

3516	624	1	36
3515	625	2	37
3514	626	3	38
3513	627	4	39
3512	628	5	40
3511	629	6	41
3510	630	7	42
3509	631	1	43
3508	632	2	44
3507	633	3	45
3506	634	4	46
3505	635	5	47
3504	636	6	48
3503	637	7	49
3502	638	1	1/50
3501	639	2	2
3500	640	3	3
3499	641	4	4
3498	642	5	5
3497	643	6	6
3496	644	7	7
3495	645	1	8
3494	646	2	9
3493	647	3	10
3492	648	4	11
3491	649	5	12
3490	650	6	13
3489	651	7	14
3488	652	1	15
3487	653	2	16
3486	654	3	17
3485	655	4	18
3484	656	5	19
3483	657	6	20
3482	658	7	21
3481	659	1	22
3480	660	2	23
3479	661	3	24
3478	662	4	25
3477	663	5	26
3476	664	6	27
3475	665	7	28
3474	666	1	29
3473	667	2	30
3472	668	3	31
3471	669	4	32
3470	670	5	33
3469	671	6	34
3468	672	7	35

623	493	388	298	228	163	1
624	494	389	299	229	164	2
625	495	390	300	230	165	3
626	496	391	301	231	166	4
627	497	392	302	232	167	5
628	498	393	303	233	168	6
629	499	394	304	234	169	7
630	500	395	305	235	170	8
631	501	396	306	236	171	9
632	502	397	307	237	172	10
633	503	398	308	238	173	11
634	504	399	309	239	174	12
635	505	400	310	240	175	13
636	506	401	311	241	176	14
637	507	402	312	242	177	15
638	508	403	313	243	178	16
639	509	404	314	244	179	17
640	510	405	315	245	180	18
641	511	406	316	246	181	19
642	512	407	317	247	182	20
643	513	408	318	248	183	21
644	514	409	319	249	184	22
645	515	410	320	250	185	23
646	516	411	321	251	186	24
647	517	412	322	252	187	25
648	518	413	323	253	188	26
649	519	414	324	254	189	27
650	520	415	325	255	190	28
651	521	416	326	256	191	29
652	522	417	327	257	192	30
653	523	418	328	258	193	31
654	524	419	329	259	194	32
655	525	420	330	260	195	33
656	526	421	331	261	196	34
657	527	422	332	262	197	35
658	528	423	333	263	198	36
659	529	424	334	264	199	37
660	530	425	335	265	200	38
661	531	426	336	266	201	39
662	532	427	337	267	202	40
663	533	428	338	268	203	41
664	534	429	339	269	204	42
665	535	430	340	270	205	43
666	536	431	341	271	206	44
667	537	432	342	272	207	45
668	538	433	343	273	208	46
669	539	434	344	274	209	47
670	540	435	345	275	210	48

## Did the Jews Shorten the Chronology of the Torah and the Prophets?

This is the next round of MT vs. the LXX dispute. Did the Jews change the Hebrew text supposedly in back of the LXX to a shorter Masoretic Text? The general charge is that the Jews changed the text to destroy the Messianic Prophecies about Yeshua. Additional, specific charges, are that they changed the timeline (1) to promote earlier marriage, (2) to alter history so that Yeshua did not fulfill Daniel 9, (3) changed the text to deny his divinity, (4) changed the text to deny his resurrection.

First, let us dispose of the general charge of changing the text to stymie messianic prophecy. Isaiah 7:14 is a matter of interpretation and context, and not a change in the text. Christian scholars defend the Jews against changing it. Psalm 22:16 is a matter of a simple scribal error in one letter of the text, and not a matter of an intentional change. Zecahriah 12:10 is again a matter of interpretation, as are Isaiah 9:6, Genesis 49:10, Daniel 9:24-27, Psalm 16:10, Isaiah 53:4, Jeremiah 31:22, and Hosea 11:1. Except for one unintentional scribal error, the rest of these texts are all matters of interpretation. The Jews may be accused of ignoring the context or the proper meaning, but they cannot be justly accused of changing the text. Christian scholars do a reasonable job of defending them against the baser accusation of changing the text, and demonstrating that all ancient accusations of this constitutive slander.

Now let us turn to the more specific charge of altering the chronology. For the alleged textual change, the accusers have upheld the LXX as the inerrant alternative. However, their argument against the MT, as shown above is invalid with respect to changing messianic prophecies. The accusers failure to prove their case in that department should reflect on the probability that their chronological charges are also false.

The vast bulk of chronological differences of the LXX with the MT are all concentrated in Genesis 5 and 11. The only apologetic given by Eusebius for this chronological difference was because the Jews wanted to encourage earlier marriage by changing higher fathering ages to lower fathering ages. So we see that the Genesis 5 and 11 difference is not attributed to changing Messianic prophecy! Not only that, but Eusebius' argument fails at the start. Lowering the LXX 230 years for Adam's fathering to 130 (MT) does not encourage earlier marriage. Anyone who might be encouraged would be dead before either date. For Genesis 11, lowering 130 to 30 also does not have the desired effect. Early marriage in ancient time was considered 12 to 16 for women and 17 or 18 for men. Thirty years does not encourage this. It is difficult to believe that Eusebius could even believe his own accusation.

Promoters of the LXX claim that the Jews changed the Genesis 5 and 11 chronologies after Christ in the Rabbinic period. But they cannot provide us for a valid motive to make such a deliberate change. There is no motive, and the commission of such a crime is so difficult that it would never go unnoticed by the Jews themselves.

Let us now turn to the star witness that the LXX promoters offer for changing the text, Seder Olam and Daniel 9. It is true that Seder Olam shortens Persian history so that Daniel 9 will fit into a new interpretation of Daniel 9 that avoids application to Messiah Yeshua.

However, Seder Olam accomplishes its purpose by changing secular history, and not by altering the biblical text itself. Seder Olam did not alter one letter of the Hebrew. They did not need to. Everything was accomplished by either interpretation or the shortening of Persian history outside the Scripture itself. The whole method of the Jews here to stymie Daniel 9 is based on changing secular history to fit the text they received, and not on changing the text to avoid Yeshua.

If they had any desire to change the text it was not executed. It was not carried out. Because if they had lost the inhibition to such a depraved measure as changing the text alleges, then they would by all means have deployed such a lack of conscience where it counted most: Daniel 9. But they didn't. They assumed the secular Persian history was shorter, perhaps even innocently so at the time. But modern archaeology and astronomical calculation has shown that the supposition of a shorter Persian history was a mistake. And that was their mistake. It was not in changing the texts.

So, if the Jews didn't change the texts to stymie Daniel 9, then they did not deliberately change the texts in any other case where no motive can be assigned for it.

The Dead Sea Scrolls prove that the proto-Masoretic Text Type, vs. the LXX and SP Text Types, was 40 to 60% represented by the DSS and that the LXX and SP are represented by 5% each. This dates before the time of Messiah. It is concluded then that the Masoretic Text did not come about by Jewish rejection of the LXX Text Type after the time of Messiah. The SP actually witnesses for a shorter chronology of Genesis 5, suggesting that the Rabbis did not change it after the destruction of the Temple.

Consider then the Peshitta text, translated ca. AD 100-200 from Hebrew to Syriac. The vorlage of this text is mostly Proto-Masoretic, with a few differences. In Genesis 2:2 it has "the sixth day" like the LXX and SP. Then it has a few unique chronological differences. It has 200 years for the fathering age of Lamech, and 75 years of the fathering age of Terah. It does have a other significant harmonizing features like the LXX.

Otherwise, it is 80%-90% like the Masoretic Text with 10%-20% of readings diverging, and often aligning with the LXX/SP. These few differences show that the vorlage of the Peshitta, likely from Babylonian Jewish Communities, diverged from a shared pre-MT tradition that included harmonizations, before the LXX's extended chronologies emerged, reflecting textual plurality rather than direct LXX consultation.

This suggests two possible theories:

Theory #1. The Jews had altered the MT from an earlier Hebrew Text used to translate the LXX, shortening the chronology, and eliminating the harmonious features for less harmonious features, supplementing the text with novel harder readings that even Jews struggle to explain.