

# Genealogies of Genesis 5 and 11

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## A Comparison of the Hebrew Masoretic Text, the Samaritan Pentateuch, and the Septuagint

Note: The primary ms for the Septuagint tradition (LXX) is Alexandrinus (LXX<sup>A</sup>). Vaticanus (LXX<sup>B</sup>) and Sinaiticus (LXX<sup>C</sup>) are missing most of Genesis, including chapters 5 and 11. Rahlfs's 911 (Berlin Genesis) is an important early Gk ms (late 3<sup>rd</sup> cent or 4<sup>th</sup> cent).<sup>20</sup> Also, these chapters are not attested in the Dead Sea Scrolls (DSS). In the following chart, I have included figures for Josephus (Jos), Eusebius<sup>21</sup> (Eus), *Jubilees* (Jub), and *Seder Olam Rabbah* (SOR).

	Age at Time of Fathering Son								Remaining Years of Life						Age at Time of Death					
	MT	SP	LXX <sup>A</sup>	LXX variant	Jos	Eus	Jub <sup>1</sup>	SOR	MT	SP	LXX <sup>A</sup>	LXX variant	Jos	Eus	MT	SP	LXX <sup>A</sup>	LXX variant	Jos	Eus
1 Adam	130	130	230		230	230	130	130	800	800	700				930	930	930			
2 Seth	105	105	205		205	205	105 <sup>2</sup>	105	807	807	707				912	912	912			
3 Enosh	90	90	190		190	290	90	90	815	815	715				905	905	905			
4 Kenan	70	70	170		170	170	70	70	840	840	740				910	910	910			
5 Mahalalel	65	65	165		165	165	66	65	830	830	730				895	895	895			
6 Jared	162	62	162		162	162	61	162	800	785	800				962	847	962			
7 Enoch	65	65	165		165	165	65	65	300	300	200				365	365	365			
8 Methuselah	187	67	167 <sup>3</sup>	187 <sup>4</sup>	187	167/ 187 <sup>5</sup>	67 <sup>6</sup>	187	782	653	782	802			969	720	969			
9 Lamech	182	53	188		182 <sup>7</sup>	188	53 <sup>8</sup>	182	595	600	565		595 <sup>9</sup>		777	653	753		777 <sup>10</sup>	
10 Noah	500	500	500		500	500	500+	500	450	450	450				950	950	950			
<i>Adam to Noah</i>	<i>1056</i>	<i>707</i>	<i>1642</i>	<i>1662</i>	<i>1656</i>			<i>1056</i>												
11 Shem	102	102	102			100	104 <sup>11</sup>	100	500	500	500				602	602	602			
12 Arpachshad (Kainan) <sup>14</sup>	35 X	135 X	135 130		135 <sup>12</sup> X	135 X	64 <sup>13</sup> 57	35 X	403 X	303 X	430 330	400	403* X	438 X	438 X	438 X	565 460	535	X	538 X
13 Shelah	30	130	130		130	130	71	30	403	303	330			406	433	433	460			536
14 Eber	34	134	134		134	134	64	34	430	270	370	270		433	464	404	504	404		567
15 Peleg	30	130	130		130	130	12	30	209	109	209				239	239	339			
16 Reu	32	132	132 <sup>15</sup>		130 <sup>16</sup>	135	108	32	207	107	207				239	239	339			342
17 Serug	30	130	130		132	130	57	30	200	100	200				230	230	330			
18 Nahor	29 <sup>17</sup>	79	79 <sup>18</sup>	179 <sup>19</sup>	?	79	62	29	119	69	129	125		119	148	148	208	304		198
19 Terah	70	70	70		70	70	70	70	135	75	135				205	145	205			
<i>Arpach. To Terah's Birth</i>	<i>220</i>	<i>870</i>	<i>1000</i>	<i>1100</i>		<i>873</i>		<i>220</i>												

<sup>1</sup> For the numbers for *Jubilees* and accompanying endnotes, I have borrowed from the work of Henry B. Smith ("MT, SP, or LXX? Deciphering a Chronological and Textual Conundrum in Genesis 5," *Bible and Spade* 31.1 [2018], 23).

<sup>2</sup> 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).

<sup>3</sup> LXX<sup>A</sup> is not conclusive. A\* (in contrast to A<sup>c</sup>) supports the 167 figure. Other mss supporting 167 years are papyrus 911<sup>(vid)</sup>, 17', 135', C<sup>19-16</sup> 313<sup>c</sup>, 318 = Ra, 319, 346, 730, Syh (Syro-hexapla). In reporting the LXX figures, Eusebius (*Chr.* 24) also has 167, and subsequently gives the total of 2,242 for the LXX years from Adam to the flood. The Gottingensis edition (xx) and Rahlf's edition both have 167, though worded slightly different (Gottingensis has ἔτη ἑκατὸν ἐξήκοντα ἑπτὰ, while Rahlf's has ἑκατὸν καὶ ἐξήκοντα ἑπτὰ ἔτη). Note: The figure 167 is problematic, however, because this would insinuate that Methuselah died 14 years after the flood.

<sup>4</sup> A<sup>c</sup> supports the 187 figure (A\* has 167; see above). Other mss supporting 187 years are D, M, 15, 16, 31', 55, 59, 64, 71, 121, 181, 313<sup>c</sup>, 392, 424, 458, 509, 707, s<sup>-127\*</sup>, z, Arab, Chr VII, Aeth<sup>M</sup> (Ethiopic). Also, Josephus (*Ant.*, 1.3.4) has 187, as does Pseudo-Philo in *LAB (Liber Antiquitatum Biblicarum* 1:18 or *Book of Biblical Antiquities*) and Julius Africanus (*Chronographiai* in ANF 6:131, as recovered from Georgius Syncellus, *Chron.*, p. 81, al. 65).

<sup>5</sup> Eusebius, in reporting on the figures for LXX, mentions that there are two traditions for the age at which Methuselah fathered Lamech (167 and 187). He explicitly mentions that the 167 figure would result in Methuselah surviving the flood by 22 years (see *Chr.* 24).

<sup>6</sup> 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 (14x49=686 years) and the third week (7x3=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).

<sup>7</sup> Josephus (*Ant.* 1.3.4), who normally follows the LXX figures, says that Lamech was 182 when he fathered Noah (agreeing with MT).

<sup>8</sup> For Lamech, see the note in the column above of Jubilees for Methuselah.

<sup>9</sup> Since Josephus (*Ant.* 1.3.4) indicates that Lamech lived to be 777 and that he had his son Noah at 182, this would imply that the remaining years of life after fathering Noah were 595 years (in agreement with MT).

<sup>10</sup> Josephus (*Ant.* 1.3.4), normally follows the LXX figures, but indicates that Lamech age at death was 777 (not 753).

<sup>11</sup> 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 102 years (Gn. 11:10). Also see the note in the column above of Jubilees for Methuselah.

<sup>12</sup> Josephus (*Ant.* 1.6.5) states that Arpachad was born 12 years after the flood (LXX has 2), but this is probably just a copyist error.

<sup>13</sup> For Arpachshad, see the note in the column above of Jubilees for Shem.

<sup>14</sup> The name Kainan is not found in the MT or SP, but only in LXX<sup>A</sup>. Several ancient sources do not include Kainan, including Josephus (*Ant.* 1.6.4), Julius Africanus (*Chronographiai* in ANF 6:131), Theophilus (*Apology to Autolytus* in ANF 2:118), and Eusebius (*Chronicle* 22 and 27). The fact that the figures given for Kainan (130/330/460) are the same as the next name in the list (Shelah) makes it suspect. However, H. Smith ("New Evidence for Kainan in New Testament and LXX Papyri," *Bible and Spade* 31.3 [2018]) has made a good case that the name Kainan appeared in the original Heb text. The name does appear in almost all NT mss of Luke 3:36, including papyrus 4 (generally dated ca. AD 150-200), papyrus 911, and probably papyrus 961. The only certain NT ms without Kainan is D (Bezae). Papyrus 75 is in too poor condition to be able to say one way or the other. Other important sources including Kainan are *Jubilees*, *Demetrius the Chronographer* (ca. 220 BC), Hippolytus (*The Refutation of All Heresies* in ANF 5:149), and Augustine (AD 354-430).

<sup>15</sup> Eusebius (*Chronicle* 27) indicates that Reu fathered Serug when he was 135 (not 132 as in LXX<sup>A</sup>), but Josephus says that Reu was 130 (*Ant.* 1.6.5).

<sup>16</sup> Josephus (*Ant.* 1.6.5) indicates that Reu fathered Serug at age 130 (LXX 132) and that Serug fathered Nahor at age 132 (LXX 130). But the numbers in Josephus have simply been transposed. Note that Eusebius (*Chr.* 27) has Serug fathering Nahor at age 130.

<sup>17</sup> In support of 29 years (agreeing with MT) are mss 82-376<sup>txt</sup>, 319\*, Tar. Eus (*Chr.* 28) also reports (his understanding of the Heb Bible) that Nahor fathered Terah when he was 29.

<sup>18</sup> In support of 79 years are mss A, M, 961, 17'-135, 46, 55, 82-376<sup>txt</sup>, 120', 319<sup>c</sup>, 346'-392, 509, 911<sup>(vid)</sup>, C'', s<sup>-343</sup>, t. Also Eus. (*Chr.* 27).

<sup>19</sup> In support of 179 years are mss 19', 343, Aeth = Compl Sixt.

<sup>20</sup> E. Würthwein, *The Text of the Old Testament*, 3<sup>rd</sup> ed. (2014), p. 270.

<sup>21</sup> Unless otherwise indicated, "Eus" refers to Eusebius, *Chronicle* 27 (where he reports the figures he has for LXX). He also reports the figures (according to his sources) for the Hebrew Bible and SP, though he clearly indicates that in his opinion the Septuagint preserves the correct numbers. Interestingly, he does not include Kainan in the LXX list.