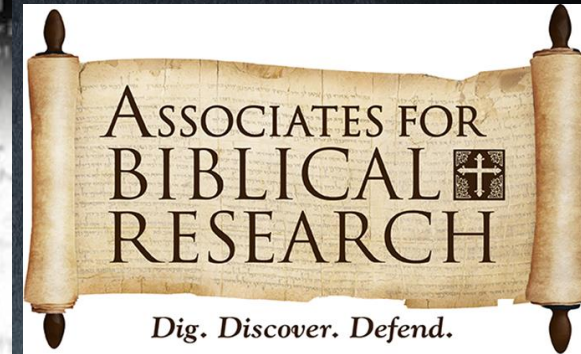


# THE GENESIS 5 AND 11 GENEALOGY AND CHRONOLOGY RESEARCH PROJECT

*When was Noah's Flood?*



## The Case for the Septuagint's Chronology in Genesis 5 and 11

Henry B. Smith Jr.

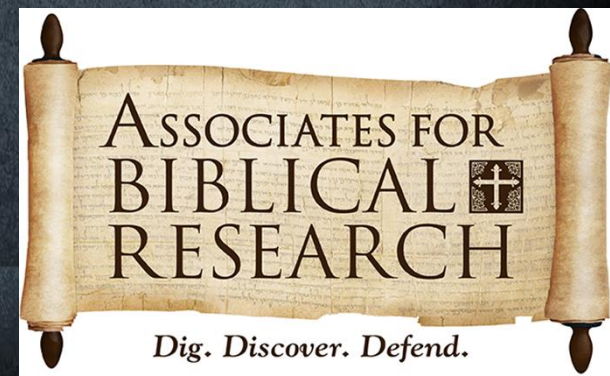
# THE GENESIS 5 AND 11 GENEALOGY AND CHRONOLOGY RESEARCH PROJECT

*When was Noah's Flood?*

Ongoing updates can be found at:

[www.BibleArchaeology.org](http://www.BibleArchaeology.org)

Contact: [HSmith@BibleArchaeology.org](mailto:HSmith@BibleArchaeology.org)



# Three Main Thrusts

- 1. Establishing a sure and proper doctrinal and hermeneutical foundation for interpreting the numbers in Genesis 5 and 11.**

# Three Main Thrusts

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

## Three Main Thrusts

**3. A text critical investigation of the numerical divergences, taking into account external witnesses...**

## Three Main Thrusts

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

## Three Main Thrusts

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

**Today, we focus on #3.**

**Table 1:** The main numerical divergences in Genesis 5 and 11 in the Masoretic Text (MT), Septuagint (LXX), and Samaritan Pentateuch (SP). Numbers in ( ) are calculations derived from other texts. Brackets [ ] are proposed reconstructions for the original text of the MT. See Appendix for further details.

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>3</sup>	785 <sup>3</sup>	847 <sup>3</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>3</sup>	653 <sup>3</sup>	720 <sup>3</sup>
Lamech	5:28-31	182 <sup>2</sup>	595 <sup>2</sup>	777 <sup>2</sup>	188 <sup>2</sup>	565 <sup>2</sup>	753 <sup>2</sup>	53 <sup>3</sup>	600 <sup>3</sup>	653 <sup>3</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>5</sup>		135	430/330 <sup>5</sup>		135	303 <sup>4</sup>	438 <sup>4</sup>
Kainan	11:13b-14b				130	330 <sup>11</sup>				
Shelah	11:14-15	30	403		130	403/330 <sup>6</sup>		130	303 <sup>4</sup>	433 <sup>4</sup>
Eber	11:16-17	34	[370]/430 <sup>7</sup>		134	370 <sup>7</sup>		134	270 <sup>4</sup>	404 <sup>4</sup>
Peleg	11:18-19	30	209		130	209		130	109 <sup>4</sup>	239 <sup>4</sup>
Reu	11:20-21	32	207		132	207		132	107 <sup>4</sup>	239 <sup>4</sup>
Serug	11:22-23	30	200		130	200		130	100 <sup>4</sup>	230 <sup>4</sup>
Nahor	11:24-25	29	[129]/119 <sup>8</sup>		79	129 <sup>8</sup>		79	69 <sup>4</sup>	148 <sup>4</sup>
Terah	11:26, 32; 12:1-4 Acts 7:2-4	70/(130)	(75)	205	70/(130)	(75)	205	70	(75)	145 <sup>9</sup>

ICC 2018  
Page 118



# **1. Masoretic Text (MT)**

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

# **2. Samaritan Pentateuch (SP)**

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

# **3. The Septuagint (LXX)**

- a. From Adam to the Flood- 2262 years**
- b. Flood to Abraham- 1132 years**
- c. Total-3394 years**

**Masoretic Text (MT)**

**Flood 2348 BC**

**Creation 4004 BC**

**-based on the Ussher Chronology**

**The Septuagint (LXX)**

**Flood 3298 BC**

**Creation 5554 BC**

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

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

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

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

Hendel's assumptions are fairly representative:

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

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

# **A different approach is needed:**

**1. The original, inspired numbers were historically accurate, internally consistent, and mathematically correct.**

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

**The LXX's credibility has been pummeled in the young earth creation community, leading to a widespread reluctance to even consider its veracity in Gen 5 and 11.**

Henry B. Smith Jr.,  
"New Evidence for  
Kainan in New  
Testament and LXX  
Papyri," *Bible and  
Spade* 31, no. 3  
(Summer 2018): 70–  
77.

NEW EVIDENCE FOR KAINAN  
in the New Testament and LXX Papyri

EPHESUS  
A CASE STUDY FOR  
THE RELIABILITY OF SCRIPTURE

ANCIENT TOMBS  
AND THE SHROUD OF TURIN

HAVE WE FOUND  
BIBLICAL LIBNAH?



The image shows the top-left corner of a white journal cover. The text "DETROIT BAPTIST SEMINARY JOURNAL" is printed in a bold, black, sans-serif font, arranged in four lines and slightly rotated. A vertical line is to the left of the text. The journal is resting on a wooden surface.

DETROIT  
BAPTIST  
SEMINARY  
JOURNAL

## Kainan

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

## **2. Methuselah's Death in the LXX**

**“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): 169–179.**

# **The million-dollar question is: WHO DUNNIT?**

- 1. Motive**
- 2. Means**
- 3. Opportunity**

# **LXX Inflation Hypotheses**

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

**This is a very common argument.**

# **9 Reasons LXX Inflation Hypotheses Fail:**

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

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

# **9 Reasons LXX Inflation Hypotheses Fail:**

**2. There are no ancient testimonies to support it.**

# **9 Reasons LXX Inflation Hypotheses Fail:**

## **3. It fails to achieve the specified goal.**

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

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

# **9 Reasons LXX Inflation Hypotheses Fail:**

**4a. If the goal of equaling (or surpassing) Egyptian chronology was real, then the LXX's chronology must be much longer than it presently is.**



# **9 Reasons LXX Inflation Hypotheses Fail:**

**4b. Most of the begetting ages for the antediluvian patriarchs could have been inflated several hundred years each, expanding the antediluvian chronology by upwards of two millennia. Genesis 11 could also have easily been inflated by several centuries.**

# **9 Reasons LXX Inflation**

## **Hypotheses Fail:**

**5. LXX Genesis bears no evidence of significant conformity to Egyptian worldview claims, making it doubtful that the translators would have deliberately corrupted the sacred text to conform it with Egyptian chronology alone.**

# 9 Reasons LXX Inflation Hypotheses Fail:

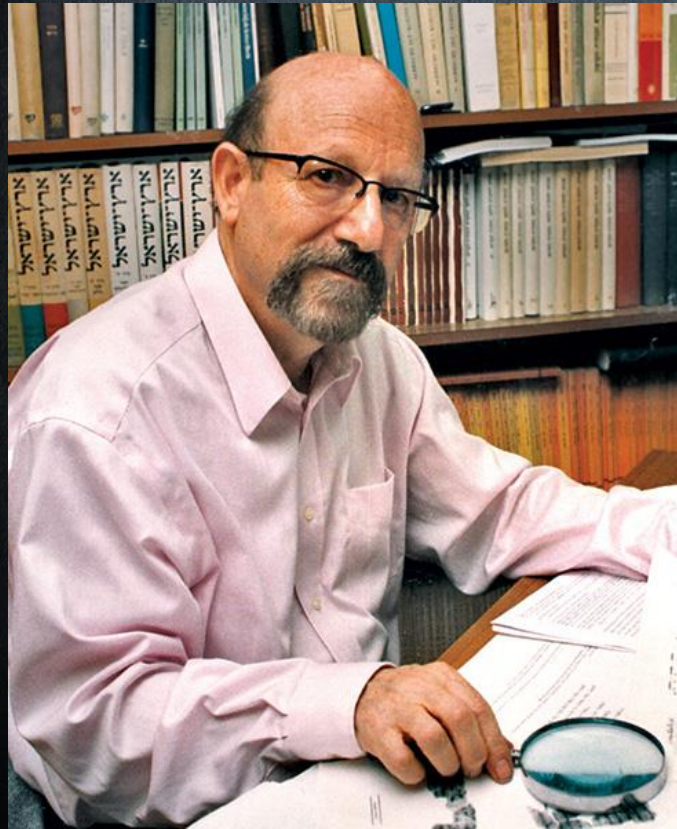
**“The LXX translators never had the freedom to take over non-Israelite tradition in its written form into the context of their translations... The freedom given to them was not that of alteration; rather, theirs was the responsibility of preservation.” –Robert Hanhart**

Hanhart, R. 1992. The translation of the Septuagint in light of earlier tradition and subsequent influences. In *Septuagint, Scrolls, and Cognate Writings*, eds. G.J. Brooke and B. Lindars, p. 350. Atlanta, Georgia: Scholars Press.

# 9 Reasons LXX Inflation Hypotheses Fail:

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

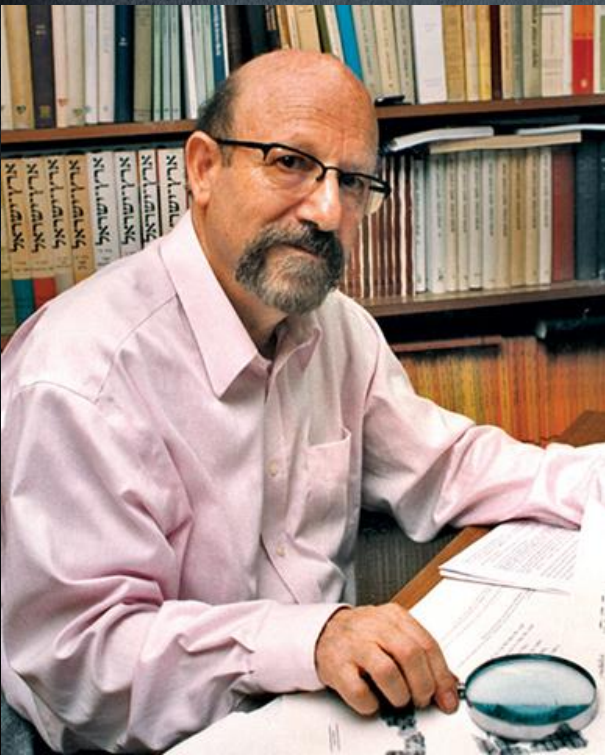
# 9 Reasons LXX Inflation Hypotheses Fail:



**Emanuel Tov:**

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

# 9 Reasons LXX Inflation Hypotheses Fail:



**“...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...”**

# 9 Reasons LXX Inflation Hypotheses Fail:

**“... 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.*”**

# **9 Reasons LXX Inflation Hypotheses Fail:**

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



# **9 Reasons LXX Inflation Hypotheses Fail:**

**8. The internal evidence betrays chronological deflation in the MT, not inflation in the LXX.**

# **9 Reasons LXX Inflation Hypotheses Fail:**

- 9. There is substantial external evidence of Genesis Hebrew texts that contained the longer primeval chronology in the first century AD and earlier.**

# External Witnesses:

1. *LAB*- 1<sup>st</sup> century AD
2. Josephus- 1<sup>st</sup> century AD
3. Eupolemus- 2<sup>nd</sup> century BC

***Liber Antiquitatum Biblicarum***  
**“Book of Biblical Antiquities”**  
**(*LAB*, 1st century AD)**

***LAB* chronicles biblical history from Adam to Saul and includes parallels from other non-canonical Jewish traditions.**

**Table 3.** The LXX and First Century AD Hebrew Text-Based Witnesses to Genesis 5. Numbers in parentheses are not explicitly stated. See Appendix for further details.

		Septuagint			Josephus			<i>Liber Antiquitatum Biblicarum</i>		
Patriarch	Genesis Citations	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan
Adam	5:3-5	230	700	930	230	700	930	(230)	700	(930)
Seth	5:6-8	205	707	912	205	(707)	912	205 <sup>10</sup>	707	(912)
Enosh	5:9-11	190	715	905	190	(715)	905	190 <sup>10</sup>	715	(905)
Kenan	5:12-14	170	740	910	170	(740)	910	170 <sup>10</sup>	740 <sup>10</sup>	(910)
Mahalalel	5:15-17	165	730	895	165	(730)	895	165	730	(895)
Jared	5:18-20	162	800	962	162	(800)	962	162 <sup>10</sup>	800	(962)
Enoch	5:21-23	165	200	365	165	(200)	365	165	200	(365)
Methuselah	5:25-27	187	782	969	187	(782)	969	187	782	(969)
Lamech	5:28-31	188 <sup>2</sup>	565 <sup>2</sup>	753 <sup>2</sup>	182/188 <sup>2</sup>	(595)	707/(777) <sup>2</sup>	182 <sup>10</sup>	595 <sup>2,10</sup>	(777)
Noah	5:32; 7:11; 8:13-14; 9:28-29; 11:10	500/(502)	After the Flood 350	950	-	-	950	500 <sup>10</sup>	After the Flood 350	950
Epochal Summation Figures	From Adam to the Flood	2262 years			2262/ 2256 years	<i>Antiquities</i> 1:67, 82-87		2256 years	<i>LAB</i> 1:1-22; 5:8	

*Liber Antiquitatum Biblicarum*

<b>Patriarch</b>	<b>Genesis Citations</b>	<b>Begetting Age</b>	<b>Remaining Years</b>	<b>Lifespan</b>
Adam	5:3-5	(230)	700	(930)
Seth	5:6-8	205 <sup>10</sup>	707	(912)
Enosh	5:9-11	190 <sup>10</sup>	715	(905)
Kenan	5:12-14	170 <sup>10</sup>	740 <sup>10</sup>	(910)
Mahalalel	5:15-17	165	730	(895)
Jared	5:18-20	162 <sup>10</sup>	800	(962)
Enoch	5:21-23	165	200	(365)
Methuselah	5:25-27	187	782	(969)
Lamech	5:28-31	182 <sup>10</sup>	595 <sup>2,10</sup>	(777)
Noah	5:32; 7:11; 8:13-14; 9:28-29; 11:10	500 <sup>10</sup>	After the Flood 350	950
Epochal Summation Figures	From Adam to the Flood	2256 years	<i>LAB</i> 1:1-22; 5:8	

***LAB* 1:2-22  
cites the  
begetting ages  
and remaining  
years for Seth  
to Lamech, in  
accord with the  
longer  
chronology.**

**Scholars who have extensively studied *LAB* unanimously agree that it was derived from a Hebrew text of Genesis, and originated in the 1<sup>st</sup> century AD, possibly before Christ.**

**Jacobson writes:**

**“Aside from the prima facie improbability of this, it is hard to understand why someone who could write a skillful Hebrew prose in biblical style and clearly had an expert knowledge of the Hebrew Bible would have felt the need or desirability of consulting translations of the Bible...”**

Jacobson, H. 1996. *A Commentary on Pseudo-Philo's Liber Antiquitatum Biblicarum: With Latin Text and English Translation*, vol. 1. Leiden: Brill, pp. 255-256.



**The universal consensus on *LAB*'s  
Hebrew textual origin is  
supported by Lamech's  
begetting age of 182.**

**LXX=188 (universal reading)  
MT=182  
*LAB*=182**

# Josephus

The higher *ba* found in *LAB* and *LXX Gen 5/11* also appear in *Antiquities of the Jews* (1:67, 83-87, 149-50). Josephus' numbers are often dismissed as a mere parroting of the *LXX*. A close examination reveals otherwise.

# Josephus

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

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

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

# Josephus

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

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

# Josephus

## 1. Henry St. John Thackeray

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

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



# Josephus

## 2. Louis Feldman

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

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



# Josephus

## 3. Etienne Nodet



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

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

# Josephus

**C. A Text Critical Reconstruction of Manuscripts of *Antiquities* pertaining to Genesis 5 and 11, and the internal evidence, only supports the longer chronology.**



# Josephus

**A text-critical reconstruction  
of Josephus (*Ant.* 1:67, 83-87, 149-50)  
is found in Thackeray.**

**I propose that only minor refinements to  
Thackeray's work are required, and both the  
internal evidence and the MSS themselves  
vindicate the longer chronology.**

Josephus, F. 1931. *Josephus: Jewish Antiquities: Books I-IV*. Translated by H. S. Thackeray.

Vol. 4. 9 vols. Cambridge, Massachusetts: Harvard University Press. (1931, 30-33, 38, n. d., 39-41, 72, n. h., 73-75).

**The universal consensus on Josephus' use of a Genesis Hebrew text is supported by Lamech's numbers [182, 707/(777)].**

**LXX=188 (universal reading)**

**MT=182**

**LAB=182**

**Eupolemus *ca.* 160 BC**

**Creation date 5307 BC  
Longer Chronology**

**Used both the LXX and  
Hebrew texts**

**Eupolemus' writing and chronological statements would have been under intense scrutiny in Jerusalem. He was an official delegate sent to Rome by Judas Maccabeus in 161 BC. Since he "belonged to one of the leading priestly families of Jerusalem" (Holladay, p. 93), he would have had access to Hebrew scrolls in the Temple library.**

**Eupolemus would not have used the LXX's primeval chronology unless it closely matched the Hebrew text(s) of Genesis available to him. His choice of an erroneously inflated LXX chronology would have embarrassed the priesthood, his family, and the nation.**

**His writing, chronology, place of residence and status strongly indicate there were Hebrew texts in Jerusalem with the longer chronology in the 2nd century BC.**

## **2. Rabbinic Deflation Theory (post 70 AD)**

**Sexton, "Who Was Born When  
Enosh was 90?" *WTJ***

**Sexton/Smith Jr. "Primeval Chronology  
Restored," *Bible and Spade* 2016.**

***ICC* page 122**

## **2. Rabbinic Deflation Theory (post 70 AD)**

- a. Motive**
- b. Means**
- c. Opportunity**



# **Motive: “Chrono-Messianism”**

**“There is strong evidence to show that the Essenes, the Pharisees and the Zealots all thought that they could date, at least approximately, the time when the Son of David would come, and that in each case their calculations were based upon Daniel’s prophecy of the 70 Weeks (Dan 9:24-27), understood as 70 weeks of years...”**

**“... In ancient Jewish literature, the interpretation of Daniel’s 70 Weeks is always linked to some kind of chronological scheme. [They] are alike in beginning from Creation, and in proceeding on the assumption that, for the earliest period of history, time can be computed by adding together the ages of patriarchs in Genesis 5.”**

**Roger T. Beckwith**

*Calendar and Chronology, Jewish and Christian*  
(Leiden: Brill, 1996), p. 217.

# Motive: "Chrono-Messianism"

**"Many of the rabbis reasoned that since God made the world in six days, each day represented 1000 years, and thus, the world would last a total of 7000 years."**

***Abba Hillel Silver, A History of Messianic Speculation in Israel: From the First through the Seventeenth Centuries (New York: The Macmillan Company, 1927), 16.***

# Motive: “Chrono-Messianism”

In some schemes, the messiah would arrive in the 6th millennium from creation (5000-5999 AM), and usher in the kingdom in the 7th millennium (6000 AM) (Wallraff, et. al 2007, pp. XXIII, 291).

Martin Wallraff, Umberto Roberto, and Karl Pinggera, eds., *Iulius Africanus Chronographiae: The Extant Fragments*, trans. William Adler (Berlin: Walter de Gruyter, 2007).

# Motive: “Chrono-Messianism”

Other schemes held that the Messiah would arrive in/around the year 4000 AM (Silver, pp. 6, 16; Beckwith 1981), an idea later expressed in the Babylonian Talmud (*Abodah Zarah* 9a; *Sanhedrin* 97b).

Roger T. Beckwith, “Daniel 9 and the Date of Messiah’s Coming in Essene, Hellenistic, Pharisaic, Zealot and Early Christian Computation,” *Revue de Qumran* 10, no. 4 (December 1981): 521–42.

**By dating creation to 3761 BC in the *Seder Olam Rabbah* (ca. AD 140), the rabbinic chronology of world history based on the Masoretic Text, the 2nd century rabbis manage to put Jesus outside “the days of the Messiah,” while situating the 2nd-century Jewish community on the verge of the date of the inauguration of the messianic age (ca. AD 240).**

## **Motive: Discrediting Jesus as the Christ**

**The rabbis deflated the begetting ages in Gen 5 and 11 in their proto-MT Hebrew manuscripts, reducing the chronology by 1250 years, in an attempt to discredit the Christian claim that Jesus of Nazareth was the Messiah.**

**This motive has profound theological support from the NT.**

# **Motive: Discrediting Jesus as the Christ**

## **Mark 7:1-13**

**This incident between Jesus and the Pharisees/Scribes is clear evidence that the rabbinic predecessors exalted their own ideas above Holy Scripture.**



# **Means: Authority**

**The highly influential Rabbi Akiba (40-137 AD) had the authority and power to order the removal of older biblical MSS and institute the use of new ones.**

**(Nodet 1997, pp. 193-194).**

# Opportunity

**Judaism had been reduced to one sect: the Pharisaic rabbis. They had autonomous control over the surviving Hebrew manuscripts from the Temple.**

**“In short, after the destruction of Jerusalem it was possible to introduce a corrupted Biblical chronology.”**

*G. Seyffarth, Summary of Recent Discoveries in Biblical Chronology, Universal History and Egyptian Archaeology (New York, NY: Henry Ludwig, 1859), p. 125.*

# **Ancient Support**

**Eusebius (ca. AD 310)**

**Julian of Toledo (AD 642–690)**

**Jacob of Edessa (AD 640–708)**

**Armenian annalist Bar Hebraeus (AD 1226–1286).**

# Ancient Support

## Jacob of Edessa (AD 640–708)

“... Jacob claims also that in his time there were certain Hebrew manuscripts that confirmed the Septuagint chronology.”

-William Adler

*William Adler, Time Immemorial: Archaic History and Its Sources in Christian Chronography from Julius Africanus to George Syncellus* (Washington, D.C: Dumbarton Oaks Pub Service, 1989), 48 n26.

# Internal Evidence

The rabbis took care not to change the begetting ages for Methuselah, Lamech, Noah, Shem and Terah. This was to ensure that no internal chronological errors would result from their deflation scheme. Nahor's begetting age also points to deflation, not inflation.

However, they failed to account for Genesis 25:8, which exposes the MT's post-Flood chronology as erroneous.

# Internal Evidence

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

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

# Internal Evidence

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

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

# Internal Evidence

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

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



# Internal Evidence

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

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

# Internal Evidence

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

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

# Internal Evidence

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

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

# Internal Evidence

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

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

# Internal Evidence

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

**In my research, I have proposed a theory of textual reconstruction for the numbers in Genesis 5 and 11 based on text critical and internal evidences, Septuagint studies, ancient testimonies, and external witnesses.**

**The LXX's primeval chronology, with a Creation date of ca. 5554 BC and a Flood date of ca. 3298 BC, has the strongest evidence favoring its originality.**

**The apologetic task of correlating pre-  
Abrahamic archaeological evidence with  
the primeval history is  
dependent on the accuracy of the  
begetting ages and the date of  
the Flood.**



# THE GENESIS 5 AND 11 GENEALOGY AND CHRONOLOGY RESEARCH PROJECT

*When was Noah's Flood?*

Ongoing updates can be found at:

[www.BibleArchaeology.org](http://www.BibleArchaeology.org)

Contact: [HSmith@BibleArchaeology.org](mailto:HSmith@BibleArchaeology.org)

