other large buildings were not being constructed, it would seem that the reliability of the chronologies should be looked into more closely.

Pepy II seems to be the last pharaoh of the Old Kingdom that has reliable information about his reign but even so there seems to be a difference of opinion as to how long he reigned. Egyptian history seems very sketchy from the end of Pepy II's reign to well into the First Intermediate Period. Of course this is exactly what should be expected if the Flood is historical. The First Intermediate Period for Egyptian history should reflect a lack of history for the first hundred years or so following the Flood because of the lack of

population. When some evidence of population starts to appear it seems to be consistent with what one would expect from small communities. The artistry at this time is also not very impressive. The local leaders may very well have called themselves kings but the impression that one might be left with is that we are dealing with small local communities that neither had the time or talent to perfect their arts and lacked the manpower and or the organization to build buildings like we have seen in earlier dynasties.

Towards the end of the First Intermediate Period it appears that things started to pick up, but it seems that it wasn't until Mentuhotep II that Egyptian civilization with large building projects began to resemble dynasties of old.

It is interesting to note that the starting date in chronologies for the First Intermediate Period vary considerably. This writing has listed it as 2258 BC⁵, but many others are much less. Some have around 100 years of difference between their starting date and 2258 BC.

It is also interesting to note that the example used in this writing has an interval of 206 years⁶ for the First Intermediate Period. This is considerably larger than many of the other chronologies. Some are closer to 100 years. It would seem that the smaller interval could be problematic.

It is my impression that the dates listed in many chronologies through the Old Kingdom need to have about 100 years added to each entry including the starting date for the First Intermediate Period.

It is also my impression that the First Intermediate Period should span around two

hundred years with its starting date adjusted as mentioned previously.

The placement of dynasties into the Old Kingdom and the First Intermediate Period seems to be inconsistent across the chronologies. The 7th and 8th Dynasties have been listed at the end of the Old Kingdom but they are probably more likely to be placed in the First Intermediate Period.

If the starting date of the First Intermediate Period was 2258 BC, it would seem that the 7th and 8th Dynasties would fit quite well into the Old Kingdom.

In conclusion, if the Flood is a historical fact, it would seem that the First Intermediate Period of Egyptian history is the period in which it occurred.

WHAT ABOUT HISTORIES OF OTHER CIVILIZATIONS?

We have attempted to show that 2241 BC as the date of the Flood fits in very well with the First Intermediate Period of Egyptian history, but how does it fit in with the histories of other civilizations?

The Sumerian civilization is considered to have been the oldest civilization on earth. Both Sumeria and Egypt had histories prior to 2241 BC. Both civilizations began in the previous millennium. Other civilizations had prehistories prior to 2241 BC whether or not they had histories. For example, Chinese history began many centuries after 2241 BC, and the early Indian religious writings seem to have been written many centuries after 2241 BC as well. However, from the prehistories one might be left with the impression that in all civilizations something of a very chaotic nature occurred on earth about the year 2241 BC and afterwards the civilizations had undergone some sort of change.

SOME AFTERTHOUGHTS

We have already discussed how well 2241 BC as the date of the Flood fits in with Egyptian history, and we have shown some situations where we think the Bible and Egyptian history intertwine. Suppose that we pursue this avenue a little further.

We know from the Bible that Joseph was the Vizier of Egypt and that eventually, after his death, Joseph's influence waned and the lot of the Israelites changed.

We have pointed out that it appears that Joseph was in power during the Hyksos Dynasty, but the Hyksos were kicked out of Egypt with the advance of the Eighteenth Dynasty, Joseph died around 1588 BC and less than a half century later the Hyksos were overthrown by Amosis I.

By the time Moses was born in 1523 BC the Israelites had already fallen upon bad times. It appears that Moses was born when Tuthmosis I was pharaoh.

Moses was raised in the house of the pharaoh by the pharaoh's daughter which would lead one to expect that he had the best that education had to offer at that time. One would expect that he would have been schooled in the history of Egypt as it was known along with the listings of pharaohs where they were recorded. One would also expect that he would have been trained in the art of communicating using the written word. In other words one would expect that Moses was a highly educated man.

Seeing that Moses was adopted by a princess during the Eighteenth Dynasty and with pharaohs in this dynasty with names such as Amosis and Tuthmosis it certainly wouldn't

have been unusual to want to incorporate a pharaoh's name or at least part of a pharaoh's name in the name of the adopted son especially if Tuthmosis I was the pharaoh at the time. One may also wonder if her knowing that Moses was a Hebrew child played a role in the name Moses without a prefix such as Tuth, and if she purposely left off such a prefix in difference to the religion of the Israelites.

Moses was over 1000 years closer to the year of the Flood than Manetho. With the education one would have expected Moses to have had, it would seem fairly safe to presume that he might have had a better idea of what happened after the Flood than someone that came along many centuries later.

ANOTHER AFTERTHOUGHT

Let us consider another afterthought that seems worth pursuing. It appears that there are differences of opinion among biblical scholars as to the year that the Exodus occurred.

Let us take a closer look at the position that the Exodus occurred around 1240 BC rather than say 1443 BC. If we take the 40 years of wandering for the Israelites, add 20 years for the reign of King Saul, add 40 years for the reign of King David and add 4 years from the start of King Solomon's reign to the beginning of the construction of the Temple, we have a total of 104 years. Using 963 BC as the beginning of the building of the Temple and subtracting it from 1240 we have a span of 277 years. If we subtract 104 from 277 we have 173 years to cover the entrance of the Israelites into the Promised Land until the start of the reign of Saul as king. If we take and add up the years of subjugation from Judges we should arrive at 111 years. If we subtract this from 173 we have 62 years left to cover the years Joshua led the Israelites in the Promised Land, the years of Samuel's leadership until the anointing of Saul as king, the 20 years of Samson as a Judge, plus all the years of other leadership by other leaders as indicated in Judges. We can see that the 62 years mentioned is far from sufficient to cover the above events. In fact, if we simply add up the numbers we find in Judges and add in the 104 years mentioned above we have over 480 years and we still need to add in the years of Joshua's leadership and the years of Samuel's leadership prior to the anointing of King Saul. Obviously we have a problem here but one thing that should be clear is that the using for the date of the Exodus the year

1240 BC, or some year close to it, is not the answer.

We know that the Bible states that the time from the Exodus to the start of the building of the Temple was 480 years. How do we reconcile this with the fact that by simply adding up the numbers we arrive at an unknown sum that is over 480 years even without some of the entries having been added in?

It looks like a possible answer may lie in the presentation of periods of tranquility such as mentioned in (JUDG.3.30). There are four of these: a 40 year, an 80 year and two 40 year entries. These entries, at least not every one of them, do not seem to necessitate that they be simply added up with the other entries. The other entries in Judges seem to be connected to each other in such a way that they demand direct addition, such as the years of subjugation to yield the total of the years of subjugation. Take the 80 years of (JUDG.3.30), this 80 years or part of it could possibly have occurred at the same time that some of the other events were occurring. Let us assume that the 80 years of (JUDG.3.30) overlaps other events that need to be included when determining the 480 year interval. If we add the numbers from Judges without the 80 we arrive at 330 years. If we add in the 104 years mentioned earlier we have 434 years leaving 46 years to cover Joshua's years of leadership in the Promised Land and the years of Samuel's leadership prior to Saul becoming king. For example, if 21 years is assigned to Joshua and 25 years assigned to Samuel we have our 480 years as needed.

Let us take a look at the 300 years mentioned in Jephthah's messages to the king of the Ammonites (JUDG.11.26). Perhaps the 300 years should be given more serious

consideration than it may have been given in the past. Even if it was presented in a way that seems to indicate that it wasn't meant to be precise, it almost surely was meant to be a reasonable approximation. The number may have reflected the time from the Exodus to the time of his message. There is a good chance that the number of years from the Exodus to any other event after the Exodus, at least for hundreds of years after the Exodus, would be well known. It would have been rather natural to round off in such a manner. Let us assume that that was the situation and see where it leads to. If we subtract 300 from 480 we have 180 years. If we add up the number of years in Judges from Jephthah's leadership to the death of Samson we have 91 years. If we use 20 years for the reign of Saul, 40 years for the reign of David and 4 years for the beginning of Solomon's reign to the beginning of the Temple we have 64 years. If we add the 64 and the 91 we have 155 years. If we subtract 155 from 180 we have 25 years. If we assign these 25 years to Samuel's leadership before Saul became king we have our 480 years accounted for again.

We can conclude that the time span from the Exodus to the beginning of the building of the Temple as being 480 years is a reasonable possibility when analyzing the biblical data. Of course we know that 480 years is the span because the Bible says it is, but it's reassuring to see that the results of analyzing the biblical data can be reconciled to the actual span given in the Bible.

A PROPOSAL

Before presenting the proposal, let us emphasize that the suggested date of the Flood as 2241 BC rests on the following four points:

1. The beginning of the building of the Temple by Solomon began in 963 BC.
2. The building of the Temple began 480 years after the Exodus.
3. The time from Abraham's entry into Egypt at the age of 75 years to the Exodus is 430 years.
4. Abraham was born 293 years after the beginning of the Flood, therefore he entered Egypt 368 years after the beginning of the Flood.

If we add the four numbers 963, 480, 430, and 368 we arrive at a sum of 2241 giving us our suggested date of the Flood.

At this point the following proposal will be presented:

PROPOSAL

- I. The Flood began around 2241 BC.
- II. The population wasn't dispersed until after the birth of Peleg, 101 years after the Flood.
- III. The re-population of Egypt should have taken place between 2140 BC and 1901 BC.
- IV. Abraham was born in 1948 BC.
- V. Abraham entered Egypt 368 years after the Flood at the age of 75 in the year

1873 BC.

VI. Isaac was born in 1848 BC.

VII. Jacob was born in 1788 BC.

VIII. Joseph was made Vizier in 1668 BC during the Hyksos Dynasty.

IX. Jacob entered Egypt in 1658 BC.

X. Moses was born in 1523 BC. The pharaoh at the time of the birth of Moses was very likely Tuthmosis I.

XI. Moses was 80 years old at the time of the Exodus in 1443 BC. The pharaoh at the time of the Exodus in 1443 BC was Amenophis II. Not only does Amenophis II fit the profile of the pharaoh of the Exodus but his oldest son died before he could be pharaoh opening the way for Tuthmosis IV to succeed to the throne.

XII. David became king in 1007 BC.

XIII. David made Jerusalem his capital in 1000 BC.

XIV. Solomon became king in 967 BC.

XV. Solomon started the building of the Temple in 963 BC.

If it is established that the building of the Temple was started a few years earlier or a few years later than 963 BC, for instance suppose it was 960 BC instead of 963 BC, then all the above dates simply need to be adjusted by the difference between 963 BC and the actual date. If the actual date was 960 BC, then 3 years need to be subtracted off each of the dates. For example, the Exodus in this case would be in 1440 BC instead of 1443 BC.

ENDNOTES

¹Rabbi Ben Isaacson, Deborah Wigoder, The International Jewish Encyclopedia (Englewood Cliffs, N.J. ; Prentice-Hall, 1973), p.76.

²Adele Berlin and Marc Zvi Brettler, eds., The Jewish Study Bible (New York; Oxford University Press, 2004), p.129.

³Rita E. Freed, Ramesses the Great (Memphis, Tennessee; City of Memphis, dist. by St. Luke's Press, 1987), p.xxii.

⁴James Pritchard, ed., Atlas of the Bible (Ann Arbor, Michigan; Borders Press in association with Harper Collins, 2003), p.18.

⁵Ramesses the Great, p.xxii.

⁶Ibid.

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CHRONOLOGY OF RELATED EVENTS

	<u>Year of Event</u>	<u>Years Between Events</u>	
1. Creation of Adam	3897 BC		
		1656	
2. Flood begins (Noah is spared)	2241 BC		
		293	
3. Birth of Abraham	1948 BC		
		75	
4. Abraham in Egypt	1873 BC		-----
		25	
5. Birth of Isaac	1848 BC		
		60	
6. Birth of Jacob	1788 BC		
		130	430
7. Jacob enters Egypt	1658 BC		EX.12.40
		17	
8. Death of Jacob	1641 BC		
		198	
9. Exodus	1443 BC		-----
		40	
10. Death of Moses	1403 BC		
		396	
11. David becomes king	1007 BC		
		7	480
12. Jerusalem becomes David's capital	1000 BC		1 KGS.6.1
		33	
13. Solomon becomes king	967 BC		
		4	
14. Solomon begins building the Temple	963 BC		-----
15. Birth of Jesus (on or before 4 BC)			