

We will continue the discussion from last time and then the second lesson will be a continuation of our little discussion concerning the *ages* in the genealogy of Genesis 5.

The context of what we have been studying in chapters 4 and 5 is included in these Implications.

Implications

1. Effects of Fall Passed on
2. Corrupting effects of Sin
3. God's grace always available
4. God's judgment cannot be avoided
5. Image of God expressed in unbelievers
6. Death is inescapable

1. We saw in chapter four that the effects of the Fall were passed on to the 2nd generation and become even more evident in that we have the 1st murderer, a brother killing his sibling.

2. We saw the corrupting effects of sin increase: greater sin, greater intensity, no repentance.

3. We also see that God's grace—God initiating the contact like He did with Adam and Eve—is always available. God is probing with questions like He did Adam and Eve, but the response is very different.

4. That, then, invites God's judgment which cannot be avoided, so Cain would suffer some of the consequences of that sin.

5. We also saw that the image of God is expressed even in the unbeliever which was illustrated in the beginnings of culture and in little notes in chapter 4, in the genealogy of Cain even though there may not have been too many believers. We saw the beginnings of music and musical instruments, inventions,

implements and others. So man is still creative and can interact with the environment in which God has placed him.

6. Another implication: Death is inescapable; it is in chapter 5, emphasized over and over. It is stressed at the end of each of the generations that are pictured, ending in 'and he died', so death is inescapable.

In chapter 4:25 we saw these aspects of the Sethite Line:

Sethite Line

> Major Motifs -

- image of God passed on, in the line of Cain and of Seth
- depravity passed on - 'he died', the consequence of sin
- more godliness or hints of godliness in the Sethite line which is the line that would ultimately lead to Messiah

> Names - 10 (rather the 7 in chapter 4)

> Ages - 857.5 (MT), 859.9 (LXX) Interesting because they average little differently in the Masoretic and Septuagint texts. Differences primarily due to textual variance—to be discussed more later.

> Similarity - names: some are similar to the Cainite line, a Lemech, an Enoch, and some that end in '-el'

The context: Early History of Civilization, so we do not have a lot of detail, just enough to see the decline of civilization so that God must intervene to bring judgment—the major one being the Genesis Flood. This decline goes to 6.8. Then we have the two lines, Cainite and Sethite both of which we would believe to be in decline.

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|----------------------------------|-----------|
| I. The Primeval History | 1:1-11:26 |
| A. The History of the Creation | 1:1-2:3 |
| B. The Early History of Mankind | 2:4-3:24 |
| C. Early History of Civilization | 4.1-9.29 |
| 1. Decline of Civilization | 4.1-6.8 |
| a. Cainite Line | 4.1-24 |

- b. Sethite Line 4.25-5.32
 - 1) Background of Seth 4.25-26
 - 2) Toledoth of Adam (5.1-6.8) 5.15
 - 3) Descendants of Seth 5.6-32
 - a) Seth to Jared 5.6-20

This we saw until 5.32. We saw the background to Seth, at the end of the 1st toledoth. The toledoth of Adam running from 5.1 to 6.8. We looked at only the first 5 verses, the beginning of it. Then we move on to the descendants of Seth which we focus on today, 5.6-32. These are names not only in a *genealogy*, but also a *chronology*. I have divided it into 3 parts. I'll give you the pattern and you can see for yourself the other verses that follow it.

En 5.6 we have from Seth to Jerad. Then in verse 21 we have and unusual person in the line that we will study a little. Now we continue as I call attention to the differences in numbers.

5.6 Seth lived one hundred and five years [LXX 205], and became the father of Enosh.

The Hebrew text has 105 years and the Septuagint (LXX) has 205.

Names

- 1. Seth - appointed one
- 2. Enosh - frail one

Enosh is the third generation. Seth, as the 'appointed one' perhaps is the recognition that he is in the line of the Messiah—not through Cain, and Abel was killed. No other descendants of Adam and Eve are named, though they had other sons and daughters. So this is why we have the genealogy of Seth or the Sethite line.

Enosh is described as the 'frail' one according to what the scholars are saying.

5.7 Then Seth lived eight hundred and seven years [LXX 707] after he became the father of Enosh, and he had other sons and daughters.

8 So all the days of Seth were nine hundred and twelve years, [= LXX] and he died.

In most cases there will be the addition of a hundred years (5.6: 100 and 200) and then in the total number of years we have the subtraction of the hundred years—here in 5.7: 800 and 700. That is very peculiar, and it is in most of the cases. The textual critics say that this does not look like a scribal error; it seems to not be accidental but rather very deliberate.

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and he had other sons and daughters, indicating that the population is advancing fairly rapidly and by the time we get to the Genesis Flood there have been estimates made that there could have been millions of people alive.

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8 So all the days of Seth were nine hundred and twelve years, [= LXX] and he died.

So all the days of Seth were nine hundred and twelve years [= LXX], and he died. En contrast to the others, in this case both the Masoretic Text and the LXX the number of years is 912.

But because of this precise difference in most of the two texts and then the exact compensation, with a slight variation in some of the numbers, it seems that somebody deliberately changed the numbers. The issue is who made these changes.

5.7 Then Seth lived eight hundred and seven years [LXX 707] after he became the father of Enosh, and he had other sons and daughters.

8 So all the days of Seth were nine hundred and twelve years, [= LXX] and he died.

Then, in verse 8, and he died. The Holy Spirit is having it repeated to emphasize that there is depravity, sin and that that these individuals are experiencing consequences of sin and depravity.

We have seen this graphic before:

Structure

A lived x years and fathered B .

A lived y years after fathering B
and had other children.

Total years of A were $x+y$,
and he died.

(exceptions: Enoch, Lamech and Noah)

So here is the Structure, the Formula:

A lived x years and fathered B . That is one sentence and this is consistent through the genealogy.

Then A lived y years after fathering B , continuing to live usually many hundreds of years,

and had other children as we just saw in that last verse.

Then a third sentence: Total years of A were $x+y$.

Then: and he died.

This pattern is used throughout with only a few little changes. We will see a similar chrono-genealogy record in chapter 11. This sentence with the total number of years is essentially left out, presumably assuming that readers can add. But then they conclude with 'he died'. There are slight differences with Enoch—and we will see the reason for that; he didn't die for one. And there is another Lamech, a different one. His has the essence of the formula, but it is stated slightly differently. Then with Noah the formula is slightly different as well.

5.9 Enosh lived ninety years [LXX 190], and became the father of Kenan.

10 Then Enosh lived eight hundred and fifteen years [LXX 715] after he became the father of Kenan, and he had other sons and daughters.

11 So all the days of Enosh were nine hundred and five years, and he died.

So Enosh lived 90 years according to the Masoretic text (Hebrew) and 190 according to the LXX (Septuagint). Then, after fathering Kenan: lived 815 years with the compensation of 715 years in the LXX, both texts have the total of 905 years, and he died.

We won't go through verses 12-20; the pattern is the same. The numbers are slightly different.

Names

- | | |
|----------------|-----------------------|
| 1. Seth - | appointed one |
| 2. Enosh - | frail one |
| 3. Kenan - | smith |
| 4. Mahalalel - | praise of God ('-el') |
| 5. Jared - | descent |

We looked at all the names so far and their meanings.

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|-------------------------------|-----------|
| b. Sethite Line | 4.25-5.32 |
| 1) Background of Seth | 4.25-26 |
| 2) Toledoth of Adam (5.1-6.8) | 5.15 |
| 3) Descendants of Seth | 5.6-32 |
| a) Seth to Jared | 5.6-20 |
| b) Enoch | 5.21-24 |

The pattern is almost the same, but Enoch is different. He was young, 65 when his son was born, and again the LXX has exactly 100 years more. This seems to be very deliberate; some decision was made either by the Septuagint translators and/or the Masoretic text.

All of the English translations that we commonly use are from the Masoretic text. There is at least one version that does use the Septuagint numbers with notes showing the Masoretic. And, the writer of Hebrews exclusively quotes out of the Septuagint.

5.21 Enoch lived sixty-five years [LXX 165], and became the father of Methuselah.

22 Then Enoch walked with God three hundred years [LXX 200] after he became the father of Methuselah, and he had other sons and daughters.

Enoch's son, Methuselah, is the person who lived the longest.

Names

- | | |
|-----------------|-------------------------------|
| 1. Seth - | appointed one |
| 2. Enosh - | frail one |
| 3. Kenan - | smith |
| 4. Mahalalel - | praise of God |
| 5. Jared - | descent |
| 6. Enoch - | beginning o dedication |
| 8. Methuselah - | when he is gone it shall come |

The name 'Enoch' refers to a beginning—maybe because he was the first one raptured, or it may be a comment on his character—he was a dedicated one, to God.

'Methuselah' is an interesting one: 'when he is gone it shall come'. In some version of the LXX there are some problems with the numbers. But in the Masoretic text 'he dies in the year of the flood'. So the it may refer to the flood, the cataclysmic judgment.

Then this departs from the pattern: Enoch walked with God which tells us something about the spirituality, the commitment and maybe the dedication of Enoch.

5.21 Enoch lived sixty-five years [LXX 165], and became the father of Methuselah.

22 Then Enoch walked with God three hundred years [LXX 200] after he became the father of Methuselah, and he had other sons and daughters.

He walked with God 300 years (in the Masoretic) and the Septuagint compensates and make it 200 years, giving the same total as the Masoretic.

5.23 So all the days of Enoch were three hundred and sixty-five years. [=LXX]

24 Enoch walked with God; and he was not, for God took him.

Enoch's days were 365 which, with the compensation makes it equal to the LXX. The word for 'day', *yom*, is used instead of 'years'. There are about 2,304 occurrences of *yom* in the OT, and 95% are used for a solar day, and in Genesis 1 they are all solar days. But even in Genesis 2 we have a similar phrase to this one, and you might even call it an idiom, speaking of an indefinite time, not a literal number. It is like 'the *time* of Enoch was 365 'days'.

5.23 So all the days of Enoch were three hundred and sixty-five years. [=LXX]

24 Enoch walked with God; and he was not, for God took him.

The the last verse repeats Enoch walked with God, stressing the spirituality and perhaps the uniqueness and dedication.

and he was not, an interesting description. It doesn't say and he died because he didn't. But he was no longer on earth—for God took him, a commentary or explanation. So Enoch is the first example of one that escapes physical death, also the first resurrected without dying, raptured, taken and transformed into a glorified body.

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|-------------------------------|-----------|
| b. Sethite Line | 4.25-5.32 |
| 1) Background of Seth | 4.25-26 |
| 2) Toledoth of Adam (5.1-6.8) | 5.15 |
| 3) Descendants of Seth | 5.6-32 |
| a) Seth to Jared | 5.6-20 |
| b) Enoch | 5.21-24 |
| c) Methuselah to Noah | 5.25-32 |

5.28 Lamech lived one hundred and eighty-two years, and became the father of a son.

29 Now he called his name Noah, saying, "This one will give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed.

Here in 5.28 there is a slight difference of 6 years: Lamech lived 182 years (Masoretic) and 188 in the LXX.

Names

- | | |
|-----------------|-------------------------------|
| 1. Seth - | appointed one |
| 2. Enosh - | frail one |
| 3. Kenan - | smith |
| 4. Mahalalel - | praise of God |
| 5. Jared - | descent |
| 6. Enoch - | beginning o dedication |
| 8. Methuselah - | when he is gone it shall come |
| 9. Lamech - | conqueror |
| 10. Noah - | comfort or rest |

Lamech is 'conqueror'. I don't know how that relates to the text. Then Noah, 'comfort' or 'rest'. The commentary follows:

5.28 Lamech lived one hundred and eighty-two years, and became the father of a son.

29 Now he called his name Noah, saying, "This one will give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed.

...Noah, saying "This one will give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed.

'Rest' in the sense that people will no longer have earthly experience—an allusion to the Genesis Flood which will wipe everything out, but the emphasis here is the *toil*, result of the Fall,

Genesis 3, and the work and efforts with the ground which the Lord had cursed. It was not an easy time to exist; later we will see that there was a lot of violence as well.

The next verse expands:

5.30 Then Lamech lived five hundred and ninety-five [LXX 565] years after he became the father of Noah, and he had other sons and daughters.

31 So all the days of Lamech were seven hundred and seventy-seven years [LXX 753], and he died.

Lamech lived 595 years, LXX slightly different 565 and all his life was 777, and LXX 753, fairly close. And he died.

5.32 Noah was five hundred years [=LXX] old, and Noah became the father of Shem, Ham, and Japheth.

The pattern is broken: there are 3 sons: Shem first (but not the oldest, from other passages it seems Japheth was the oldest. Shem was listed first because he is the line of the Messiah. That completes our passage.

Implications

1. Effects of Fall Passed on
2. Corrupting effects of Sin
3. God's grace always available
4. God's judgment cannot be avoided
5. Image of God expressed in unbelievers
6. Death is inescapable
7. God Keeps Godly Remnant

Another implication: God keeps a Godly Remnant and particularly preserves the line that will lead to Messiah. This is important because there is the continuing, ongoing struggle between the descendants, the seed of the woman and the one behind the serpent.

Here we can compare the Masoretic and LXX ages that we have seen:

AGES	Masoretic	LXX
1. Adam -	130	230
2. Seth -	105	205
3. Enosh -	90	190
4. Kenan -	70	170
5. Mahalalel -	65	165
6. Jared -	162	162
7. Enoch -	65	165
8. Methuselah -	187	167
9. Lamech -	182	188
10. Noah -	500	500

Notice an addition of a hundred years which is later removed. How to account for these differences? We have plotted these on a time line of the Genesis Chronology. (Another would have to be made for the Septuagint).

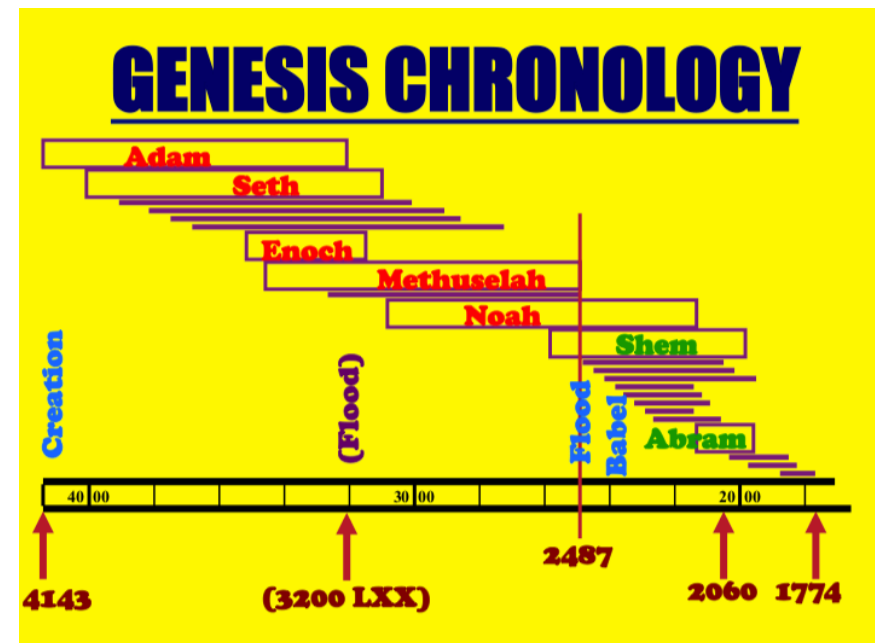
Of course from the perspective of evolución they use earlier dates, but even those after the Genesis Flood give us a very, very compressed timeframe. But we could talk more about a strict chronology and I think God desired to give us a timeframe and a chronology. Just the grammar of the way the descendants are described, the father of = a direct link between the father and the son: there is a direct object article before each of them indicating

that there is a direct link. Some people try to put a partial list of names and gaps in the genealogy, but virtually all are like the ones we have here, and I think it is an emphasis on a strict chronology.

Implications

1. Effects of Fall Passed on
2. Corrupting effects of Sin
3. God's grace always available
4. God's judgment cannot be avoided
5. Image of God expressed in unbelievers
6. Death is inescapable
7. God Keeps Godly Remnant
8. Chronology emphasized

God always keeps a godly remnant!



Chronologies

1. Basis of virtually all our English Bibles is the Masoretic Text. I don't want to detract from it; we as conservatives know that there are variants in our OT. The Masorites themselves did an amazing job of preserving the texts that they worked from, the Hebrew texts that they had available. They were meticulous—to the extreme—in copying the texts. So we have a high regard and respect for the Text and believe that God has transferred His *intention* virtually through the Masoretic text. We also have a high regard for the Septuagint.
2. Introduction to Textual Criticism

Probably the best definition that I have seen is:

Textual Criticism

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1. Definition Quotation:

‘Textual criticism is the study of the copies of any written composition of which the original autograph is unknown for the purpose of determining the original text.’ —JH Greenlee

It is the same with the classics; none of the original writings are available. We do not have a single original writing of the NT, and we do not have a copy of the original of the OT. So the science of Textual Criticism is a broad science dealing with *any* literature.

Textual Criticism

1. Definition

2. Importance

3. Problem

1. No original autographs
2. Original text not preserved in any one source
3. Extant manuscripts contain variants
4. Extant manuscripts vary in quality, quantity & age

1. We have no original autographs, but we believe that God has *preserved* the Biblical text. And, we have not only what God has preserved, but additional data—and in this case we are talking about two different sets of numbers. So it is not an issue of numbers getting lost; the issue is *which* of the two sets are the original.

2. The original text is not preserved in any one source. We have lots of sources, lots of copies of the text.

3. All of the extant manuscripts (those that have survived and we have more than those for any other ancient documents) do contain variants.

4. Also the manuscripts that we have vary in quality. That is part of the work of the textual critic to determine the quality of the copy of which we have a large quantity, and their age: the older the age the better.

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These quotations a about the NT, but you could use similar ones to describe the OT as well.

‘Since scholars accept as generally trustworthy the writings of the ancient classics even though the earliest manuscripts were written so long after the original writings and the number of extant manuscripts is in many instances so small, it is clear that the reliability of the text of the NT is likewise assured.’

—JH Greenlee

The two major examples of NT texts:

Sinaiticus

A complete NT

Vaticanus

Also a complete NT, housed in the Vatican

AT Robertson says,

‘There are some 8,000 manuscripts of the Latin Vulgate and at least 1,000 for the other early versions. Add to that over 4,000 [now 6,000] Greek manuscript copies of portions of the NT. Besides all this, much of the NT can be reproduced from the quotations of the early Christian writers.’ —AT Robertson

So we have many manuscripts or portions and can have a high degree of confidence in the Scriptures. This pertains to the NT, but we have similar confidence in the OT as well.

Textual Criticism

1. Definition

2. Importance

3. Problem

4. Old Testament

Chronologies

1. Basis of our English Bibles
2. Introduction to Textual Criticism
3. Issue of long ages
4. Issue of different Chronologies

1. We have said that these chronologies are a base for our Bibles.

2. Textual Criticism has been introduced.

3. There are some issues with these long ages, even among some conservatives. They think it is unreasonable to have people living so many years—an average of over 900 if you take out Enoch. Of course the secularist would say we are dealing with mythology here similar to some of the Greek mythologies, but we take them literally and believe that something changed. We will give you evidence that something radically changed in the natural realm and I think some of those changes affected the longevity of mankind, plus there is a Biblical phrase that we will look at in chapter 6 that might explain that God is involved in reducing the age as well. But *we* conservatives take the numbers as they are and the question is, Which set of numbers?

4. We also have the issue of different chronologies that we have been talking about all along.

Leningrad Codex

The Masoretic Text is what our English Bibles use basing the OT on it. One of the most important examples of the Masoretic Text, the Leningrad Codex, is the oldest complete manuscript, dated about 1008, a millennium after the 1st Century. That's a long timeframe.

Septuagint (LXX)

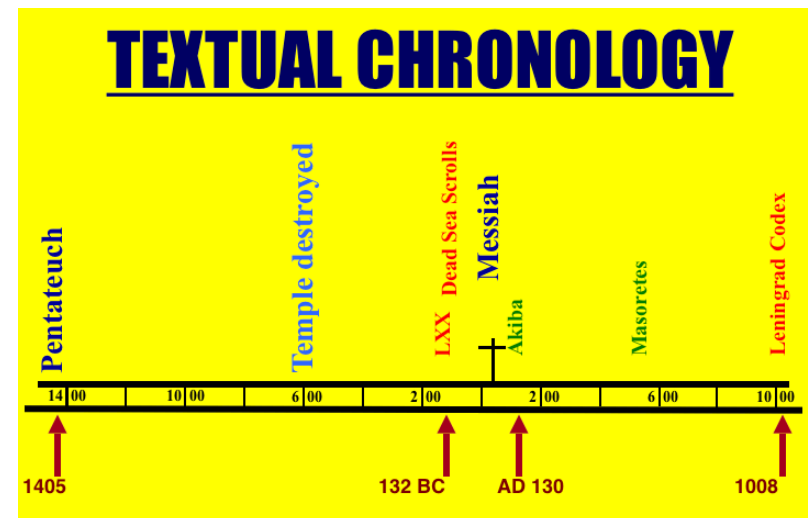
The LXX (written by 70 persons), written sometime the 3rd Century and completed around 132 before Christ.

Dead Sea Scrolls

In 1948 the Dead Sea Scrolls were discovered which date *before Christ*, so now, comparing these with the Masoretic Text, we see that there are very few differences between the Dead Sea Scrolls and the Masoretic Text that we have available today. So this is huge in terms of textual criticism but in giving us confidence that God has preserved the Biblical text.

So we will put all of this on a time line.

Most conservatives date the Conquest (of Canaan) at 1405 BC. Again we don't have any original documents of Moses, but throughout history maybe Job might have been written before the Pentateuch, the first 5 books. Then we have Israel's history when most of the OT is written, but then in 586 the Babylonians destroyed the temple and Jerusalem and took many of the Jewish people captivity into Babylon. Others were scattered and through this time God is preserving the Biblical text.



During the *Greek* period they basically controlled the world and most of the Jewish people had lost the ability to understand Hebrew; there was a need to translate. In Alexandria, Egypt, they translated the Hebrew text into the language that everybody knew. Like today we don't know Hebrew or Greek, so we have English versions. In about 132 BC the Septuagint was completed, and now it is one of the most trusted Bibles of the time of Christ. Christ utilized the Septuagint, also the disciples, and as I mentioned, the whole book of Hebrews quotes exclusively out of the Septuagint. Some of the other quotes seem to be from Hebrew texts that obviously would have existed before the 1st Century but we have the LXX on the timeline.

The Masoretes came around the 6th and 7th Centuries, and they took the manuscripts—scrolls—that survived the destruction of the scrolls that were in the temple when it was destroyed with great damage. The copies that the Masoretes made became what we call the Masoretic text. So then in 1008 we have the Leningrad Codex, and now the Dead Sea Scrolls that would date about the same time as the LXX. The unfortunate thing is that we do not have, in these Scrolls, versions that cover the genealogies of Genesis of 5 and/or 11. We are still discovering some scrolls, so maybe someday we will find some Hebrew scrolls that give us the genealogies—but for now we don't have any.

Textual Criticism

1. Definition
2. Importance
3. Problem
4. Old Testament
5. Comparisons

AGES

	<u>Masoretic</u>	<u>LXX</u>
1. Adam -	130	230
2. Seth -	105	205
3. Enosh -	90	190
4. Kenan -	70	170
5. Mahalalel -	65	165
6. Jared -	162	162
7. Enoch -	65	165
8. Methuselah -	187	167
9. Lamech -	182	188
10. Noah -	500	500

Chronologies

1. Basis of our English Bibles
2. Introduction to Textual Criticism
3. Issue of long ages
4. Issue of different Chronologies
5. Possibility of LXX Priority

Issue

1. Did LXX inflate ages? Why?
2. Did someone reduce them before the Masoretic Text?
3. Did LXX translators use Hebrew text with higher ages?
4. Was there reason for and opportunity to reduce ages in MT?
 1. How do we explain the differences in the ages? Most people that have been looking at this more recently have pretty much concluded that these are deliberate changes, not scribal errors. This is from the fact that it is beyond coincidental to add and subtract years. It seems somebody made a decision. The question is, What are the possibilities for the LXX being the priority? Did the LXX *inflate* the numbers? And if they did, what was their reason?

2. The alternative: Did someone *reduce* them before the Masoretic text? Or, the Masoretes did their work and produced the Masoretic Text; in other words, were there some Hebrew manuscripts that were changed that the Masoretes used to preserve those copies and resulted in the Masoretic Text. That's a real possibility.

3. Did LXX translators use Hebrew text with higher ages? This is another option as well. In other words, they did not inflate the ages; they were translating faithfully from Hebrew texts that were available to *them*. I wish that the Dead Sea Scrolls would have produced some of these that would have been used by the translators of the LXX.

4. Was there reason for and opportunity to reduce ages in the Masoretic Text? And what I have been reading is in fact that this 4th option is a real possibility.

MT (Masoretic) Support

1. Long standing dependence
2. History of translation
3. LXX changed to harmonize with Egyptian chronology, but no evidence of this

Now those that would support the Masoretic Text would use the following argument: the Masoretic Text is what we have used and depended on for all of our translations, so it has a long tradition and long history—and overall we have a high regard for it. We don't want to undermine it in any way at all. If in fact the Masoretes represent the inspired version, then the LXX changed, and the suggestion is that the LXX changed to harmonize with the longer Egyptian chronology. and that's a possibility. The unfortunate thing is that there was no evidence of this—at least none that I have found.

So the Masoretes in the 5th and 6th Centuries were working off of Hebrew manuscripts that came about as a result of the work of Jewish scholars that were trying to preserve a Hebrew Text after the destruction of Jerusalem, 70 AD.

There was a rabbi named Akiba that did a lot of work in this area and by this time Judaism was basically about to be extinguished and Christianity had virtually taken over in terms of the religion of the time.

And there was a motivation to discredit the Messiah and there are some that believe that Akiba changed some of the Messianic passages and they are changed enough to take away the possibility that Jesus fulfilled those passages. There was also a tradition that the Messiah would come between 5,000 and 600 BC; the idea is that Akiba wanted to change the time frame such that it would eliminate Jesus as the Messiah. So there appears to be a possibility that a text was changed—and the LXX numbers would put the creation at about 5,500 so the Messiah would have come in that timeframe within that Jewish tradition.

The thought is that Akiba may have had a hand in changing the numbers and producing manuscripts that the Masoretes took and produced the text that we have today. He had a motivation and the opportunity because Israel was essentially scattered and many of the official scrolls would have been destroyed.

LXX (Septuagint) support

1. Jewish support until AD 2nd Century
2. Hebrew texts until after Christ
3. Ephraem of Syria (306-373) - argues 2nd Century rabbis deflated chronologies to discredit Christ
4. Josephus
5. Jewish historians
6. 2nd Century Jews had motive and occasion

1. So the support for the LXX: Jewish scholars and rabbis supported it until about the 2nd century; they had a high regard for it, during the time of Christ, all of the disciples. There is no evidence that there was a controversy; you would think that if the translators changed the numbers it would cause an uproar, because you don't tamper with the text. And there is no historical record of anyone discrediting the LXX in terms of the text.

2. Secondly there are Hebrew texts that were available until after Christ; these would be the ones that were used by Akiba and other Jewish scholars at that time.

3. There is also a document by an Ephraim of Syria who lived in the 4th Century and he argues and presents a case that 2nd Century rabbis deflated the chronologies to discredit Christ. There is already evidence that they tampered with some of the Messianic passages.

4. Josephus gives us the chronologies and they are ones with the same numbers as in the LXX. He was living in the 1st Century and there were other Jewish historians that do the same thing.

5. So there is really no evidence, before the 2nd Century, of anyone disputing any of the numbers of the LXX. It is not until afterwards that we see the difference.

6. So the 2nd Century Jews may have had the motive and the occasion to change those numbers.

Regardless of the differences in chronologies, both the Masoretic and the LXX support the Young Earth and not the millions and billions of years the evolutionists proposed, making an Old Earth.