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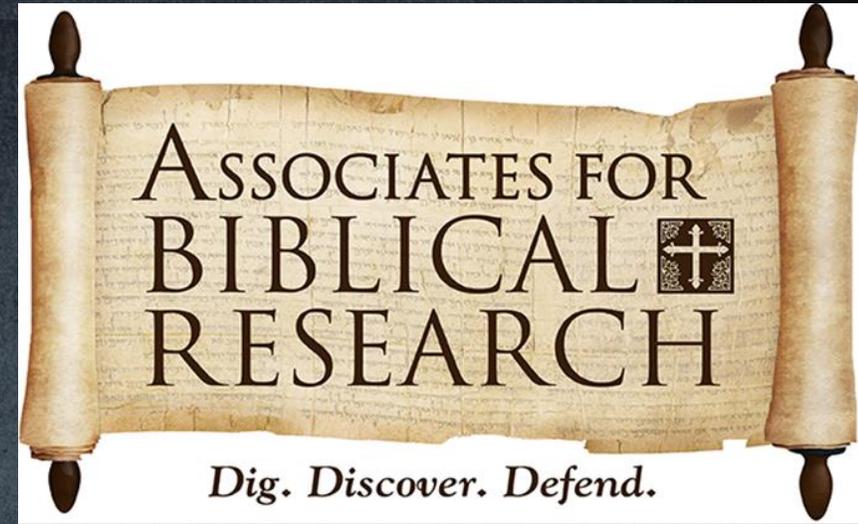
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**THE GENESIS 5 AND 11  
GENEALOGY AND CHRONOLOGY  
RESEARCH PROJECT**

*When was Noah's Flood?*



**Henry B. Smith Jr.**

***Dating Methuselah's Death in the Septuagint:  
Pre- or Post-Flood?***

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# ASSOCIATES FOR BIBLICAL RESEARCH

**THE GENESIS 5 AND 11  
GENEALOGY AND CHRONOLOGY  
RESEARCH PROJECT**

*When was Noah's Flood?*

An hourglass with golden sand is shown against a dark background. The top bulb is partially filled, and a stream of sand is falling into the bottom bulb. The logo 'ARJ' is prominently displayed in white, bold letters, with 'VOLUME 10 | 2017' written in smaller white text below it.

**ARJ**  
VOLUME 10 | 2017

“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 (August 2017): 169–79.



# The Problem

**In certain manuscripts of the Septuagint, Methuselah's begetting age of 167 years, remaining years of 802, and lifespan of 969 years cause him to live past the Flood.**

**167/802/969**

# The Problem

**The Flood is dated to 2242 AM (years from creation) in the LXX, but with these numbers, Methuselah dies in 2256 AM, 14 years after the Flood.**

**167/802/969**

# The Problem

**This variant's mere existence often serves as a rationale to discredit the **Septuagint's primeval chronology** in its entirety.**

## **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**

# The Problem

**both Jerome and Bede erroneously extrapolated the Methuselah “problem” across the LXX’s entire primeval chronology as a means to discredit it. Many scholars uncritically accept the reading as original to the LXX and/or its underlying Hebrew *Vorlage*. This intractable dogma pervades both the conservative and liberal-critical literature.**

- 24 <sup>24</sup>καὶ εὐηρέστησεν Ἐνώχ τῷ θεῷ καὶ οὐχ ἠόρισκετο, ὅτι μετέθηκεν αὐτὸν ὁ θεός.
- 25 <sup>25</sup>Καὶ ἔζησεν Μαθουσάλα ἔτη ἑκατὸν ἐξήκοντα ἑπτὰ καὶ ἐγέννησεν τὸν Λάμεχ. <sup>26</sup>καὶ ἔζησεν Μαθουσάλα μετὰ τὸ γεννηῖσαι αὐτὸν τὸν Λάμεχ ἔτη ὀκτακόσια δύο, καὶ ἐγέννησεν υἱὸς καὶ θυγατέρα. <sup>27</sup>καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Μαθουσάλα, ἃς ἔζησεν, ἔτη ἑννακόσια ἐξήκοντα ἑννέα, καὶ ἀπέθανεν.

A(D)M (911) O' C'' bdfnstyz al verss Sa.Syh

24 καὶ εὐηρέστησεν] ενρη. δε 15-64-707 18 Phil III 162. 22 Cyr II 45 LatPsPhil I 16; om καὶ 75; + ο θζ τω 314\*(c pr m) | Ἐνώχ τῷ θεῷ] τω κῶ Eus VIII 1.372; om Ἐνώχ 125 Phil IV 5.4<sup>Ar</sup>m | αἰνωχ 15\* | om οὐχ 31 | ευρισκετο O'-17' 135' C''-18' 25 77 78 79 408 422 551' 646 b d f-56' 458 127 t-370 y-121 318 z-122 54 319 539 730 Phil III 162. 23 IV 5.4<sup>ad</sup> V 339. 17<sup>te</sup> Chr VII 179s Iust Dial XIX 6 | διουτι A O'-17' 135' 18 b d 56<sup>c</sup>. 129 392' 55 509 539 Hebr 11s Phil V 339. 17 (sed hab IV 5.4) Chr VII 179s Eus VIII 1.372 Iust Dial XIX 6 | μετέθηκεν — fin] μετετεθη παρα θεου 53'

25 om init — 53i fin 18 | om comma 53<sup>ix</sup>t(c pr m) | καὶ ἔζησεν] εζησε(v) δε 426 73 | μαθουσαλας 707 | ἔτη — ἑπτὰ 911] om ἔτη 370; ετη εκ. ογδοηκοντα επτα Chr VII 181 Aeth<sup>-M</sup>; ετη εκ. εξηκ. πεντε d 527 Sa; ροζ ετη 75; εκ. κ. εξηκ. επτα ετη A\* 318 = Ra; εκ. και (> 71) ογδοηκοντα επτα ετη A<sup>c</sup> 458 71 Arab; επτα κ. εξηκ. (+ \* annos Syh) κ. εκ. ετη 17'-135' C''-16 313<sup>c</sup> 346 319 730 Syh = Sam; επτα κ. ογδοηκ. κ. εκ. ετη (> 31') D M 15-64-707 16-313<sup>c</sup> s-127\* 121-392-424 z 55 59 509 = III Tar; επτα κ. εβδομηκοντα κ. εκ. ετη 127\*(vid) | Λάμεχ (26) 54

26 καὶ ἔζησεν] εζησε δε 59 Bo | μαθουλα 127; μαθουσαλας 707 108 = Compl | αὐτὸν] αντω 424 31'; > 16(1) | ἔτη ὀκτ. δύο 911] tr ἔτη post δύο A\*(vid) 318 = Ra; δύο κ. οκτακ. ετη 17'-135' 408<sup>c</sup> 346 319 = Sixt; δύο κ. ογδοηκ. (+ \* annos Syh) κ. επιτακοσια ετη D<sup>c</sup> M C''-408<sup>c</sup> s 121-392-424 z 55 59 509 730 Syh ↓; επιτακοσια κ. ογδοηκοντα (-κον 458) δυο ετη A<sup>c</sup> 458 Aeth<sup>-P</sup> Arab Arm<sup>te</sup>; επτακ. πβ ετη 75; ετη επτακ. ογδοηκ. δυο 15-64-707 246 71 | καὶ ult] + γεννησεν 77\*

27 μαθουσαλας 707; μαθασαλα 54; μαθουσα A\*(c pr m) | om ἃς ἔζησεν 15'-64<sup>ix</sup>t d 53' 527 54 55 Aeth Syh = III | ἔτη — ἑννέα 911] ετη εννακ. εξηκ. πεντε 82; εννακ. (ενακ. 71) και (> 458 71) εξηκ. εννεα ετη A n 71-318 = Ra; εννεα κ. τεσσαρακοντα κ. εννακ. ετη 57<sup>c</sup>-646; εννεα κ. εξηκ. ετη κ. εννακ. 120'; εννεα κ. εξηκ. (+ \* anni Syh) κ. εννακ. (ενακ. 52) ετη M 17'-135' C''-57<sup>c</sup> 646 s 121-346-392-424 31' 55 59 319 509 730 Syh

24 init — θεῷ] α' και (> 135) περιεπάτει Ἐνώχ σὺν τῷ θεῷ 135 344' Syh Ish 109; α' περι[. . .] Ἐνώχ [. . .] 130; σ' και ἀνεστρέφετο (-ται 344\*) Ἐνώχ καταβαίνων (-βανων 344\*); glossa etymologica: cf Field) 130(s nom)-344'; σ' και ἀνεστρέφετο Ἐνώχ 135; σ' convertebatur Syh Ish 109

25 comma] τὸ ἔβρε' τὸ σαμ' ἔζησεν Μαθουσάλα ἔτη ρπβ και ἐγέννησεν τὸν Λάμεχ 17 | ἔτη — ἑπτὰ] οἱ λ' septem et octoginta annos et centum annos Syh

26 ἔτη ὀκτ. δύο] οἱ λ' π 130; τὸ ἔβρε' τὸ σαμ' (και ἔζησε Μαθουσάλα μετὰ τὸ γεννηῖσαι αὐτὸν τὸν Λάμεχ) δύο και ὀγδοήκοντα και ἑπτακόσια ἔτη Field: cf Hi 8s

27 ἑννέα] οἱ λ' δ 130

John William Wevers,  
ed., *Septuaginta: Vetus  
Testamentum Graecum:  
Genesis, vol. 1*  
(Göttingen:  
Vandenhoeck &  
Ruprecht, 1974).

5 24—27

ΓΕΝΕΣΙΣ

106

24 <sup>24</sup>καὶ εὐηρέστησεν Ἐνὼχ τῷ θεῷ καὶ οὐχ ἠύρισκετο, ὅτι μετέθηκεν  
αὐτὸν ὁ θεός.

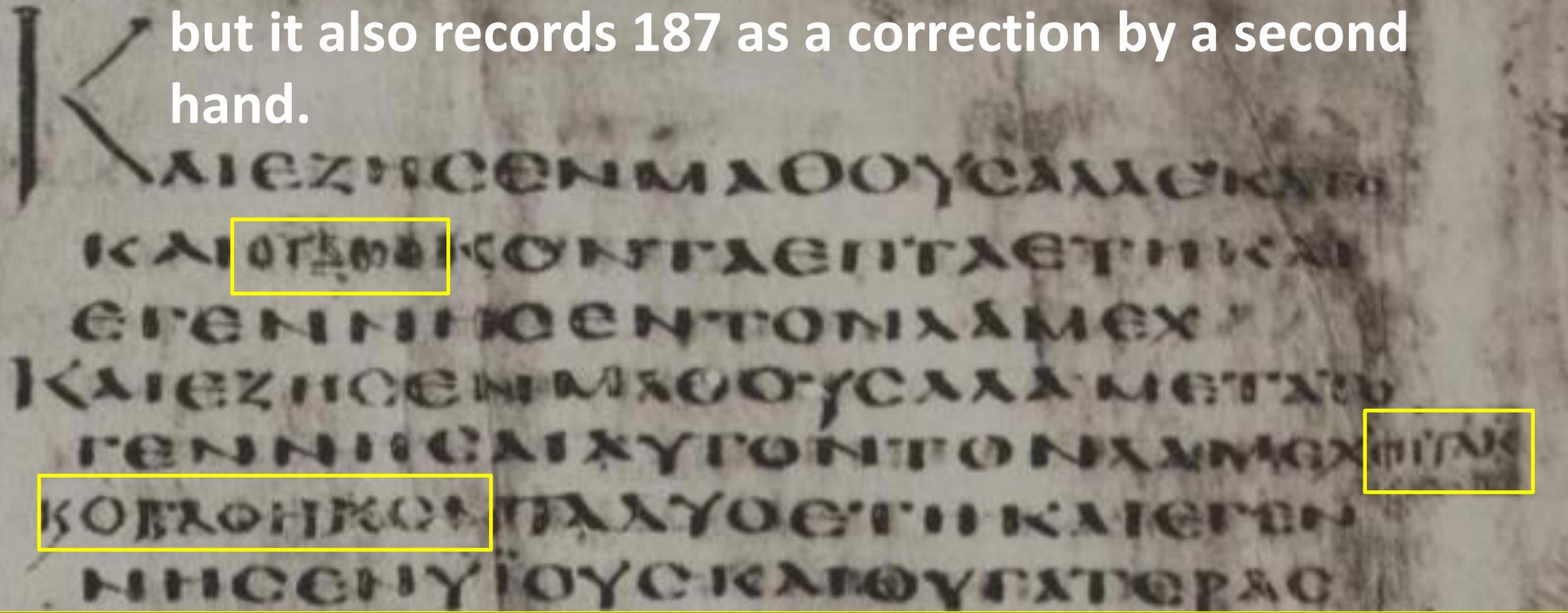
25 <sup>25</sup>Καὶ ἔζησεν Μαθουσάλα ἔτη **ἑκατὸν ἐξήκοντα ἑπτὰ** καὶ ἐγέννησεν  
26 τὸν Λάμεχ. <sup>26</sup>καὶ ἔζησεν Μαθουσάλα μετὰ τὸ γεννηῆσαι αὐτὸν τὸν  
27 Λάμεχ ἔτη **ὀκτακόσια δύο**, καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. <sup>27</sup>καὶ  
ἐγένοντο πᾶσαι αἱ ἡμέραι Μαθουσάλα, ἃς ἔζησεν, ἔτη ἑννακόσια  
ἐξήκοντα ἑννέα, καὶ ἀπέθανεν.

From: John William Wevers, ed., *Septuaginta: Vetus Testamentum Graecum: Genesis*, vol. 1 (Göttingen: Vandenhoeck & Ruprecht, 1974). Reorganized by: Paul J. Ray Jr., "An Evaluation of the Numerical Variants of the Chronogenealogies of Genesis 5 and 11," *Origins* 12, no. 1 (1985): 26–37.

## Readings from LXX Manuscripts of Genesis 5:25-26

25	167	A*, 911 <sup>(vid)</sup> , 17', 135', C <sup>''-16,313c</sup> , 370, 730, 318, 346, 319, Syh
	187	A <sup>c</sup> , D, M, 15, 64, 707, 16, 458, 121, 392, 424, 71, 31', 55, 59, 509, 313 <sup>c</sup> , s <sup>-127*</sup> , z, Chr VII 181, Syh, οιλ <sup>l</sup> , Aeth <sup>-M</sup> , Arab, Tar
	165	d, 527, Sa
	177	75, 127* <sup>(vid)</sup>
26	802	A* <sup>(vid)</sup> , 911 <sup>(vid)</sup> , 17', 135', 318, 346, 408 <sup>c</sup> , 319
	782	A <sup>c</sup> , D <sup>G</sup> , M, 15, 64, 707, C <sup>''-408c</sup> , 246, 458, 75, s, 730, 71, 121, 392, 424, z, 55, 59, 509, Aeth <sup>-P</sup> , Arab, Arm <sup>et</sup> , Syh
	300	130, οιλ <sup>l</sup>

Codex Alexandrinus (fifth century AD), contains 167,  
but it also records 187 as a correction by a second  
hand.



ογδοηκοντα επτα ετη A<sup>c</sup> 458 71 Arab

Courtesy of:



## 1. Original Version

και εζησεν Μαθουσαλα εκατον  
και **εξηκοντα** επτα ετη και  
εγεννησεν τον Λαμεχ  
και εζησεν Μαθουσαλα μετα το  
γεννησαι αυτον τον Λαμεχ  
**οκτακοσια δυο** ετη και εγεν  
νησεν υιους και θυγατερας

**167/802/969**

## 2. Corrected Version

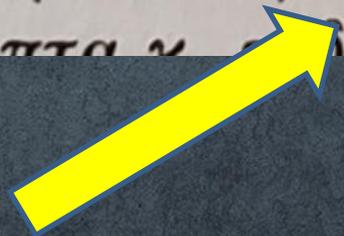
και εζησεν Μαθουσαλα εκατον  
και **ογδοηκοντα** επτα ετη και  
εγεννησεν τον Λαμεχ  
και εζησεν Μαθουσαλα μετα το  
γεννησαι αυτον τον Λαμεχ **επτακ.**  
και **ογδοηκοντα δυο** ετη και εγεν  
νησεν υιους και θυγατερας

**187/782/969**

From: John William Wevers, ed., *Septuaginta: Vetus Testamentum Graecum: Genesis*, vol. 1 (Göttingen: Vandenhoeck & Ruprecht, 1974). Reorganized by: Paul J. Ray Jr., "An Evaluation of the Numerical Variants of the Chronogenealogies of Genesis 5 and 11," *Origins* 12, no. 1 (1985): 26–37.

187 A<sup>c</sup>, D, M, 15, 64, 707, 16, 458, 121, 392, 424, 71, 31', 55, 59, 509, 313<sup>c</sup>, s<sup>-127\*</sup>, z, Chr VII 181, Syh, οιλ<sup>l</sup>, Aeth<sup>M</sup>, Arab, Tar

ηκ. (+ \* annos Syh) κ. εκ. ετη 17'-135' C''-16 313<sup>c</sup> 346 319 730 Syh  
επτα κ. ογδοηκ. κ. εκ. ετη (> 31') D M 15-64-707 16-313<sup>c</sup> s<sup>-127\*</sup>



**Codices Cottonianus (D) and Coislinianus (M) and over a dozen other MSS also contain Methuselah's BA of 187.**



**Codex Cottonianus (D=The Cotton Genesis) is stored in the British Library and dates to the late 5<sup>th</sup> century AD. Illustration depicting Abraham, right, meeting two angels. Much of D was destroyed in a 1731 fire, but it had been collated by John Ernest Grabe (1666-1711) in 1703. Codex A was saved from the same fire!**

<https://brentnongbri.com/2020/05/10/the-cotton-genesis/>

<https://books.google.no/books?id=J5tbAAAAQAAJ&pg=PR1#v=onepage&q&f=false>

<https://www.trismegistos.org/text/62082>

From: John William Wevers, ed., *Septuaginta: Vetus Testamentum Graecum: Genesis*, vol. 1 (Göttingen: Vandenhoeck & Ruprecht, 1974). Reorganized by: Paul J. Ray Jr., "An Evaluation of the Numerical Variants of the Chronogenealogies of Genesis 5 and 11," *Origins* 12, no. 1 (1985): 26–37.

## The Berlin Genesis: 911

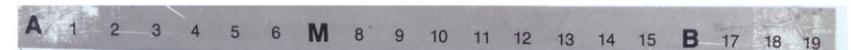
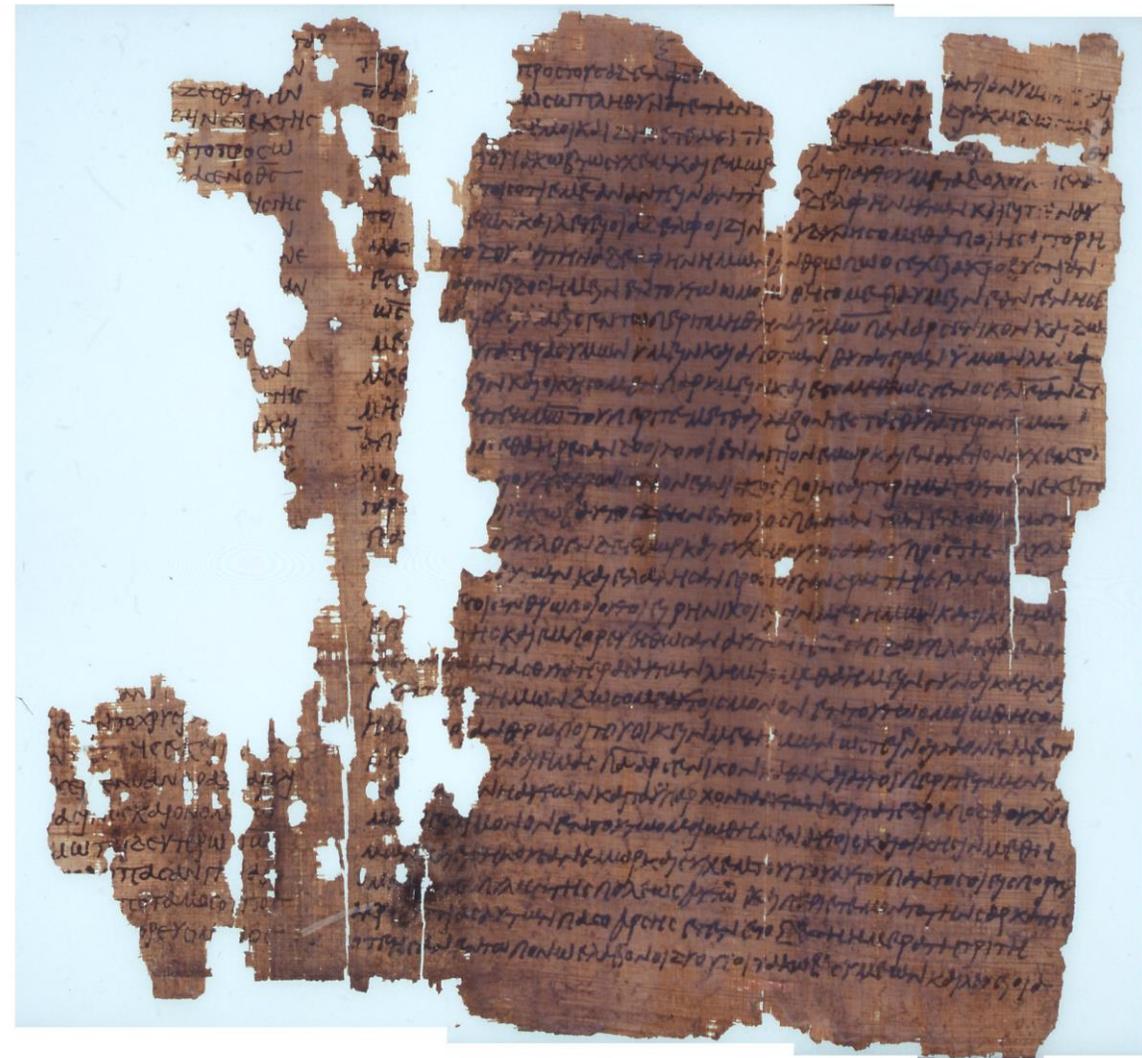
25	167	A*, 911 <sup>(vid)</sup> , 17', 135', C <sup>''-16,313c</sup> , 370, 730, 318, 346, 319, Syh
	187	A <sup>c</sup> , D, M, 15, 64, 707, 16, 458, 121, 392, 424, 71, 31', 55, 59, 509, 313 <sup>c</sup> , s <sup>-127*</sup> , z, Chr VII 181, Syh, οιλ <sup>l</sup> , Aeth <sup>-M</sup> , Arab, Tar
	165	d, 527, Sa
	177	75, 127* <sup>(vid)</sup>

26	802	A* <sup>(vid)</sup> , 911 <sup>(vid)</sup> , 17', 135', 318, 346, 408 <sup>c</sup> , 319
	782	A <sup>c</sup> , D <sup>G</sup> , M, 15, 64, 707, C <sup>''-408c</sup> , 246, 458, 75, s, 730, 71, 121, 392, 424, z, 55, 59, 509, Aeth <sup>-P</sup> , Arab, Arm <sup>et</sup> , Syh
	300	130, οιλ <sup>l</sup>

# The Berlin Genesis: 911

The earliest extant LXX manuscript of Genesis. Dated to the late third century AD, papyrus 911 is written in a cursive Greek script containing Genesis 1:16–22 and 2:5–35:8. It is mutilated with extensive lacunae. Folio 66 I is on the University of Warsaw's website.

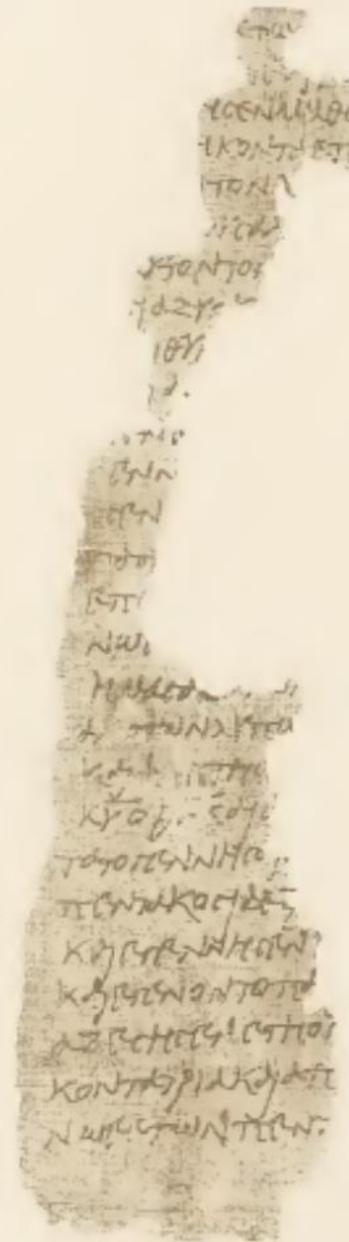
**Genesis 34:11-25**



# The Berlin Genesis: 911

Folio 66 II includes portions of Genesis 5:25-27 and can be seen in a facsimile published by Henry Sanders in 1927. The original was destroyed during the second World War.

Henry A. Sanders, *Facsimile of the Washington Manuscript of the Minor Prophets in the Freer Collection and the Berlin Fragment of Genesis* (Ann Arbor, MI: University of Michigan, 1927).



lacuna quattuor linearum

[ενω]χ τω [θ̄ω και ουχ ηυρισκετο δι]

25

[οτι με]τεθηκ[εν αυτου ο θ̄ς και]

[εζ]ησεν μαθου[σαλα ετη εκατον]

[εξ]ηκοντα επ[τα και εγεννη]

26

[σε]ν τον λ[αμεχ και εζησεν]

5

[μαθ]ουσαλ[α μετα το γεννησαι]

αυτου του [λαμεχ ετη οκτακο]

σια δυο κ[αι εγεννησεν υιους]

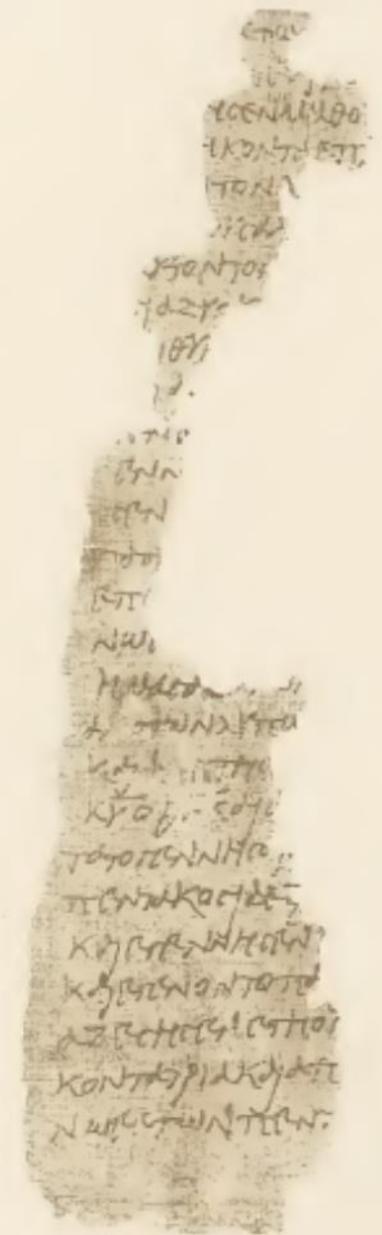
27

[κα]ι θυγ[ατερες και εγενοντο πα]

10

[σα]ι α[ι ημεραι μαθουσαλα ας εζη]

σεν ε[τη εννακοσια εξηκοντα]



Carl Schmidt and Henry A. Sanders, *The Minor Prophets in the Freer Collection and the Berlin Fragment of Genesis*, University of Michigan Studies: Humanistic Series 21 (New York: Macmillan, 1927).

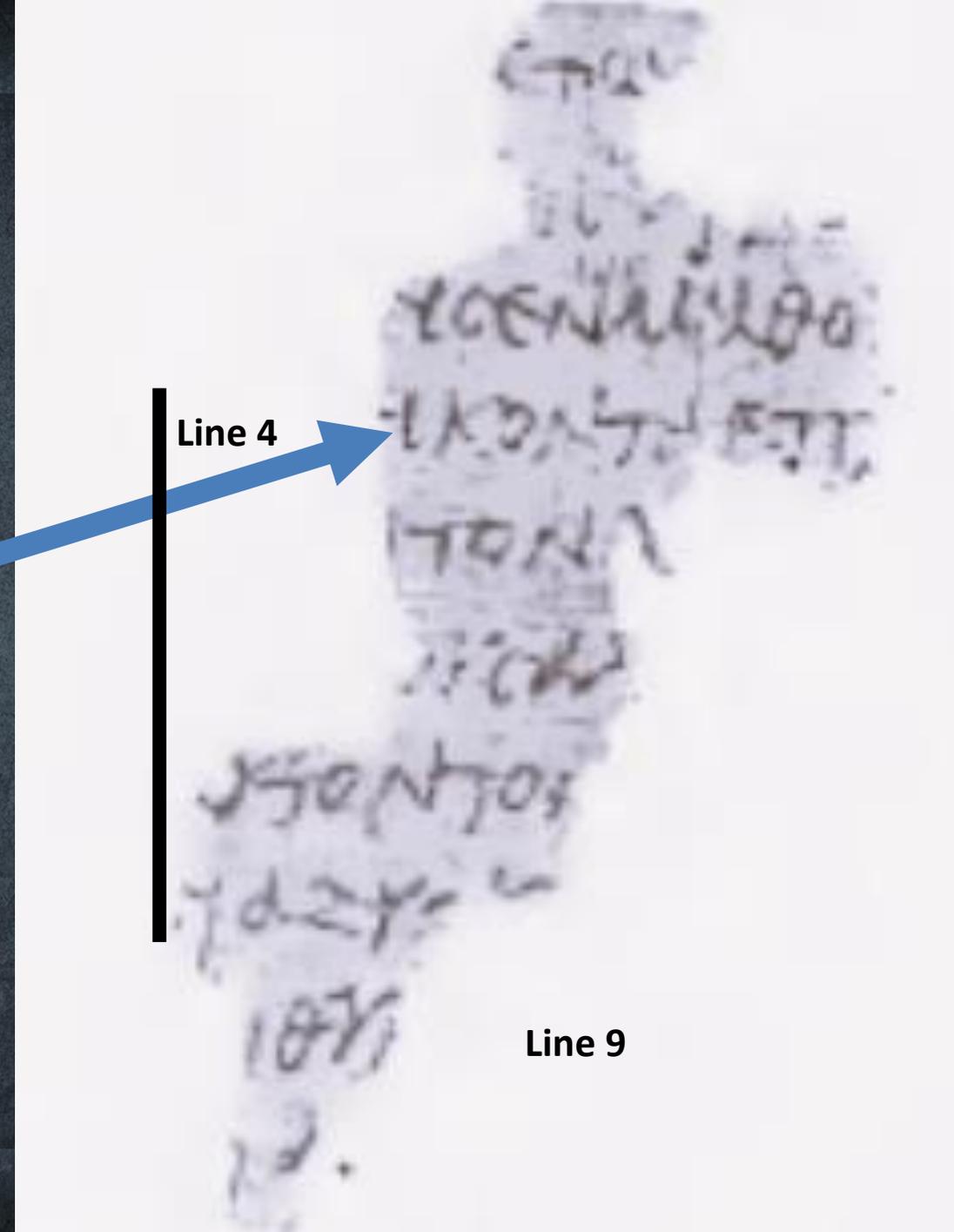
## The Berlin Genesis: 911

Schmidt and Sanders reconstruct Methuselah's BA as 167 years. However, a close look at their reconstruction and an image of the papyrus demonstrates that the "6" in "60" is not extant. Only *ήκοντα έπ[τὰ]* is visible. Based on the spacing and line lengths, the text could have originally read either *ὀγδοήκοντα έπτὰ* (87) or *έξήκοντα έπτὰ* (67). It is impossible to know for certain.

25 [οτι με|τεθ|ηκ|εν αυτον ο θς και]  
[εξ|ησεν μαβου|σαλα ετη εκατον]  
[εξ|ηκοντα επ|τα και εγεννη]

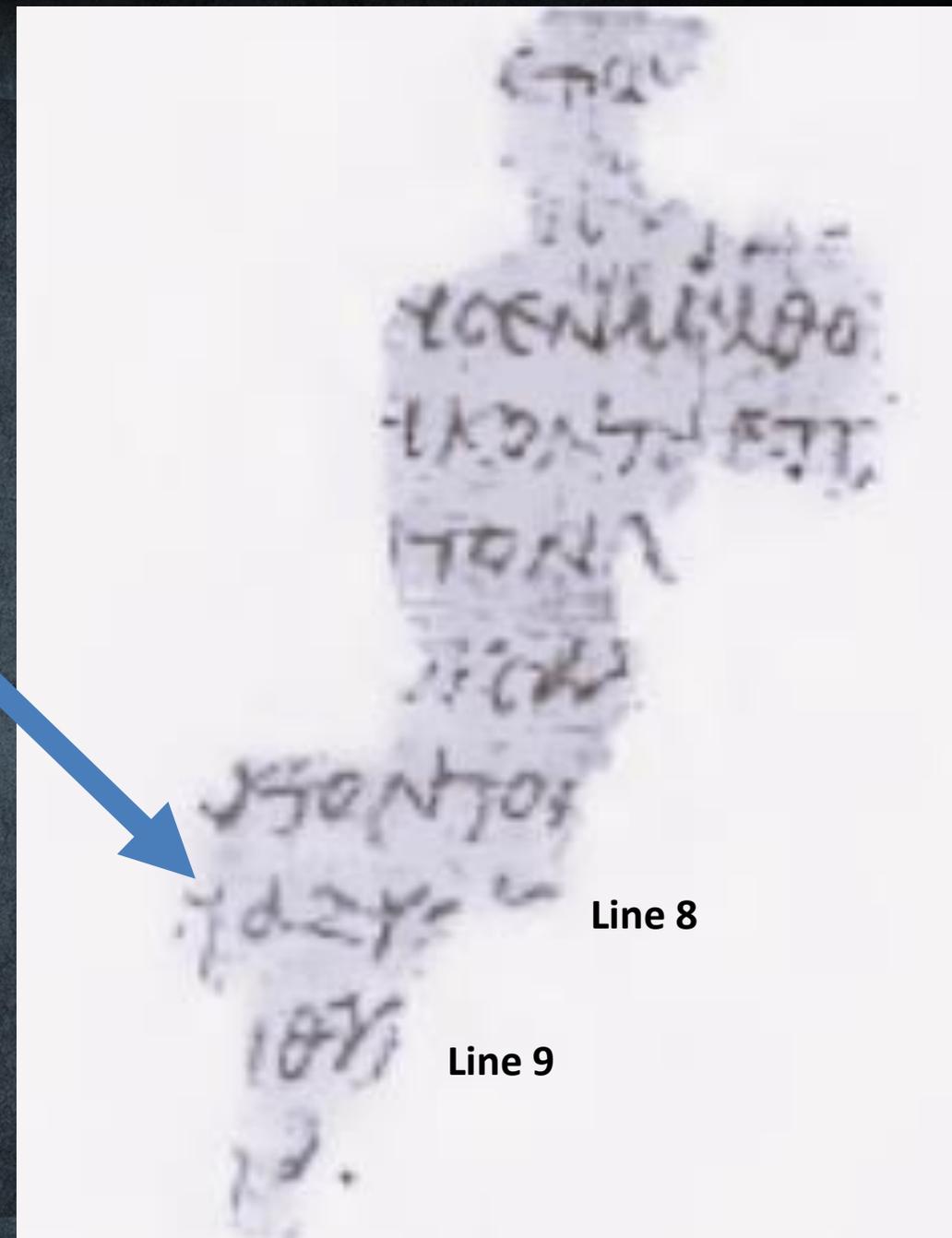
## The Berlin Genesis: 911

Schmidt and Sanders reconstruct Methuselah's BA as 167 years. However, a close look at their reconstruction and an image of the papyrus demonstrates that the "6" in "60" is not extant. Only ἥκοντα ἐπ[τὰ] is visible. Based on the spacing and line lengths, the text could have originally read either ὀγδοἥκοντα ἐπτὰ (87) or ἕξἥκοντα ἐπτὰ (67). It is impossible to know for certain.



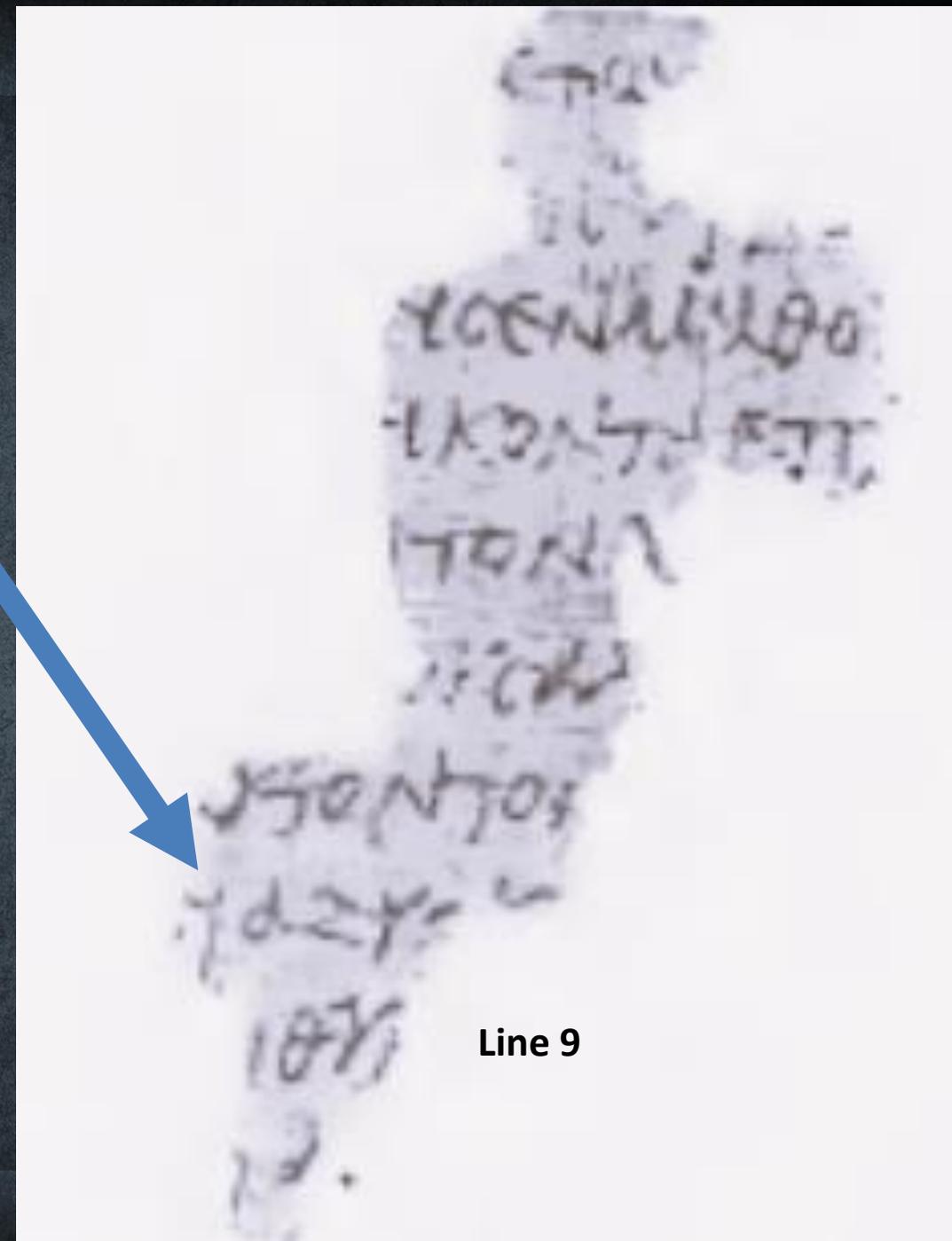
## The Berlin Genesis Fragment: 911

The RY of either 802 or 782 from Genesis 5:26 is not fully extant either. Only “two” ( $\delta\upsilon\omicron$ ) in line 8 of column A is certain, but this could be from either 782 or 802. Schmidt and Sanders reconstruct three letters before  $\delta\upsilon\omicron$  as  $\sigma\iota\alpha$ . The letter before  $\delta\upsilon\omicron$  is a visible alpha ( $\alpha$ ). The letter before the alpha ( $\alpha$ ) may be an iota ( $\iota$ ) or possibly a tau ( $\tau$ ), but it is difficult to be certain.



## The Berlin Genesis: 911

The sigma ( $\sigma$ ) is not extant at all. Instead of  $[\sigma]ια$ , which is at the end of any hundreds digit (800 or 700), the text could also be  $[\nu]τα$ , which is a tens digit, such as 80. Thus, the extant alpha could be the end of 800 (ὀκτακοσια), the end of 80 (ὀγδοήκοντα), or the end of 700 (ἑπτάκοσια).



In summary, the LXX manuscript evidence for Methuselah's numbers in Genesis 5:25 and 26 is not decisive.

25	167 187  165 177	A*, 911 <sup>(vid)</sup> , 17', 135', C <sup>''-16,313c</sup> , 370, 730, 318, 346, 319, Syh A <sup>c</sup> , D, M, 15, 64, 707, 16, 458, 121, 392, 424, 71, 31', 55, 59, 509, 313 <sup>c</sup> , s <sup>-127*</sup> , z, Chr VII 181, Syh, οιλ <sup>l</sup> , Aeth <sup>-M</sup> , Arab, Tar d, 527, Sa 75, 127 <sup>*(vid)</sup>
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26	802 782  300	A <sup>*(vid)</sup> , 911 <sup>(vid)</sup> , 17', 135', 318, 346, 408 <sup>c</sup> , 319 A <sup>c</sup> , D <sup>G</sup> , M, 15, 64, 707, C <sup>''-408c</sup> , 246, 458, 75, s, 730, 71, 121, 392, 424, z, 55, 59, 509, Aeth <sup>-P</sup> , Arab, Arm <sup>et</sup> , Syh 130, οιλ <sup>l</sup>
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## External Witnesses to the text of Genesis 5

The term "external witness" refers to ancient authors, commentators, theologians, or historians who utilized biblical texts in their writings. These witnesses are valuable sources of information for reconstructing the textual history and preservation of the numbers recorded in Gen 5/11.

## External Witnesses to the text of Genesis 5

In most instances, external witnesses to biblical texts are given secondary or tertiary consideration when attempting to establish original readings. Biblical MSS hold methodological priority and are usually weighed far more heavily in text-critical praxis.

## External Witnesses to the text of Genesis 5

This is almost always the case because ancient authors utilizing a biblical text would paraphrase, translate, write from memory, draw on exegetical traditions, harmonize parallel texts, correct scribal errors, fix perceived internal contradictions, and provide exegetical commentary.

## External Witnesses to the text of Genesis 5

These phenomena often make it difficult to know exactly how words and phrases written by the ancient author appeared in the biblical manuscript(s) he possessed. Identifying the underlying biblical text(s) is further obscured by scribal errors and deliberate emendations in the textual transmission of the MSS of the external witness itself.

## External Witnesses to the text of Genesis 5

However ... regarding Gen 5/11, ancient authors copied or translated the numbers in different ways and in varied contexts. Some penned commentaries on the numbers and the patriarchs associated with them. Others constructed detailed chronologies from the numerical data contained in their biblical MSS.

## External Witnesses to the text of Genesis 5

Recording the numbers from the biblical exemplar would have been a straightforward act unfettered by the difficulties I just described.

## External Witnesses to the text of Genesis 5

For example, Adam's lifespan of 930 years could be easily translated into Greek (ἑτῆ ἐννακόσια καὶ τριάκοντα) from Hebrew (תשע מאות ושלושים שנה), or from Hebrew or Greek into Latin (annos DCCCCXXX), or into other contemporary languages such as Aramaic or Syriac.

## External Witnesses to the text of Genesis 5

In other words, unless there is strong evidence to suggest that the ancient author has deliberately changed the figures appearing in his biblical manuscript(s), the act of translating, copying, and/or commentating does not obscure the numbers found in the biblical text being used by the external witness.

# External Witnesses to the text of Genesis 5

Jerome (ca. AD 340–420)

Methuselah's BA was "a celebrated question, and one which has been publicly aired in argument by all the churches."

Hayward, *Jerome's Hebrew Questions*, 35.

## External Witnesses to the text of Genesis 5

Jerome (ca. AD 340–420)

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.... [A]nd all the days of Methuselah were 969 years, and he died. And Lamech lived for 182 years and begat Noah.

Hayward, *Jerome's Hebrew Questions*, 36 (emphasis added).

## External Witnesses to the text of Genesis 5

Eusebius of Caesarea (ca. AD 310)

*Chronicle* 24:8, Eusebius reads:

“Methuselah fathered Lamech when he was 167 years of age. He lived an additional 802 years. Thus he would have survived the flood by 22 [14] years. **However, in other copies he died before the flood, having lived an additional 782 years.**”

Karst, *Eusebius Werke*, 5:38.

## External Witnesses to the text of Genesis 5

Eusebius (ca. AD 310)

The "other copies" mentioned by Eusebius are MSS of the Septuagint that contained the correct numbers for Methuselah (187/782/969). Although Eusebius believed that the BA of 167 was original, his eyewitness account places extant LXX MSS with Methuselah's correct numbers in Israel, *ca.* AD 310.

## External Witnesses to the text of Genesis 5

### **Julius Africanus (ca. AD 221)**

Advocated the Septuagint's primeval chronology, writing his *Chronographiae* while residing in Israel. Fragment 16a of his work details the Septuagint's antediluvian begetting ages.

In Fragment 16b, Africanus provides a pre-Flood summation of 2262 years, which places Methuselah's death six years before the Flood and is consistent with a 187-year BA contained in his copy(s) of the LXX.

## F16 *The Generations from Adam to Abraham*<sup>1</sup>

F16a

### **Julius Africanus (ca. AD 221)**

From Africanus:

Adam, when he was 230, begot Seth. And after living another 700 years, he died (that is a second death).

Seth, when he was 205, begot Enosh: from Adam, then, up to the birth of Enosh, there is a total of 435 years.

Enosh, being 190,<sup>2</sup> begot Kenan.

Kenan, at age 170, begot Mahalalel.

Mahalalel, at age 165, begot Jared.

Jared, at age 162, begot Enoch.

Enoch, being 165, begot Methuselah. As one pleasing to God, he lived another 200 years and was not found.

Methuselah, when he was 187,<sup>3</sup> begot Lamech.

Lamech, being 188, begot Noah.

**Wallraff, *Iulius Africanus  
Chronographiae, 27–29, 35.***



***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.

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

## **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**

**Table 2.** The LXX and first century AD Hebrew text-based witnesses to Genesis 5. Numbers in brackets are not stated in the text, but are calculations based on other explicitly stated figures. Footnotes provide further explanations for some of the numbers given.

Patriarch	References	Septuagint (LXX)			Josephus			<i>Liber Antiquitatum Biblicarum</i>		
		Begetting age	Remaining years	Lifespan	Begetting age	Remaining years	Lifespan	Begetting age	Remaining years	Lifespan
Adam	Gen 5:3–5	230	700	930	230	700	930	—	700	—
Seth	Gen 5:6–8	205	707	912	205	(707)	912	205 <sup>21</sup>	707	(912)
Enosh	Gen 5:9–11	190	715	905	190	(715)	905	190 <sup>21</sup>	715	(905)
Kenan	Gen 5:12–14	170	740	910	170	(740)	910	170 <sup>21</sup>	740 <sup>21</sup>	(910)
Mahalalel	Gen 5:15–17	165	730	895	165	(730)	895	165	730	(895)
Jared	Gen 5:18–20	162	800	962	162	(800)	962	162 <sup>21</sup>	800	(962)
Enoch	Gen 5:21–23	165	200	365	165	(200)	365	165	200	(365)
Methuselah	Gen 5:25–27	187	782	969	187	(782)	969	187	782	(969)
Lamech	Gen 5:28–31	188 <sup>6</sup>	565	753 <sup>7</sup>	182/188 <sup>23</sup>	(595)	707/777 <sup>7</sup>	182	595 <sup>21</sup>	(777)
Noah	Gen 5:32; 7:11; 8:13–14; 9:28–29; 11:10	500/ (502)	After the Flood 350	950	—	—	950	500 <sup>21</sup>	After the Flood 350	950

**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.**

Smith Jr., "The Case for the Septuagint's Chronology," pp. 123-25.



		<i>Liber Antiquitatum Biblicarum</i>		
Patriarch	References	Begetting age	Remaining years	Lifespan
Adam	Gen 5:3–5	—	700	—
Seth	Gen 5:6–8	205 <sup>21</sup>	707	(912)
Enosh	Gen 5:9–11	190 <sup>21</sup>	715	(905)
Kenan	Gen 5:12–14	170 <sup>21</sup>	740 <sup>21</sup>	(910)
Mahalalel	Gen 5:15–17	165	730	(895)
Jared	Gen 5:18–20	162 <sup>21</sup>	800	(962)
Enoch	Gen 5:21–23	165	200	(365)
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*Answers Research Journal*  
Volume 10, 2017, p. 173.

# 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

A. Josephus' overarching chronological statements are only compatible with the longer chronology:

"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.  
(*Against Apion* 1:1, 54; *Ant.* 1:5, 9:208, 10:218)

Modern scholars 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.**

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*, ed. John H. Whitmore (International Conference on Creationism, Pittsburgh, PA: Creation Science Fellowship, 2018), 117–32.

## Josephus

Patriarch	References	Josephus		
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# Demetrius the Chronographer (ca. 220 BC)

Demetrius was a Hellenistic Jewish historian who wrote in Alexandria during the reign of Ptolemy IV (222–205 BC). He is therefore “... the earliest datable Alexandrian-Jewish author whom we know.” Fragments of Demetrius’s works are preserved in Eusebius’s *Praeparatio Evangelica* and Clement of Alexandria’s *Stromata*. He wrote in Greek and is the earliest known witness to the Septuagint and Gen 5/11, having lived remarkably close to the initial Greek translation of the Pentateuch (ca. 281 BC).

Holladay, *Fragments*, 1:51.

Finegan, *Handbook*, 141; Collins, *Between Athens and Jerusalem*, 33–37.

Fragments 1–5 are preserved in *Praeparatio Evangelica* 9.19.4, 9.21.1–19, 9.29.1–3, 9.29.15, and 9.29.16 (J. Hanson, “Demetrius the Chronographer (Third Century B.C.): A New Translation and Introduction,” in Charlesworth, *The Old Testament Pseudepigrapha*, 2:848–54). Fragment 6 is preserved in *Stromata* 1.141.1ff. (Hanson, “Demetrius,” 2:854).

Hanson, 2:844n6; Hengel, *Septuagint as Christian Scripture*, 76n3.

## Demetrius the Chronographer (ca. 220 BC)

The genre of his work largely falls into the category of chronicle. Demetrius has recorded many intricate chronological details derived from the Septuagint text of Genesis and Exodus.

In fragment 2:18–19, he chronologically tethers three major events to the time when Jacob and his family entered Egypt:

# Demetrius the Chronographer (ca. 220 BC)

1. "From Adam until the time when the brothers of Joseph came into Egypt there were 3,624 years,"

2. "from the flood until Jacob's arrival in Egypt there were 1,360 years,"

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

## Demetrius the Chronographer (ca. 220 BC)

**2264** years from Adam to the Flood (3624 minus 1360). The LXX yields a total of **2262** years for this period, just two years less than the figure in Demetrius. The number **1360** is written in an abbreviated form (**ατξ**) and is corrected to an original of **1362** (**ατξβ**). The **β** (2) could easily have fallen off due to simple scribal error.

Holladay, *Fragments*, 1:72.

Hayes, *Dissertation*, 71.

## Demetrius the Chronographer (ca. 220 BC)

The BA for Methuselah must be precisely 187 to reach 2262 years, whereas 167 would make the period 2242 years.

Thus, as the earliest known external witness to Gen 5/11, Demetrius used a LXX manuscript that contained the 187 reading in Genesis 5:25, a mere 60 years from the original Greek translation of the Pentateuch.

## Augustine (ca. AD 420)

Augustine provides an eyewitness record of three LXX MSS that contained a BA of 187 for Methuselah:

“For, in point of fact, there are even certain versions—three in Greek, one in Latin, as well as one in Syriac—that Methuselah died six years before the flood” (*City of God* XV.13).

Augustine later states that the pre-Flood period lasted 2262 years (*City of God* XV.20), a figure only compatible with a BA of 187 for Methuselah.

## Augustine (ca. AD 420)

"... [W]hen the seventy translators' work first began to be transcribed in Ptolemy's library, some such discrepancy might have occurred in one copy and ..., from that first transcription, the mistake spread more widely. It could be, then, that what actually happened was nothing more than a scribal error. It is certainly not unreasonable to suspect such an error with regard to the question of Methuselah's life...." (*City of God* XV:13)

## Augustine (ca. AD 420)

### *Question #2 on the Heptateuch:*

The question is often asked how Methuselah, according to the compilation of this age, was able to live after the flood when everyone except those who entered the ark is said to have perished.

## **Augustine (ca. AD 420)**

But the faultiness of several codices has given rise to this question. Not only in the Hebrew, but also in the translation of the Septuagint (in fewer but more accurate codices) a different reading is found: Methuselah is found to have died six years before the flood.

## Augustine (ca. AD 420)

Once the verses surrounding Genesis 5:25 are examined in Greek, it becomes easy to understand how the error could have occurred. The number **60** appears twice in the immediate context concerning Enoch's life (165 in Gen 5:21; 365 in Gen 5:23).

## Augustine (ca. AD 420)

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## Augustine (ca. AD 420)

The “6” in “60” (ἑξήκοντα) was likely picked up from 5:21 and accidentally replaced the “8” in “80” (ὀγδοήκοντα). This would have been an easy mistake to make, since the words and their order in 5:21 and 5:25 are virtually identical...

## Augustine (ca. AD 420)

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# Augustine (ca. AD 420)

Genesis 5:21: “And Enoch lived 100 and 60 [and] 5 years, and he fathered ...”

καὶ ἔζησεν Ενωχ ἑκατὸν καὶ ἑξήκοντα πέντε ἔτη καὶ ἐγέννησεν τὸν Μαθουσαλα

Genesis 5:25: “And Methuselah lived 100 and 80 [and] 7 years, and he fathered”

καὶ ἔζησεν Μαθουσαλα ἑκατὸν καὶ ὀγδοήκοντα ἑπτὰ ἔτη καὶ ἐγέννησεν τὸν Λαμεχ

## Augustine (ca. AD 420)

The scribe who committed this error would not have changed the RY (782), since he obviously reduced the BA to 167 by accident and did not realize it. However, when a subsequent scribe copying the manuscript came along later, he noticed the discrepancy.

## Augustine (ca. AD 420)

Realizing that the sum of the BA and RY ( $167 + 782 = 949$ ) would not equal Methuselah's correct lifespan (969), the scribe changed the RY to 802 in order to "fix" the problem.

## **Augustine (ca. AD 420)**

The incorrect 167/802 combination ended up in:

Codex Alexandrinus

Theophilus of Antioch (d. AD 183)

Hippolytus of Rome (ca. AD 220)

Eusebius (ca. AD 310) and Jerome

Recorded by Augustine

## **Augustine (ca. AD 420)**

The correct 187/782 combination:

John Chrysostom (ca. AD 350) [Homily]

Epiphanius of Salamis (AD 374–377) [2262-year calc.]

Julius Africanus (ca. AD 221)

# **Augustine (ca. AD 420)**

The correct 187/782 combination ended up in:

Cotton Genesis (late 5<sup>th</sup> century AD)

Codex Coislinianus (7<sup>th</sup> century AD)

*LAB* (1<sup>st</sup> century) – from the Hebrew

Josephus – from the Hebrew

Julius Africanus (ca. AD 221)

Eusebius

Augustine

**Demetrius of Alexandria (220 BC)**

# Augustine (ca. AD 420)

Eusebius- reported 167 and 187 in LXX mss

Augustine - reported 167 and 187 in LXX mss; 187 in both Syriac and Latin texts

Confirmed by the Masoretic Text as accurate

# CONCLUSION

Conservative scholars seemingly predisposed toward the MT have overblown the significance of this variant and have merely created a distraction from the complex text-critical issues surrounding the MT, LXX, and SP of Gen 5/11 and the associated external evidence. Using this scribal error to discredit the overall veracity of the LXX's primeval chronology is superficial in its scope and methodologically unacceptable. The argument should be abandoned, *posthaste*. After nearly two millennia of needless hand-wringing by Churchmen and academics alike, it turns out that Augustine's solution was the correct one all along.

*It is high time for the  
Methuselah “problem” to  
metaphorically drown in the  
Flood!*

**Ongoing  
updates can be  
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**[www.BibleArchaeology.org](http://www.BibleArchaeology.org)**



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