



# MT, SP, or LXX?

## Deciphering a Chronological and Textual Conundrum in Genesis 5

**Table 1: Proposed original numbers in Genesis 5 and 11 with BC dates.**

By Henry B. Smith Jr.

### Background

The Genesis 5 and 11 Genealogy and Chronology Research Project began several years ago to critically investigate the genealogies of Genesis 5:3–32 and 11:10–32, which are integral to the primeval history of Genesis 1–11. The project consists of two major areas of investigation:

- A close examination of relevant biblical texts and the modern evangelical consensus that Genesis 5 and 11 do not yield a continuous chronology of human history from Adam to Abraham.
- An in-depth investigation into the numerical divergences in the three main textual witnesses to Genesis 5 and 11 in the Hebrew Masoretic Text (MT), the Greek Septuagint (LXX), and the Samaritan Pentateuch (SP) (Table 2).

Evidence has been presented (with more forthcoming) that the chronological interpretation of Genesis 5 and 11 is warranted and correct.<sup>1</sup> This view was held almost universally by Jewish and Christian interpreters for millennia before the ascent of Darwinism in the 1860s. In several articles, I have also argued that the internal, external and historical evidence supports the originality of the longer primeval chronology found (mostly) in the LXX.<sup>2</sup> Chronological calculations derived from the LXX of Genesis 5 and 11 yield a Creation date of ca. 5550 BC and a Flood date of ca. 3300 BC (Table 1). Thus far, the research has led to the conclusion that the MT's primeval chronology was deliberately reduced in the second century AD by 1250 years.

One of the objections to this proposed reconstruction is the lower begetting ages found

Patriarch	Scripture References	BC Birth Date	Birth Date from Creation (AM)	The Proposed Original Text		
				Begetting Age	Remaining Years	Lifespan
Adam	Gn 5:3-5	5554 BC	0 AM	230	700	930
Seth	Gn 5:6-8	5324 BC	230 AM	205	707	912
Enosh	Gn 5:9-11	5119 BC	435 AM	190	715	905
Kenan	Gn 5:12-14	4929 BC	625 AM	170	740	910
Mahalalel	Gn 5:15-17	4759 BC	795 AM	165	730	895
Jared	Gn 5:18-20	4594 BC	960 AM	162	800	962
Enoch	Gn 5:21-23	4432 BC	1122 AM	165	200	365
Methuselah	Gn 5:25-27	4267 BC	1287 AM	187	782	969
Lamech	Gn 5:28-31	4080 BC	1474 AM	182	595	777
Noah	Gn 5:32; 7:6,11; 8:13-14; 9:24; 9:28-29; 10:21	3898 BC	1656 AM	500/(502) <sup>B</sup>	After Flood 350	950
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) <sup>C</sup>	(75)	205
Abraham	Gn 11:31; 12:1-5; 15:7; 21:6; 25:7	2166 BC	3388 AM	100	(75)	175

A. Parentheses ( ) indicate the number is not explicitly stated, and must be determined by the use of multiple texts.  
 B. Shem was born in Noah's 502nd year.  
 C. Abraham was born in Terah's 130th year. Haran or Nahor in Terah's 70th year.

Henry B. Smith Jr.

**Table 2: The main numerical divergences in Genesis 5 and 11 in the Masoretic Text (MT), Septuagint (LXX), and Samaritan Pentateuch (SP). Endnotes provide sources and explanations for some figures.**

Patriarch	Genesis Verses	Masoretic Text			Septuagint			Samaritan Pentateuch		
		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 <sup>A</sup>	785 <sup>A</sup>	847 <sup>A</sup>
Enoch	5:21-23	65	300	365	165	200	365	65	300	365
Methuselah	5:25-27	187	782	969	187	782	969	67 <sup>A</sup>	653 <sup>A</sup>	720 <sup>A</sup>
Lamech	5:28-31	182 <sup>B</sup>	595 <sup>B</sup>	777 <sup>B</sup>	188 <sup>B</sup>	565 <sup>B</sup>	753 <sup>B</sup>	53 <sup>A</sup>	600 <sup>A</sup>	653 <sup>A</sup>
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
Shem	5:32; 11:10-11	100	500		100	500		100	500	600
Arpachshad	11:12-13	35	[430]/403 <sup>E</sup>		135	430/330 <sup>E</sup>		135	303 <sup>C</sup>	438 <sup>C</sup>
Kainan	11:13b-14b				130	330 <sup>F</sup>				
Shelah	11:14-15	30	403		130	403/330 <sup>G</sup>		130	303 <sup>C</sup>	433 <sup>C</sup>
Eber	11:16-17	34	[370]/430 <sup>H</sup>		134	370 <sup>H</sup>		134	270 <sup>C</sup>	404 <sup>C</sup>
Peleg	11:18-19	30	209		130	209		130	109 <sup>C</sup>	239 <sup>C</sup>
Reu	11:20-21	32	207		132	207		132	107 <sup>C</sup>	239 <sup>C</sup>
Serug	11:22-23	30	200		130	200		130	100 <sup>C</sup>	230 <sup>C</sup>
Nahor	11:24-25	29	[129]/119 <sup>I</sup>		79	129 <sup>I</sup>		79	69 <sup>C</sup>	148 <sup>C</sup>
Terah	11:26, 32; 12:1-4 Acts 7:2-4	70/(130)	(75)	205	70/(130)	(75)	205	70	(75)	145 <sup>D</sup>

A. Smith Jr., "Methuselah's Begetting Age," 170, n. 5.  
 B. Brief explanations for Lamech's numbers can be found in Ibid., 170, n. 6-7.  
 C. Ibid., 170, n. 8.  
 D. Ibid., 171, n. 13.  
 E. Arpachshad's remaining years in the MT are 403. I propose the figure was originally 430. Ibid., 171, n. 9.  
 F. For commentary on Kainan, see: Smith Jr., "From Adam to Abraham: An Update on the Genesis 5 and 11 Research Project," 2017; "The Case for the Septuagint's Chronology in Genesis 5 and 11," 2018, Appendix n. 11.  
 G. Smith Jr., "Methuselah's Begetting Age," 171, n. 10. Some LXX MSS read 330.  
 H. Eber's original remaining years are 370. The MT reads 430. Cosner and Carter, 103-104; Hendel, 73.  
 I. I slightly favor 129 as original. The MT reads 119. Smith Jr., "Methuselah's Begetting Age," 171, n. 12.  
 J. Brackets [ ] indicate reconstructions of MT readings.

Henry B. Smith Jr.

in Genesis 5 of the SP. From Adam to Mahalalel, and then Enoch, these figures match those found in the Masoretic Text (Table 2). Some scholars have argued their matching character favors them as the original text.<sup>3</sup> Since I have proposed that the lower begetting ages in the MT are the result of deliberate and systematic deflation, an explanation for the independent appearance of these particular figures in the SP must be offered. The purpose of this article is to present a plausible theory explaining why the SP was also deflated in Genesis 5.

## Overview of the Samaritan Pentateuch

Interest in the SP has increased dramatically in the last few decades, evidenced by the studies of Kartveit, Pummer, Anderson and Giles, and numerous others.<sup>4</sup> Written in an archaic Hebrew script, the SP is a text of the Torah that

developed amongst the Samaritans in partial isolation from mainstream Judaism.<sup>5</sup> The SP contains the five books of Moses, and is an important witness to the textual history of the Pentateuch. A substantial portion of the SP affirms the antiquity and accurate preservation of much of the Masoretic Hebrew Text, the base text for our modern OT translations.<sup>6</sup>

The SP contains updated spelling and tends to harmonize parallel accounts. A thin layer of sectarian readings is also found in the SP, such as placing Abraham's sacrifice of Isaac

*Evidence has been presented that the chronological interpretation of Genesis 5 and 11 is warranted and correct. This view was held almost universally by Jewish and Christian interpreters for millennia before the ascent of Darwinism in the 1860s.*

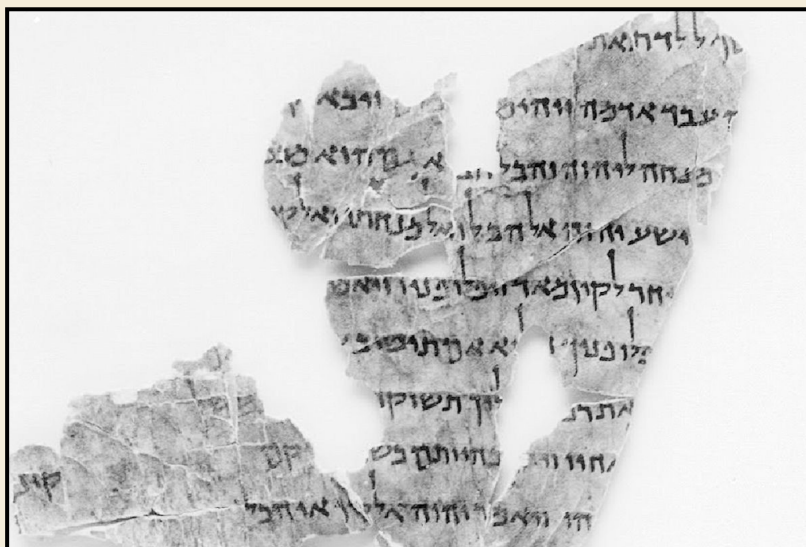
on Mt. Moreh near Shechem instead of Mt. Moriah (Gn 22:2),<sup>7</sup> or locating the Temple on Mt. Gerizim instead of in Jerusalem (Dt 12:5).<sup>8</sup> Generally speaking, scholars believe the text of the SP is closer to the Hebrew text behind the LXX (known as the *Vorlage*) than the MT,<sup>9</sup> though the SP has many affinities with the MT as well. The SP often confirms and corroborates original readings found in the MT and/or LXX, but text-critical scholars rarely consider isolated SP readings to be the originals without additional attestation.<sup>10</sup> For example, I reviewed Hendel’s extensive documentation of the text-critical divergences in the 299 verses found in Genesis 1–11. Aside from the numbers in Genesis 5 and 11, Hendel ascribes original readings to the SP for *only three words* out of several thousand, and these differences only involve three individual Hebrew letters.<sup>11</sup>

A few examples from Genesis should help illustrate these important features of the SP. Right before Cain murders Abel (Gn 4:8), he deceives his brother by saying to him, “Let us go out into the field.” This phrase has completely dropped out of the Masoretic Text, but is preserved in both the LXX and SP. A scribe most likely skipped over this phrase, his eye jumping to a second instance of the word “field.” Thus, this reading in the SP is deemed reliable, but only with corroboration from the LXX (along with the Syriac Peshitta and Latin Vulgate).<sup>12</sup> Similarly, in Genesis 11, the begetting ages for the post-Flood patriarchs from Arpachshad to Nahor in the SP are independently corroborated by the LXX, and are further confirmed by a distinct external witness, Josephus.<sup>13</sup> Conversely, in Genesis 5, all of the SP’s nine numbers for Jared, Methuselah and Lamech differ from both the MT and LXX, and are certainly inferior readings (Table 2). An SP scribe deflated the figures for these three patriarchs, shortening the length of the antediluvian epoch to 1307 years and causing all three men to die in the year of the Flood. We will turn our attention back to these readings shortly.

There is general agreement that important changes took place in the SP sometime in the second century BC.<sup>14</sup> Peter Gentry explains:

[The SP] is characterized by replacing archaic lexemes [basic units of meaning], morphology [patterns of word formation], and syntax in Hebrew with those of a later linguistic tradition. Exegetical and historical difficulties have been removed and parallels are harmonized. Thus a comparison between the Samaritan Pentateuch and the later MT shows that many differences between the two represent a modernizing of the former in terms of grammar and spelling.<sup>15</sup>

**A Fragment from the Dead Sea Scrolls, 4QGen<sup>b</sup>.** Discovered in Cave Four at Qumran, the right side of this fragment contains sections of Genesis 4:2–11. On the far left of the fragment, only one word is extant: Kenan (קנין) from Genesis 5:13 or 14. Unfortunately, this is the only part of Genesis 5 and 11 preserved in the DSS.



The Leon Levy Dead Sea Scrolls Digital Library

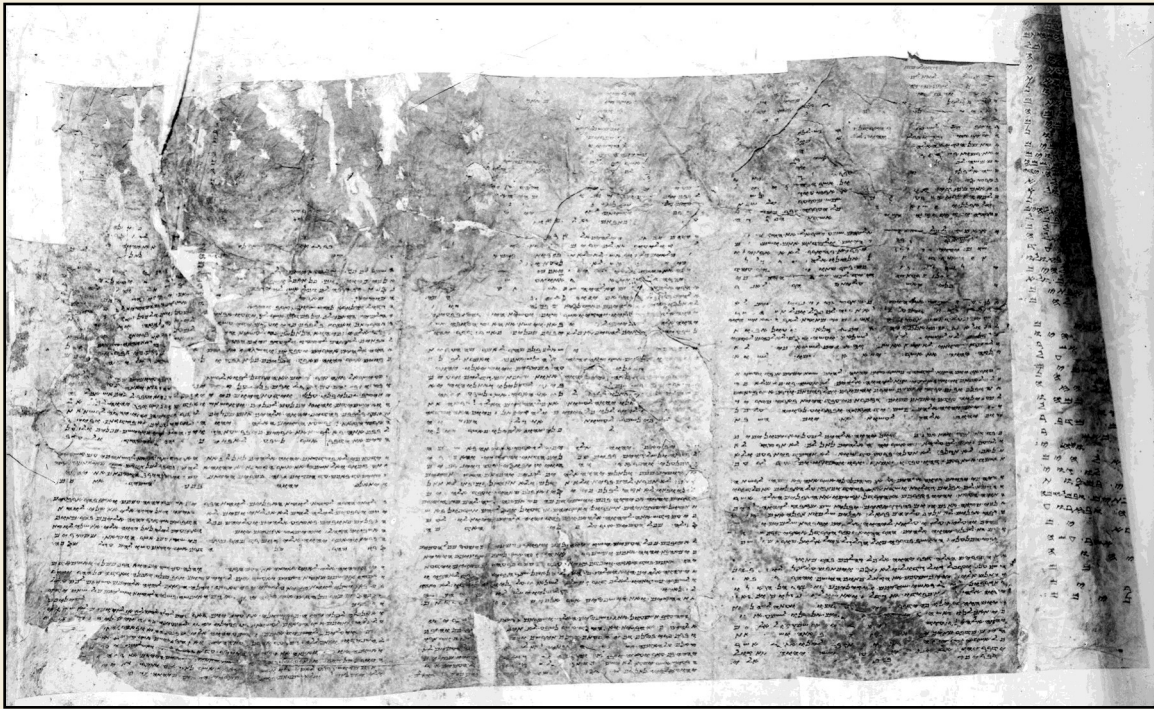
Editing in the SP also included duplication, such as the addition of elements of Moses’ speech in Deuteronomy 1–3 to sections of both Exodus and Numbers.<sup>16</sup> Another feature of the SP is the phenomenon of harmonizing pluses. For example, in Genesis 11:11–25, an uninspired scribe has added lifespan figures to the text by totaling the begetting ages and remaining years for each individual patriarch (Table 2). These are universally considered secondary additions (pluses) and are obviously designed to mimic (harmonize) the lifespans and epitaphs found in Genesis 5.<sup>17</sup> Similarly, a SP scribe has reduced Terah’s lifespan from 205 down to 145 (Gn 11:32) in an attempt to “correct” (or harmonize) the chronology of Abraham’s life as it relates to the year of Terah’s death. This reading of 145 is also considered secondary. The LXX and MT both read 205, and are original.<sup>18</sup>

We have seen in these brief examples that each individual textual scenario should be evaluated on its own merits, and the evidence must be carefully weighed when determining when/if the SP preserves original readings. Genesis 5 and 11 present their own unique challenges, as it is certain many of the numbers have undergone deliberate and systematic revision. While I will be proposing that many of the SP’s figures in Genesis 5 and 11 have been systematically changed, the SP plays a significant role in reconstructing the numbers, and it does retain some original readings.

### The Book of Jubilees = “Rewritten Scripture”

Around the same time that the SP was undergoing important changes, an unknown author deceptively claiming to be Moses penned the *Book of Jubilees*, ca. 160–150 BC.<sup>19</sup> Long considered a major work in the OT Pseudepigrapha, *Jubilees* also falls under the category of “Rewritten Scripture,” defined by Eugene Ulrich as follows:

...the authors of these works of “Rewritten Scripture,” though having used the scriptural books as an authoritative basis, *have so changed the character of the base text* and



The oldest known scroll of the Samaritan Pentateuch, taken between 1900 and 1920.

Wikimedia Commons

redirected the theological themes or thrust, that the new work is no longer an exemplar of the biblical book but has become a new composition (emphasis added).<sup>20</sup>

As rewritten Scripture, *Jubilees* purports:

- To come from a new, divinely authorized speaker, an “angel of the presence” mediating God’s words to Moses (Jub 2:1). The invoking of both the angel and Moses are serious claims to God-ordained authority.
- To reveal a new theological agenda, including an adherence to a 364-day solar calendar (6:32).
- To serve as newly revealed revelation, originally written ages before on “heavenly tablets” (6:17). Since the heavenly tablets are said to pre-date the Torah, *Jubilees* possesses a superseding authority over and above the law of Moses. It purports to provide the proper (and ultimate) interpretation of the Torah.
- To provide a new chronological arrangement of sacred history governed by jubilee cycles (50:4). For anyone who accepted it as authoritative, *Jubilees* provided a theological rationale for altering chronological data in canonical biblical texts during the Second Temple era.

This new chronological arrangement in *Jubilees* begins with Adam and terminates at Joshua’s entry into Canaan. As such, *Jubilees* imposes an artificial chronological framework onto the biblical narrative to create a schematic history spanning 50 cycles of jubilees of 49 years each.<sup>21</sup> Biblical history is radically restructured to cause the Israelite entry into Canaan to occur exactly on a “jubilee of jubilees,” in the year 2450 AM (Anno Mundi = Year after Creation).<sup>22</sup> The author’s intention is to subsume the history from Adam to the Conquest under this jubilean chronological structure: “I have arranged for you the weeks of years and the jubilees—49 jubilees from the time of Adam until today...” (*Jub* 50:4). Expert scholars on *Jubilees* agree that the externally imposed jubilee structure is absolutely central to the author’s purpose. Segal explains:

The chronological framework of jubilees and weeks is common to other works of the Second Temple period that divide world history into eras of *pre-determined length*. Underlying all of them is the idea of periodization: at the end of a *pre-defined length of time*, the world returns to its primordial state...It is possible to demonstrate that the chronological framework was *superimposed* upon the already existing stories (emphasis added).<sup>23</sup>

***There is general agreement that important changes took place in the Samaritan Pentateuch in the second century BC. Around the same time, an unknown author deceptively claiming to be Moses penned the Book of Jubilees, ca. 160–150 BC.***

The begetting ages in *Jubilees* for the patriarchs of Genesis 5 and 11 are found in Tables 3 and 4, and how they are derived is explained there. In order to make the jubilean structure work, the author radically altered the chronology of Genesis 5 and 11 to conform it to this new revelation—a new, sacred chronology of history governed by jubilee cycles. As a result, (almost) all of the numbers in its primeval chronology were not found in the original biblical text, but were created by the author instead, as James Scott explains:

Jubilees shapes the biblical text, particularly Genesis to Exodus, so that it conforms to the book's own theological agenda and chronological scheme."<sup>24</sup>

This extensive chronological emendation and departure from the original text is most clearly evidenced by the begetting ages for the patriarchs in *Jubilees'* rewriting of Genesis 11. These figures are unique from Shem to Nahor, matching no textual or external witnesses (Table 4). All the numbers are clear fabrications based on the artificial scheme, exemplified by the absurd begetting age of 12 for Peleg. These figures demonstrate the author had no interest in following the original chronology of the Genesis text. *Jubilees'* otherwise unattested numbers for Genesis 11 are proof that the jubilean construct is what dictates the begetting ages in the primeval history, not the original, Hebrew base text.

The chronological unreliability of *Jubilees* outside of Genesis 5 and 11 is also striking. Central to the purpose of the book is establishing jubilean dates for the Exodus and Conquest. And yet, the author disregards the 430 years found in the Hebrew text of Exodus 12:40,<sup>25</sup> a vital chronological text for dating the Exodus. McFall writes, "According to the internal chronology of the *Book of Jubilees* there were 238 years from Jacob's descent into Egypt to the Exodus..."<sup>26</sup> This figure cannot be derived from or be found in any biblical text.

Similarly, *Jubilees* 14:13 mentions the rounded and prophetic 400-year figure from Genesis 15:13, but ignores its chronological import.<sup>27</sup> Another vital text for dating the Exodus is 1 Kings 6:1, which *Jubilees* "implicitly rejects... as the basis for its chronological calculations."<sup>28</sup> *Jubilees* (11:15; 16:15) even fails to get Abraham's age of 100 correct at the birth of Isaac.<sup>29</sup> Overall, there are approximately 214 chronological statements found in *Jubilees*. McFall's survey and analysis illustrates how most of them are unreliable when compared to the canonical, biblical text.<sup>30</sup>

In *Jubilees* 4:7–28, the calculated begetting ages match Genesis 5 in the MT in five instances, differing by only one year for Mahalalel. *Jubilees* matches Genesis 5 in the SP in eight instances, and differs by only one year in the cases of Mahalalel and Jared (Table 3). At first glance, *Jubilees* would seem to be an external witness that confirms several of the shorter begetting ages found in the MT and SP. Such a witness could, theoretically, support an argument for their originality.

*However, this is illusory.*

The great difficulty with drawing such a conclusion is that *Jubilees* represents a completely manipulated biblical chronology. Let me be clear: the manufactured chronological scheme of 2450 years (50 jubilees)<sup>31</sup> from Adam to the Conquest in *Jubilees* discredits the begetting ages it utilizes for Genesis 5 and 11.<sup>32</sup> Instead of confirming the originality of the same numbers found in the MT and SP, by its very nature, and as an unreliable chronological witness, *Jubilees* discredits them.

### **SP→ Jubilees? OR, Jubilees → SP in Genesis 5?**

Since their antediluvian chronologies are virtually the same, it is commonly assumed that the 1307 years from Adam to the Flood in the SP and *Jubilees* each came from a very similar

Hebrew base text. However, as we have seen, *Jubilees* has "so changed the character of the base text and redirected the theological themes or thrust, that the new work is no longer an exemplar of the biblical book." Therefore, I propose that the SP's antediluvian chronology *did not* come from a biblical Hebrew text. More precisely, if the chronology of *Jubilees* is artificial in Genesis 5, so is the antediluvian chronology of the SP. I suggest that the SP was deliberately changed to reflect the chronology in *Jubilees*, likely in the second century BC when other changes to the SP also took place. What follows are several arguments that support this proposal.

First, I am not suggesting that *Jubilees* is a Samaritan document proper. Where the two traditions intersect, however, is significant for our discussion. The relationship between the Samaritans and *Jubilees* is not an innovation on my part. Several scholars have already connected them. For example, Scott argues that "Jubilees shows many affinities with SP,"<sup>33</sup> while Rook (in his PhD dissertation) proposes the possibility that Genesis 5 SP was derived from *Jubilees* itself.<sup>34</sup> Lester Grabbe expands upon the connections:

It is interesting that chronology is important to both the book of Jubilees and such Samaritan writings as the *Tulidah* [a Samaritan genealogical and chronological work] and *Asatir*. The *Asatir* is essentially a paraphrase of much of Genesis, and is thus a literary parallel to Jubilees.

An area where both Jubilees and Samaritan sources seem to have something in common is the jubilee year. The Samaritan *Tulidah* gives the jubilee a pivotal role in its chronological scheme... the *Tulidah* and Jubilees are very close up to the Noachic deluge...

...the Samaritans also use the jubilee, but they calculate the first jubilee as fifty years, then forty-nine years until the fifth jubilee. Whether because of this or in spite of it, the flood occurs in 1308 A.M. in Jubilees and 1307 in the *Asatir* and other Samaritan sources.<sup>35</sup>

The almost exact chronological agreement between Genesis 5 in the SP and *Jubilees*, and emphases on jubilees cycles in the Samaritan *Tulidah*,<sup>36</sup> illustrates that there is a close ideological relationship between them.<sup>37</sup>

Second, while not part of the OT canon, *Jubilees* was a popular text in Second Temple Judaism. It possessed authoritative status at Qumran,<sup>38</sup> where at least 13 fragments were discovered.<sup>39</sup> This would support the possibility that *Jubilees'* Genesis 5 begetting ages were introduced into the text of the SP if the Samaritans also viewed *Jubilees* as having authoritative status. The perception that *Jubilees* was an authoritative revelation would serve as an adequate motive for amending the original chronology. Moreover, the Samaritan scribes displayed an overt willingness to make important changes to their manuscripts, altering the sacred text by adding their unique sectarian elements, and creating harmonizations, duplications, and other edits. A willingness to amend and deflate the Genesis 5 chronology is supported by these other alterations of the biblical text.

**Table 3: The begetting ages and flood dates in the MT, *Jubilees*, and SP of Genesis 5.**

Patriarch	Biblical References	Masoretic Begetting Age	AM Birth Date	<i>Jubilees</i> ' Begetting Age <sup>A</sup>	Verse In <i>Jubilees</i>	AM Birth Date	Samaritan Pentateuch Begetting Age	AM Birth Date
Adam	Gn 5:3-5	130	-	130	-	-	130	-
Seth	Gn 5:6-8	105	130	105 <sup>B</sup>	4:7	130 <sup>Q</sup>	105	130
Enosh	Gn 5:9-11	90	235	90	4:11	235 <sup>B</sup>	90	235
Kenan	Gn 5:12-14	70	325	70	4:13	325	70	325
Mahalalel	Gn 5:15-17	65	395	66	4:14	395 <sup>Q</sup>	65	395
Jared	Gn 5:18-20	162	460	61	4:15	461	62	460
Enoch	Gn 5:21-23	65	622	65	4:16	522 <sup>Q</sup>	65	522
Methuselah	Gn 5:25-27	187	687	67 <sup>D</sup>	4:20	587	67	587
Lamech	Gn 5:28-31	182	874	53 <sup>D</sup>	-	654 <sup>D</sup>	53	654
Noah	Gn 5:32; 7:11; 8:13-14; 9:24, 28-29; 11:10	500/(502)	1056	500 502 505 <sup>C</sup>	4:28, 33	707 <sup>D</sup>	500/(502)	707
Flood	Gn 7:11; 8:13-14	Noah's 600th Year	Flood 1656	-	5:22-23	Flood <sup>E</sup> 1307/08	Noah's 600th Year	Flood 1307

A. Begetting ages and AM dates for *Jubilees* are taken from Charles, 31–47. AM dates are explicitly derived by calculating the weeks (7 years each), jubilees (49 years each, inclusive reckoning) and years (1 year each), all stated by the author. For example, Jared is born in the tenth jubilee ( $9 \times 49 = 441$  years), in the third week (inclusive;  $2 \times 7 = 14$  years), and in the sixth year since creation:  $441 + 14 + 6 = 461$  AM. Begetting ages are then derived by simple addition and/or subtraction based on the AM dates for each patriarch.

B. Vanderkam reconstructs Enosh's AM birth date as 228 (in the fifth jubilee, in the fifth week, plus 4 years) instead of Charles' 235 (in the fifth jubilee, in the sixth week, plus 4 years). This makes Seth's begetting age 98 instead of 105. Charles notes that there is a section of the text here that is missing where "the sixth week" should appear, and he follows the Byzantine chronicler Syncellus (who cited *Jubilees* extensively) to fill in the missing information. Kenan's 325 AM birth date serves as a cross-check, affirming the 235 AM date for Enosh's birth, and Seth's begetting age of 105 (VanderKam, *From Revelation to Canon*, 528; Charles, 32, n. 11; cf. Scott, *On Earth As in Heaven*, 49, n. 76).

C. Jubilees 4:33 incorrectly treats Shem as the first-born son (1207 AM), Ham as the second (1209 AM), and Japheth as the third (1212 AM).

D. Lamech and Noah's AM birth dates are not explicitly stated, but are derived from the matrix. 1. Methuselah marries in 652 AM (4:27) at age 65 (652–587), so Lamech must be born after this date. 2. Noah's birth occurs in the 15th jubilee ( $14 \times 49 = 686$  years) and the third week ( $7 \times 3 = 21$  years), but the exact year is not stated (4:28). Thus, Noah was born between 701–707 AM. 3. The author provides an AM birth date of 1207 for Noah's first son (incorrectly Shem instead of Japheth). It is clear the intent is for Shem to be born when Noah was 500 years old ( $1207 - 707 = 500$ ), even though Noah's begetting age is not explicitly stated. Thus, Noah was born in 707 AM. 4. Charles (p. 40, n. 28) uses the Samaritan Chronicle, the *Tulidah*, to determine Methuselah's begetting age. In the *Tulidah*, Lamech was born in 654 AM, making Methuselah's begetting age 67. 5. Lamech's age of 53 for the birth of Noah is derived from the math, and affirmed by the SP and the *Tulidah*. 6. The 587 AM birth date for Methuselah and the 707 AM birth date for Noah equals 120 years between their two births. Thus, the begetting ages for Methuselah and Lamech add up to 120 (67+53).

E. The author of *Jubilees* made several errors in the matrix around the Flood. 1. In 1307 AM, Noah begins building the ark, which takes an entire year, and the Flood begins in 1308 AM. The Flood should begin in 1307 AM. This adds an extra year into the chronology. 2. Noah's lifespan of 950 is explicitly stated in actual years (*Jub.* 10:15), along with his death date of 1659 AM. This yields an AM birth date for Noah of 709, which cannot be reconciled with the information given in footnote D, where his birth date should be 707 AM. 3. In the biblical text, Noah lived for 350 more years after the Flood. This calculation begins at the start of the Flood (cf. Gn. 9:28–29). *Jubilees* assigns the end of the Flood a date of 1309 AM (5:31). If 350 is added to this date, it would bring Noah's death to 1659 AM, the date given in *Jubilees* 10:15. 4. Since Noah was born in 707 AM, his date of death should be 1657 AM, not 1659. The addition of the 350 years of Noah's post-Flood life to 1309 AM most likely explains how the author arrived at the wrong date for Noah's death. These factors explain the discrepancies in the chronology of *Jubilees* around the year of the Flood.

Q. Indicates Hebrew fragments of these verses were found at Qumran. Seth–11QJub 1:1; Mahalalel–11QJub M 2:4; Enoch–11QJub M 3:4. VanderKam, *From Revelation to Canon*, 528–529. These fragments are dated to ca. 50 AD, James VanderKam, "The Manuscript Tradition of Jubilees," in *Enoch and the Mosaic Torah: The Evidence of Jubilees*, ed. Gabriele Boccaccini and Giovanni Ibba (Grand Rapids, MI: Eerdmans, 2009), 6.

Henry B. Smith Jr.

Third, proof that the SP's antediluvian chronology was deliberately deflated to bring it in line with the chronology of *Jubilees* is found in a very important statement made by Jerome (AD 347–420) in his work, *Hebrew Questions on Genesis*. By Jerome's time, the Church was aware of the differences between the numbers found in Genesis 5 and 11 in extant LXX and Hebrew manuscripts. Specifically, Methuselah's age in the LXX (187 or 167) when he fathered Lamech was "...a celebrated question, and one which has been publicly aired in argument by all the churches..."<sup>40</sup> Residing in Israel, Jerome had a manuscript of the LXX which contained the incorrect number of 167 for Methuselah's begetting age. This figure would cause Methuselah to live 14 years past the Flood, a scenario that is obviously incompatible with the biblical narrative.<sup>41</sup> Concerning this, Jerome writes:

Therefore, as in many other instances so also in this, it remains that there is a mistake in the number. However, *both* in the Hebrew books, *and in those of the Samaritans*, I have found it written thus: And Methuselah lived for 187 years and begat Lamech. And after he had begotten Lamech, Methuselah lived 782 years...and all the days of Methuselah were 969 years, and he died. And Lamech lived for 182 years and begat Noah (emphasis added).<sup>42</sup>

Thus, Jerome had access to multiple copies of the SP whose version of Genesis 5:25–31 does not match the figures found in our present-day SP (Table 3). The SP presently contains the following numbers for Methuselah: a severely reduced begetting age of 67 (*Jubilees* = 67), 653 remaining years, and a lifespan of 720 years. However, Jerome testifies that his SP copies contained the correct begetting age of 187, remaining years (782) and lifespan (969). These numbers match the MT, some early LXX manuscripts, and numerous external witnesses. Jerome's SP manuscripts also contained the begetting age of 182 for Lamech, matching the MT and diverging significantly from the figure found in today's extant SP and *Jubilees* (53). In reducing its begetting ages to reflect *Jubilees*, the SP was forced to alter the remaining years and lifespans of Jared (785, 847), Methuselah (653, 720) and Lamech (600, 653) so they would not outlive the Flood.<sup>43</sup> The deaths of all three patriarchs in the year of the Flood is certain evidence of deliberate chronological deflation.

When looking at the SP, one must naturally ask what logical reason was there to reduce Jared, Methuselah and Lamech's nine numbers in this particular way? What explanation is there for this specific change, except to bring it in line with *Jubilees*' artificially deflated chronology? To argue these changes to the SP arose independently of *Jubilees*' influence would be a mathematically impossible coincidence. The matching begetting ages in Genesis 5 SP and *Jubilees* cannot be mere happenstance, and Jerome's testimony confirms that the SP's present-day numbers for Methuselah and Lamech (at minimum)<sup>44</sup> did not come from a Hebrew-based Genesis text.

In 1896, Smith B. Goodenow was the first scholar (to my knowledge) to suggest that the SP had been corrupted by *Jubilees* in Genesis 5. This proposition triggered my own

investigation of the matter. He also proposed that the SP scribes changed the chronology to make the 80th jubilee from Adam correlate with the building of the Samaritan Temple in the 5th century BC.<sup>45</sup> This goal would also explain why the SP chronology was inexplicably left alone in Gen 11.

Since "*Jubilees* manipulates the biblical text to its own chronological ends,"<sup>46</sup> we can conclude that the begetting ages in Genesis 5 of the SP have also been manipulated.

## The Masoretic Text of Genesis 5

Since the MT matches *Jubilees*' and the SP's begetting ages for the six antediluvian patriarchs mentioned above, these readings should also be considered incorrect. In previous articles, I have argued that most of the numbers preserved in the LXX are the correct figures, and the longer chronology is original (Table 1). The MT underwent a deliberate 1250-year chronological reduction by the rabbinic leaders in the second century AD.<sup>47</sup> If this reduction in the MT truly took place at that time, then it is natural to ask why the MT's numbers in Genesis 5 match the SP for six patriarchs from Adam to Mahalalel, and then Enoch.

Due to its quasi-canonical status and widespread popularity, *Jubilees* would have been known to the rabbinic leadership in the second century AD.<sup>48</sup> I propose that they partially adopted the chronological reduction scheme found in Genesis 5 of *Jubilees*, but for purposes that were markedly different than *Jubilees*' author. However, unlike *Jubilees* (and the SP), the rabbis did not alter the begetting ages for Jared, Methuselah, and Lamech, knowing that the remaining years and lifespans would also need to be radically altered because of the onset of the Flood. Instead, they smoothly reduced the antediluvian period by exactly 600 years (2256 to 1656). In doing so, I suggest that their goal was to alter the minimum number of texts possible. Hales explains:

The centenary addition [higher begetting ages of the LXX] is still found in the sixth, eighth, and ninth generations of Jared, Methuselah, and Lamech. Had these been curtailed [deflated], like the rest, their lives would have extended beyond the Deluge, contrary to Scripture: for, deducting their three centuries, the Deluge would have happened in the 1356th year of the world: consequently, had their three centuries been added to their residues of lives, like the rest, Jared would have survived the Deluge 66 years; Methuselah, 200 years; and Lamech, 95 years. Not daring, therefore, to shorten the lives of these three patriarchs, the Jews [the second century AD rabbis] were forced to let the original amounts of their generations remain unaltered. And that this was their motive, is demonstrated by the case of the seventh, Enoch: they, without scruple, deducted a century from his generation, and added it to his residue of life; because his life was short, and would not reach to the Deluge; so that the forgery could not be detected.<sup>49</sup>

For Genesis 11, *Jubilees* is wildly different than the original, higher begetting ages found in the triple witness of the LXX/SP/Josephus. The duration of time from the Flood to Abraham

**Table 4: The begetting ages and AM dates in *Jubilees*, SP, LXX and MT of Genesis 11.**

Patriarch	<i>Jubilees</i> ' Begetting Age <sup>A</sup>	Verse in <i>Jubilees</i>	AM Birth Date	SP Begetting Age	AM Birth Date	LXX Begetting Age	AM Birth Date	MT Begetting Age	AM Birth Date
Shem	104 <sup>C</sup>	4:33; 7:18	1207 <sup>B</sup>	100	1209	100	2158	100	1558
Arpachshad	64 <sup>C</sup>	7:18	1311 <sup>C</sup>	135	1309	135	2258	35	1658
Kainan	57	8:1	1375	-	-	130	2393	-	-
Shelah	71	8:5	1432	130	1444	130	2523	30	1693
Eber	64	8:7	1503	134	1574	134	2653	34	1723
Peleg	12	8:8	1567	130	1708	130	2787	30	1757
Reu	108	10:18	1579	132	1838	132	2917	32	1787
Serug	57	11:1	1687	130	1970	130	3049	30	1819
Nahor	62	11:8	1744	79	2100	79	3179	29	1849
Terah	70	11:10	1806	70	2179	70/(130)	3258	70/(130)	1878
Years from Adam to Abraham	-	11:15	1876	-	2249 <sup>D</sup>	-	3388 <sup>E</sup>	-	1948/2008 <sup>F</sup>
Years from the Flood to Abraham	-	-	567	-	942/1002 <sup>D</sup>	-	1132 <sup>E</sup>	-	292/352 <sup>F</sup>

A. Begetting ages and AM dates are taken from Charles, 66–89, and VanderKam, *From Revelation to Canon*, 528–529. AM dates are explicitly derived by calculating the weeks (7 years each), jubilees (49 years each, inclusive reckoning) and years (1 year each), all stated by the author. For example, Abraham is born in the 39th jubilee ( $38 \times 49 = 1862$  years), in the second week ( $2 \times 7 = 14$  years), and in the first year (inclusive) since creation:  $1862 + 14 + 0 = 1876$  AM. Begetting ages are then derived by simple addition and/or subtraction.

B. *Jubilees* 4:33 incorrectly treats Shem as the first-born son (1207 AM), Ham as the second (1209 AM), and Japheth as the third (1212 AM).

C. The author of *Jubilees* made several errors in the chronological matrix around the Flood. The AM birth date for Arpachshad is not explicitly stated. *Jubilees* 7:18 states that Arpachshad was born “two-years after the Flood.” Since *Jubilees* has already reckoned Noah’s post-Flood years from the end of the Flood, doing the same for Arpachshad would place his birth date in 1311 AM, making his begetting age 64 (1375 AM for Kainan’s birth [*Jub.* 8:1], minus 1311 AM for Arpachshad’s birth). The matrix yields a begetting age for Shem of 104 years (1311–1207), instead of the correct 100 years (Gn. 11:10). Also see footnote D of Table 3.

D. The SP changed Terah’s lifespan to 145 to reflect a begetting age of 70 when Abraham was born. When corrected to 130, the summary equals that of the LXX, 1002 years (sans Kainan’s 130).

E. The LXX figures 3388 and 1132 years reflect Terah’s correct begetting age of 130 for Abraham’s birth, and also includes Kainan.

F. The figures of 1948 AM from Adam to Abraham and 292 years from the Flood to Abraham are based on a begetting age of 70 for Terah when Abraham was born. The rabbis calculated the post-Flood chronology with this figure in the *Seder Olam*, and it was used by Jewish and Christian chronologists alike until Archbishop Ussher showed the correct age was 130. The figures 2008 and 352 include the extra 60 years.

Henry B. Smith Jr.

in *Jubilees* is 567 years (Table 4). Adopting the numbers found in Genesis 11 of *Jubilees* would have been an inadequate reduction in the overall chronology for the rabbis to achieve their goal.<sup>50</sup> And, they would not have been willing to adopt a begetting age of 12 for Peleg. So, I submit that the rabbis created their own “smooth” 100-year chronological reductions for each begetting age from Arpachshad to Serug (mimicking similar 100-year reductions in Genesis 5), and a 50-year reduction for Nahor. By doing so, they reduced the period from the Flood to Abraham to 292 years (Table 4, note F). These individual begetting ages in the MT of Genesis 11 are unique.

There is no witness to these numbers outside of rabbinic influence until Eusebius (*ca.* AD 310), almost 600 years after the LXX translation containing the higher begetting ages (281 BC).

### Genesis 11 and the Possible Timing of the SP’s Changes in Genesis 5

Since text-critical scholars agree that the SP underwent large-scale changes in the second century BC, and *Jubilees* originated during that same century, I propose the possibility that the SP’s Genesis 5 chronology was changed during that same era.



In his *Chronicle*, Eusebius reports the SP's lower begetting ages. At the end of the same century (AD 380), Jerome reported his multiple manuscripts of the SP with the higher begetting ages. If the numbers were deflated in the second century BC in the main SP manuscripts, then Jerome's copies had survived 400+ years of textual transmission. Such survival is possible, but it is also possible that the deflations in Genesis 5 SP took place later.<sup>51</sup> Were the numbers in Genesis 5 SP changed later than the second century BC, but sometime before Eusebius (AD 310)?

I propose that this is an alternate possibility once we consider the SP's remaining years and lifespans in Genesis 11 (Table 2). As we noted previously, the lifespan figures in SP Genesis 11 are secondary additions and are not inspired. They have been added by an unknown scribe, centuries after the original text was written. Looking at the remaining year figures in Genesis 11 SP from Arpachshad to Serug (Table 2), we observe that each figure has been deliberately reduced by exactly 100 years each when compared to the Masoretic Text (and LXX). Nahor's remaining years have been reduced by 50 years. After a text-critical reconstruction of the remaining year figures in the LXX and MT in Genesis 11, it can be shown that they match one another, affirming their originality.<sup>52</sup> By demonstrating that the remaining years in Genesis 11 SP are in error, it means the uninspired lifespan figures must also be in error.

Like so much of our study of the numbers in Genesis 5 and 11, these wholesale deflations prod us to ask, "Why?" Why did the SP scribe(s) deliberately deflate the remaining years in Genesis 11 by exactly 100 years each, and Nahor's by 50 years? What possible goal was involved with these deflations?

This deflation of the remaining year figures yields an interesting result—the inaccurate, uninspired lifespans in the SP equal the lifespan figures derived from the addition of the MT's begetting ages and remaining years. The lifespans do not appear in the MT or LXX. This begs the question: Did an SP scribe deflate the remaining year figures, then add the lifespans to the SP to harmonize them with the MT's (calculated) lifespans sometime after the MT's begetting ages were deflated after ca. AD 100?

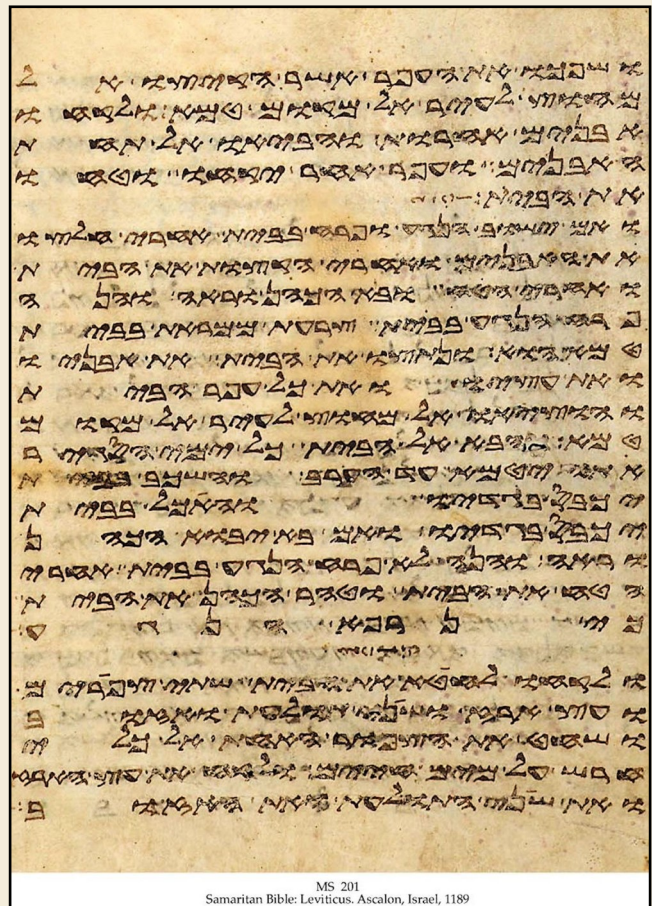
The coincidence needs explaining, especially when we look closely at Nahor's remaining year figure of 69 in the SP. This number has no other attestation, and is not the result of a scribal error. It is exactly 50 years less than the MT's figure of 119. Why only a 50-year deflation instead of a 100-year one? As we have argued previously, Nahor's 50-year reduction in the MT is internal evidence of deliberate chronological deflation in the MT.<sup>53</sup> The soundest explanation for the figure of 69 in the SP is harmonizing the SP's lifespan (a "plus") with the MT's

(calculated) lifespan in Genesis 11:24–25. Such a change would need to have taken place after the rabbis deflated the MT (ca. AD 100 or later), but before Eusebius' tabulation (AD 310). There is about a 200-year window for these proposed emendations. The coincidental nature of the lifespans makes it plausible that the changes to the remaining year figures and the addition of the lifespans in Genesis 11 SP took place in the late second or third century AD. As we have seen, this type of harmonization is not unusual in the SP.

Could the Genesis 5 numbers have also been changed during this same period (AD 100–310), rather than in the second century BC? Perhaps. Another possibility is that the Genesis 5 SP changes took place in the second century BC, while the Genesis 11 lifespan additions and remaining year deflations took place after the rabbis deflated the MT's begetting ages.

With this latter scenario, the numbers in Genesis 5 and 11 would have undergone three major revisions:

- 1- Deflation of the antediluvian chronology in the SP to 1307 years to conform it to *Jubilees* in the second century BC, which included the unique alterations of the nine figures for Jared, Methuselah and Lamech.
- 2- Deflation of the primeval chronology by 1250 years in the MT by the rabbis, where they partially adopted some of the figures found in Genesis 5 of the SP/*Jubilees*, and created their own unique reductions in Genesis 11.



Wikimedia Commons

The Samaritan Pentateuch, showing a page from Leviticus. Note the unusual Hebrew script.

**Like so much of our study of the numbers in Genesis 5 and 11, these wholesale deflations prod us to ask, "Why?" Why did the SP scribe(s) deliberately deflate the remaining years in Genesis 11? What possible goal was involved?**

3 - Deflation of the remaining years and the addition of lifespans (and epitaphs) in Genesis 11 of the SP to conform the lifespans to the MT's (calculated) lifespans, sometime between AD 100 and 310.

When all of the evidence is considered, it seems clear that only the original begetting ages have been preserved in Genesis 11 SP. Given the SP's propensity to harmonize and revise chronological texts, it is astonishing that they survived at all in this witness. It is also quite surprising that the SP scribes did not adopt *Jubilees'* post-Flood chronology.

Because of the SP's emendation tendencies, the SP's Genesis 11 begetting ages require independent corroboration. Indeed, their originality and accuracy are affirmed by four independent sources all predating AD 100. Each of these external witnesses attests to the longer chronology in Genesis 5 as well:

- The Hebrew Genesis text used by Josephus to cite the longer primeval chronology in *Antiquities of the Jews* (ca. AD 90).<sup>54</sup>
- Eupolemus (ca. 160 BC).<sup>55</sup>
- Demetrius the Chronographer (ca. 220 BC).<sup>56</sup>
- The Hebrew Vorlage underlying the Greek translation of Genesis in the LXX (ca. 281 BC).<sup>57</sup>

It should be noted that these four independent sources are substantively different than *Jubilees*. The first three authors are attempting to present a chronological historiography derived from Genesis 1–11, using the Greek and/or Hebrew biblical text(s) in their possession. External chronological schemes, driven by eschatological or messianic ideas, are not imposed upon the biblical text, and these works certainly do not claim divine, authoritative status.

## Summary and Conclusions

When it comes to establishing original readings, the SP is the least reliable of the three textual witnesses to the Torah. It almost always requires corroborating attestation from the MT, LXX, and/or other sources. Even then, originality is not guaranteed until all the evidence is considered. In Genesis 5, the SP's begetting ages and remaining years have been systematically revised to mirror the man-made, artificial chronology found in the *Book of Jubilees*. These alterations are confirmed by Jerome's SP manuscripts. The reduction is especially evident for the lives of Jared, Methuselah and Lamech. Only the original lifespans of Adam, Seth, Enosh, Kenan, Mahalalel and Enoch have been preserved in the SP of Genesis 5 (Table 2). In Genesis 11, the SP's remaining year figures have been deflated from Arpachshad to Nahor; inaccurate lifespan figures have been added by an uninspired scribe more than a millennium after the original text was completed by Moses; and Terah's lifespan has been altered to "correct" an alleged chronological problem. Only the begetting ages in Genesis 11 SP are correctly preserved.

When weighing this argument, I ask the reader to place this article into the larger context of the Genesis 5 and 11 Research Project, where evidence has been presented in favor of the longer primeval chronology, found (mostly) in the LXX. While


this proposal concerning the textual history of the SP of Genesis 5 cannot be proven with certainty, a reasonable case has been presented that fits logically into the context of my theory of textual reconstruction for Genesis 5 and 11.

Conversely, those who favor the MT's primeval chronology lack a comprehensive theory to explain the total evidence, and have not yet adequately accounted for:

- The unreliability of Jubilees and the exact numerical correlations with the SP and much of the MT in Genesis 5. Jubilees is the only external witness to any element of the shorter primeval chronology before AD 70. The inauthenticity of its numbers is a devastating witness against the shorter chronology found in the MT.
- The fact that the MT's shorter primeval timeline lacks any credible witness outside rabbinic influence before AD 310, and was only first accepted as original by Jerome (AD 380).
- The independent, matching begetting ages in Genesis 11 in the LXX, SP and Josephus.
- The fact that all reliable external witnesses before AD 100 outside rabbinic influence unanimously testify to the longer chronology.
- The fact that the Genesis Hebrew text used for Josephus, *Liber Antiquitatum Biblicarum*, and the LXX all contained the higher begetting ages in the first century AD and earlier.<sup>58</sup>

The Genesis 5 and 11 Research Project will continue to investigate the primeval chronology and consider alternative theories, but until another compelling theory arises, an original, longer chronology can best explain the total evidence available to us: textual, internal, external, and historical.

*Editorial note:* To access the articles published thus far, please visit the ABR website: "From Adam to Abraham: An Update on the Genesis 5 and 11 Research Project," *Associates for Biblical Research*, April 26, 2017, <http://www.biblearchaeology.org/post/2017/04/26/From-Adam-to-Abraham-An-Update-on-the-Genesis-5-and-11-Research-Project.aspx>.



**Henry B. Smith Jr.** is a staff researcher with ABR, the Administrative Director of the Khirbet el-Maqatir (Ai) and Shiloh Archaeological Excavations, Israel, and an archaeological square supervisor. He has published articles in the *Journal of Creation*, *The Journal of Ministry and Theology*, *Answers Magazine*, *The Answers Research Journal*, and *Bible and Spade*. Henry graduated from Westminster Theological Seminary in 2015 with a Master of Arts in Religion.



# MT, SP, or LXX? Deciphering a Chronological and Textual Conundrum in Genesis 5 ENDNOTES

<sup>1</sup> Jeremy Sexton, “Who Was Born When Enosh Was 90?: A Semantic Reevaluation of William Henry Green’s Chronological Gaps,” *WTJ* 77, no. 2 (September 2015), pp. 193–218; Jeremy Sexton and Henry B. Smith Jr., “Primeval Chronology Restored: Revisiting the Genealogies of Genesis 5 and 11,” *Bible and Spade* 29, no. 2–3 (Spring/Summer 2016), pp. 42–49; Henry B. Smith Jr., “Once More: Primeval Chronology—A Fresh Look at the Genealogies of Genesis 5 and 11,” *CRSQ* 2018 (forthcoming); Jeremy Sexton, “Evangelicalism’s Search for Chronological Gaps in Genesis 5 and 11: A Historical, Hermeneutical, and Linguistic Critique,” *JETS* 60 (March 2018, forthcoming). Also see supportive arguments in: Smith B. Goodenow, *Bible Chronology Carefully Unfolded* (New York: Fleming H. Revell Company, 1896); Samuel R. Kulling, *Are the Genealogies in Genesis 5 and 11 Historical and Complete, That Is, Without Gaps?* (Reihan, Switzerland: Immanuel-Verlag, 1996); Travis Freeman, “The Chronological Value of Genesis 5 and 11 in Light of Recent Biblical Investigation” (PhD Dissertation, Southwest Baptist Theological Seminary, 1998); J. Paul Tanner, “Old Testament Chronology and Its Implications for the Creation and Flood Accounts,” *Bibliotheca Sacra* 172, no. 685 (January 2015), pp. 24–44. Future research will critique claims by evangelical and critical scholars that the numbers in Gen 5 and 11 should be read as: symbolic, hyperbolic, non-literal “honorific formulae,” non-historical, allegorical, dependent on Mesopotamian sexagesimal numbering, secret codes or messages, or requiring knowledge of pagan ANE literature or other archaeological/anthropological discoveries in order to be understood and interpreted correctly.

<sup>2</sup> Sexton (2015), pp. 210–218; Sexton and Smith Jr., 45–49; Henry B. Smith Jr., “Methuselah’s Begetting Age in Genesis 5:25 and the Primeval Chronology of the Septuagint: A Closer Look at the Textual and Historical Evidence,” *Answers Research Journal* 10 (2017), pp. 169–179; Henry B. Smith Jr., “From Adam to Abraham: An Update on the Genesis 5 and 11 Research Project,” *Associates for Biblical Research*, April 26, 2017, <http://www.biblearchaeology.org/post/2017/04/26/From-Adam-to-Abraham-An-Update-on-the-Genesis-5-and-11-Research-Project.aspx>; Henry B. Smith Jr., “The Case for the Septuagint’s Chronology in Genesis 5 and 11,” in *Proceedings of the Eighth International Conference on Creationism*, (International Conference on Creationism, Pittsburgh, PA: Creation Science Fellowship, 2018, forthcoming). Also: Charles Hayes, *A Dissertation on the Chronology of the Septuagint* (London: T. Woodward, 1741); John Jackson, *Chronological Antiquities* (London: Noon, 1752); William Hales, *A New Analysis of Chronology and Geography, History and Prophecy*, vol. 1: Chronology and Geography (London: C. J. G. and F. Rivington, 1830); Nathan Rouse, *A Dissertation on Sacred Chronology* (London: Longman, Brown, Green, and Longmans, 1856); G. Seyffarth, *Summary of Recent Discoveries in Biblical Chronology, Universal History and Egyptian Archaeology* (New York, NY: Henry Ludwig, 1859); Michael Russell, *A Connection of Sacred and Profane History, from the Death of Joshua to the Decline of the Kingdoms*, ed. J. Talboys Wheeler, 2nd ed., vol. 1, 2 vols. (London: William Tegg, 1865); Goodenow, 1896.

<sup>3</sup> Lita Cosner and Robert Carter, “Textual Traditions and Biblical Chronology,” *Journal of Creation* 29, no. 2 (2015), pp. 99–105; Benjamin Shaw, “The Genealogies of Genesis 5 and 11 and Their Significance for Chronology” (PhD Dissertation, Bob Jones University, 2004), pp. 60, 75, 216. Shaw proposes that the LXX/SP begetting ages are original in Gen 11, but the MT/SP begetting ages are original in Gen 5.

<sup>4</sup> James D. Purvis, *The Pentateuch and the Origin of the Samaritan Sect*, 1st ed. (Harvard University Press, 1968); John Bowman, *Samaritan Documents Relating to Their History, Religion and Life* (Pittsburgh, PA: The Pickwick Press, 1977); Alan D. Crown, *The Samaritans* (Tübingen: Mohr Siebeck, 1989); Magnar Kartveit, *The Origin of the Samaritans*, Supplements to Vetus Testamentum 128 (Leiden: Brill, 2009); Robert T. Anderson and Terry Giles, *The Samaritan Pentateuch: An Introduction to Its Origin, History, and Significance for Biblical Studies* (Atlanta, GA: Society of Biblical Literature, 2012); Benyamim Masdaka and Sharon Sullivan, eds., *The Israelite Samaritan Version of the Torah: First English Translation Compared with the Masoretic Version*, 1st ed. (Grand Rapids, MI: Eerdmans, 2013); Stefan Schorch, “A Critical Editio Maior of the Samaritan Pentateuch: State of Research, Principles, and Problems,” *Hebrew Bible and Ancient Israel* 2 (2013): 1–21; Emanuel Tov, “The Samaritan Pentateuch and the Dead Sea Scrolls: The Proximity of the Pre-Samaritan Qumran Scrolls to the SP,” in *Textual Criticism of the Hebrew Bible, Qumran, Septuagint*, vol. 3, VTSup 167 (Leiden: Brill Academic Publishers, 2015), 387–428; Reinhard Pummer, *The Samaritans: A Profile* (Grand Rapids, MI: Eerdmans, 2016); Timothy Lim, “The Emergence of the

Samaritan Pentateuch,” in *Reading the Bible in Ancient Traditions and Modern Editions: Studies in Memory of Peter W. Flint*, ed. Andrew B. Perrin, Kyung S. Baek, and Daniel K. Faulk (Atlanta, GA: SBL Press, 2017), 89–104.

<sup>5</sup> Anderson and Giles, p. 18. Modern scholars generally claim that the final and irrevocable schism between the Jews and Samaritans likely took place when John Hyrcanus destroyed the Samaritan Temple on Mt. Gerizim in 111–110 BC (cf. Jn. 4:9). It is not my goal in this article to advocate or critique views on the history of the Samaritans.

<sup>6</sup> Despite its many updates and changes, “The Samaritan Pentateuch is thus a strong witness to the antiquity and purity of the tradition in the MT, since the proto-MT had to be modernized and popularized in the second century BC so that it could be understood.” Peter J. Gentry, “The Text of the Old Testament,” *JETS* 52, (March 2009), p. 24.

<sup>7</sup> Paul D. Wegner, “Current Trends in Old Testament Textual Criticism,” *Bulletin for Biblical Research* 23, no. 4 (January 2013), p. 467, n. 19.

<sup>8</sup> Ellis R. Brotzman and Eric J. Tully, *Old Testament Textual Criticism: A Practical Introduction*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2016), pp. 45–46.

<sup>9</sup> Paul D. Wegner, *A Student’s Guide to Textual Criticism of the Bible: Its History, Methods and Results* (Downers Grove, IL: IVP Academic, 2006), p. 170; Anderson and Giles, p. 166.

<sup>10</sup> Wegner, *A Student’s Guide*, pp. 170–171.

<sup>11</sup> Ronald S. Hendel, *The Text of Genesis 1-11: Textual Studies and Critical Edition* (New York: Oxford University Press, 1998), pp. 119–148. The 3 letters have been either transposed or misread (Gn 10:4; 11:30, 31). For Genesis 5 and 11, Hendel (p. 130) ascribes originality to only two numbers for singular readings from the SP, 62 for Jared’s begetting age, and 67 for Methuselah’s. His ascriptions are incorrect.

<sup>12</sup> Wegner, “Current Trends,” pp. 475, 477; Emanuel Tov, *Textual Criticism of the Hebrew Bible: Revised and Expanded*, 3rd ed. (Minneapolis, MN: Fortress Press, 2011), pp. 50, 221.

<sup>13</sup> Sexton, pp. 210–218; Sexton and Smith Jr., pp. 45–49; Smith Jr., “Methuselah’s Begetting Age,” pp. 173–74, nn. 7, 23–24; Smith Jr., “The Case for the Septuagint’s Chronology in Genesis 5 and 11,” *ICC* 2018 (forthcoming).

<sup>14</sup> Anderson and Giles, pp. 71–103; Purvis, pp. 17–87; James M. Scott, *On Earth As In Heaven: The Restoration Of Sacred Time And Sacred Space In The Book Of Jubilees* (Leiden: Brill, 2005), pp. 50–51; Wegner, *A Student’s Guide*, p. 170, n. 53–54; Tov, *Textual Criticism*, pp. 80–90.

<sup>15</sup> Gentry, “The Text of the Old Testament,” p. 24.

<sup>16</sup> Tov, *Textual Criticism*, p. 81.

<sup>17</sup> Hendel, p. 87.

<sup>18</sup> Hendel, p. 73; Shaw, p. 63, n. 1. This is a harmonization, but not a “plus”, since no text has been added.

<sup>19</sup> Todd Hanneken, “The Book of Jubilees Among the Apocalypses” (PhD Dissertation, Notre Dame University, 2008), p. 142, n. 88; James Vanderkam, *Book of Jubilees* (Sheffield, England: Sheffield Academic Press, 2001), pp. 17–22.

<sup>20</sup> Eugene Ulrich, “Empirical Evidence for Scribal and Editorial Transmission of Second Temple Religious Literature,” in *Insights Into Editing in the Hebrew Bible and the Ancient Near East: What Does Documented Evidence Tell Us about the Transmission of Authoritative Texts?*, ed. Reinhard Muller and Juha Pakkala, 1st ed. (Leuven: Peeters, 2017), p. 45.

<sup>21</sup> Most modern scholars argue that the length of the jubilee is 50 years and not 49, claiming that the author of *Jubilees* changed the length of the biblical jubilee (Lev. 25) from 50 to 49 years. For example: Roger T. Beckwith, *Calendar and Chronology, Jewish and Christian* (Leiden: Brill, 1996), 238; Robert H. Charles, *The Book of Jubilees, Or, The Little Genesis* (London: Adam and Charles Black, 1902), p. lxxviii. This position has been refuted by careful historical and exegetical arguments by Rodger C. Young, “The Talmud’s Two Jubilees and Their Relevance to the Date of the Exodus,” *WTJ* 68 (2006), pp. 71–83, who states: “There is rather weighty evidence from ancient records that the Jubilee cycle was forty-nine years in length, not fifty years as assumed by most modern commentators.”

<sup>22</sup> Zvi Ron, “The Book of Jubilees and the Midrash on the Early Chapters of Genesis,” *JBQ* 41, no. 3 (July 2013), p. 143; James C. VanderKam, *From Revelation to Canon: Studies in the Hebrew Bible and Second Temple Literature* (Leiden: Brill, 2002), pp. 523–544.

<sup>23</sup> Michael Segal, *The Book of Jubilees: Rewritten Bible, Redaction, Ideology and Theology* (London: Brill, 2007), p. 84. Also: Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students* (Downers Grove, Ill: IVP Academic, 2002), p. 125; J.T.A.G.M. van Ruiten, *Primaevial History Interpreted: The Rewriting of Genesis 1-11 in the Book of Jubilees* (Leiden: Brill, 2000), p. 373; VanderKam, *From Revelation to Canon*, p. 523.

<sup>24</sup> James Scott, “The Chronologies of the Apocalypse of Weeks and the Book of Jubilees,” in *Enoch and the Mosaic Torah: The Evidence of Jubilees*, ed. Gabriele Boccaccini and Giovanni Ibba (Grand Rapids, MI: Eerdmans, 2009), p. 74.

<sup>25</sup> Paul J. Ray, “The Duration of the Israelite Sojourn in Egypt,” *Bible and Spade* 20, no. 3 (Summer 2007), pp. 85–96. The 430-year duration in Egypt alone is also found in the Dead Sea Scrolls, 4QExod<sup>b</sup>. Eugene Ulrich, Frank Moore Cross, and James R. Davila, *Discoveries in the Judaean Desert: Volume XII. Qumran Cave 4: VII: Genesis to Numbers* (Clarendon Press, 1995), pp. 113–117.

<sup>26</sup> Leslie McFall, “The Chronology of the Book of Jubilees,” 2013, <https://lmf12.files.wordpress.com/2014/01/chronology-of-jubilees.pdf>, p. 24.

<sup>27</sup> Scott, *On Earth As In Heaven*, p. 101.

<sup>28</sup> Scott, *On Earth As In Heaven*, p. 101, n. 67. While *Jubilees* only covers the period from Adam to the Conquest, the author would have been familiar with I Kings 6:1.

<sup>29</sup> Charles, p. 115.

<sup>30</sup> McFall, “The Chronology of the Book of Jubilees,” esp. pp. 25–30. For an extensive exposition of *Jubilees*’ artificial chronological system, see: Scott, *On Earth As In Heaven*, pp. 73–158, 235–249.

<sup>31</sup> Another work from this same era, *The Testament of Moses*, places Moses’ death at 2500 AM, using 50 years per jubilee instead of 49 years. The artificial nature of this chronology, and jubilean influence, is obvious. J. Priest, “Testament of Moses,” in *The Old Testament Pseudepigrapha, Volume I: Apocalyptic Literature and Testaments*, ed. James H. Charlesworth, 1st ed., 2 vols. (Peabody, MA: Hendrickson Publishers, 1983); Beckwith argues that the chronology of *The Testament of Moses* and *Jubilees* are very similar because they flow out of the same ideological context, p. 264.

<sup>32</sup> The only exceptions to this are the begetting ages for Noah (500, 502) and Terah (70), which are attested in the SP, MT and LXX, and other external witnesses such as Josephus. But even with Noah, the author of *Jubilees* ascribes the wrong son to each begetting age (Table 3).

<sup>33</sup> Scott, *On Earth As In Heaven*, p. 46.

<sup>34</sup> John T. Rook, “Studies in the Book of Jubilees: The Themes of Calendar, Genealogy, and Chronology” (PhD Dissertation, Oxford University, 1983), p. 134.

<sup>35</sup> Lester Grabbe, “Jubilees and the Samaritan Tradition,” in *Enoch and the Mosaic Torah: The Evidence of Jubilees*, ed. Gabriele Boccaccini and Giovanni Ibba (Grand Rapids, MI: Eerdmans, 2009), pp. 147, 150, 152. The SP itself yields 1307 years.

<sup>36</sup> Bowman’s discussion of the *Tulidah* is particularly helpful. Like *Jubilees*, it also contains numerous chronological errors, pp. 39–61.

<sup>37</sup> Hendel, pp. 69–71; Charles, p. lxxvii.

<sup>38</sup> Charlotte Hempel, “The Place of the Book of Jubilees at Qumran and Beyond,” in *The Dead Sea Scrolls in Their Historical Context*, ed. Timothy Lim et al. (London: T&T Clark, 2004), pp. 187–198; Aharon Shemesh, “4Q265 and the Authoritative Status of Jubilees at Qumran,” in *Enoch and the Mosaic Torah: The Evidence of Jubilees*, ed. Gabriele Boccaccini and Giovanni Ibba (Grand Rapids, MI: Eerdmans, 2009), pp. 247–60; Hindy Najman, “Interpretation as Primordial Writing: Jubilees and Its Authority Conferring Strategies,” *Journal for the Study of Judaism* 30 (1999), pp. 379–410.

<sup>39</sup> Scott, *On Earth As In Heaven*, p. 9, n 14.

<sup>40</sup> C. T. R. Hayward, trans., *Saint Jerome’s Hebrew Questions on Genesis* (Oxford: Clarendon Press, 1995), p. 35.

<sup>41</sup> For a full analysis of the Methuselah question in the LXX, see: Smith Jr., “Methuselah’s Begetting Age.”

<sup>42</sup> Hayward, p. 36.

<sup>43</sup> *Jubilees* does not record the remaining years and lifespans for the antediluvian patriarchs, except for the lifespans of Adam (*Jub.* 4:29) and Noah (*Jub.* 10:15). These are expressed by the author in actual years, not with the usual formula of jubilees, weeks and years.

<sup>44</sup> Jerome does not mention Jared's numbers, but it is clear they were reduced by the SP to reflect *Jubilees'* Gen 5 chronology as well.

<sup>45</sup> Goodenow, p. 314. Note that jubilees cycles were initiated with the Law of Moses. The author of *Jubilees* has retroactively imposed them on the entirety of biblical history prior to that time.

<sup>46</sup> Scott, *On Earth As In Heaven*, p. 101.

<sup>47</sup> Sexton (2015), pp. 215–216; Sexton and Smith Jr., pp. 47–48; Smith Jr., “Methuselah’s Begetting Age,” p. 169, nn. 3, 4, 8. Also see endnote 51.

<sup>48</sup> Deliberately deflated chronological works such as the rabbinic *Seder Olam*, *Jubilees*, and the *Testament of Moses* are all ideology interrelated in various ways. For more, see: Beckwith, *Calendar and Chronology*, 1996.

<sup>49</sup> Hales, p. 281. Technically speaking, if Jared's begetting age was reduced to 62, and Methuselah and Lamech's numbers were left alone, Jared would have died before the year of the Flood. It is possible that the rabbis saw the three patriarchs as a “chronological package,” and decided to leave Jared's numbers alone. Perhaps they felt Jared's death would have been too close to the deaths of Methuselah and Lamech. Or, after evaluating their chronological deflation scheme in its totality, they did not “need” the extra 100 years for their chronology, and decided to leave Jared's figures alone. Jared's 162 is preserved in the *Seder Olam*, the “official” rabbinic world history (*ca.* AD 140–160) written by the very same rabbis who I propose deflated the MT's chronology. Heinrich W. Guggenheimer, ed., *Seder Olam: The Rabbinic View of Biblical Chronology* (Lanham, MD: Rowman and Littlefield, 1998), p. 3. Interestingly, Sexton has documented references to a lost Hebrew text whose antediluvian chronology was 1556 years instead of the MT's 1656. This lost text may have contained a begetting age of 62 for Jared. “Who Was Born,” p. 215, n. 125.

<sup>50</sup> The rabbinic creation date in the *Seder Olam* is 3761 BC. Had they adopted *Jubilees'* post-Flood chronology instead of creating their own, it would have made the date of Creation 275 years earlier, 4036 BC. This would have placed Jesus' life and ministry shortly after 4000 AM, allowing him to remain a Messianic candidate. For more on the 4000 AM date, see: Sexton (2015); Sexton and Smith Jr. (2016); Smith Jr., “Methuselah’s Begetting Age.”

<sup>51</sup> The survival of Jerome's SP manuscripts with the correct numbers shows how difficult it was for ancient scribes to significantly change the sacred text and prevent the changes from being discovered. This further illustrates the unique position the post-70 AD rabbis found themselves in: they had complete authority and control over the Hebrew texts that had survived the destruction of the Temple. They were able to change the texts, *and*, control the future dissemination of new manuscripts in Israel. Their unique historical circumstances allowed them to cover up the evidence for their chronological deflations in the MT's primeval chronology. Sexton and Smith Jr., pp. 47–48.

<sup>52</sup> Smith Jr., “Methuselah’s Begetting Age,” p. 171, nn. 8–12; Hendel, p. 146.

<sup>53</sup> Sexton and Smith Jr., pp. 48–49; Smith Jr., “Once More: Primeval Chronology—A Fresh Look at the Genealogies of Genesis 5 and 11,” *CRSQ* 2018 (forthcoming).

<sup>54</sup> See n. 13.

<sup>55</sup> Jack Finegan, *Handbook of Biblical Chronology*, Revised Edition (Peabody, MA: Hendrickson Publishers, 1998), p. 145; F. Fallon, “Eupolemus: A New Translation and Introduction,” in *The Old Testament Pseudepigrapha, Volume 2*, ed. James H. Charlesworth, 2 vols. (Peabody, MA: Hendrickson Publishers, 1983), pp. 861–72; Ben Zion Wacholder, *Eupolemus: A Study of Judaeo-Greek Literature* (Cincinnati: Hebrew Union College Press, 1974).

<sup>56</sup> Smith Jr., “Methuselah’s Begetting Age,” p. 172.

<sup>57</sup> Tov writes: “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.” Emanuel Tov, “The Genealogical Lists in Genesis 5 and 11 in Three Different Versions,” in *Textual Criticism of the Hebrew Bible, Qumran, Septuagint*, vol. 3, VTSup 167 (Leiden: Brill Academic Publishers, 2015), p. 221, n. 1; Similarly, Johann Cook, “The Exegesis of the Greek Genesis,” in *VI Congress of the IOSCS*, ed. Claude E. Cox, SBL, Septuagint and Cognate Studies Series 23 (Atlanta, GA: Scholars Press, 1986), 116; John William Wevers, *Notes on the Greek Text of Genesis*, Society of Biblical Literature, Septuagint and Cognate Studies Series 35 (Atlanta, GA: Scholar’s Press, 1993), p. 73.

<sup>58</sup> Smith Jr., “The Case for the Septuagint’s Chronology in Genesis 5 and 11,” *ICC* 2018, forthcoming.