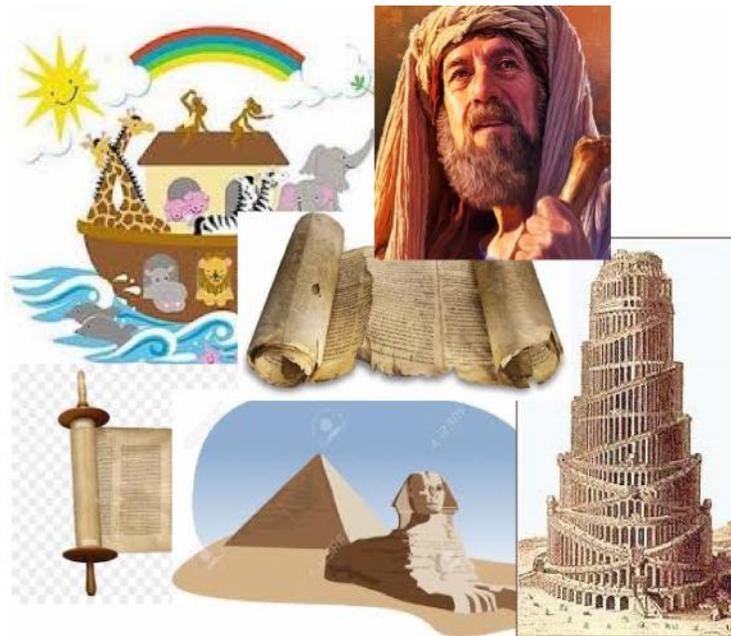


What is the Date of the Biblical Flood?

Notes and Comments on the Documentary

“Were the Pyramids Built Before the Flood?”



Unedited Notes

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September 2018

What is the Date of the Biblical Flood?

Notes and Comments on “Were the Pyramids Built Before the Flood?”

Masoretic Text v. Original Hebrew

Source: <https://www.youtube.com/watch?v=VI1yRTC6kGE>



INTRODUCTION

Provocative Question: Whether the pyramids were built before the flood, and did the Noah’s flood cover the pyramids?

Issue: How to answer the contradiction between Biblical scholarship regarding the genealogy in Genesis 11 in the line of Shem which places the flood later in history (2350 BC) making the Biblical account at odds with Egyptian chronologies.

Proposition: The Scripture is inspired by God, true and correct, in the original text, but manuscript production has a human history – a history of aging, copying, and translation which creates a few textual challenges – none of which effect the fundamental message of the Word of God regarding our Lord Jesus Christ. We have no original copies (nor does any museum displaying ancient manuscripts of secular interest.) Rather, the copies preserved are witnesses of the original inspired Word of God.

Hermeneutics: Since chronology is the backbone of history, it is important to get the Genesis chronology correct. Two principles of interpretation are relevant to this investigation: (1) the principle of “securing the accuracy of the text” relied upon, and (2) utilizing the legal principle of the preponderance of evidence.

Primary Source: The following notes, and my comments, are from the contributors of “Were the Pyramids Built Before the Flood?”, Masoretic Text vs. LXX.

PRESUMPTIVE FACTS TO KNOW BEFORE INVESTIGATION

1. That the Great Pyramids of Saqarra and Giza were built between 2500 – 2300 BC is an established fact of Egyptian history. The Creationists’ date for the flood of 2350 BC is a contradiction to the Egyptian historical chronology which gives a reason for

secular scholars to criticize the Bible. However, as we will discover, their contention is against the Masoretic Text, not the Original Hebrew Scriptures.

2. The **Masoretic¹ Text (MT)**, assumed correct by Biblical translators, is the basis for forming post-flood chronologies.
3. The MT is an excellent but imperfect copy of the original Hebrew text. It was created by Masoretic Jews between the 7th and 10th century AD. The oldest copy dates to the 10th century AD; that is, the Tanack or Tanakh has 1200 to 2000 + year history of manuscript production.
4. A straightforward calculation of the genealogical record of Genesis 11 based on the KJV or NIV or ESV or NASB would conclude that Noah's flood occurred about 2350 BC.

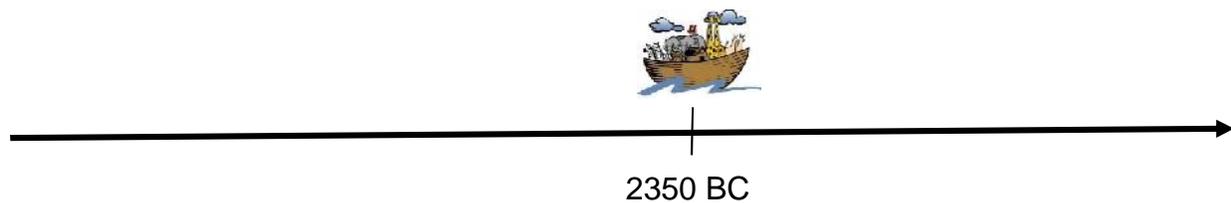


Chart A 1

5. [Answers in Genesis](#) uses the following calculations:

Calculated BC date for creation:	4004
Calculated AM date for the Flood:	<u>- 1656</u>
Calculated BC date for the Flood:	2348
Current Year (minus one ²):	<u>+ 2011</u>
Number of years since beginning of Flood:	4359

6. But, Answers in Genesis uses the Masoretic Text as its source manuscript.

¹ "The Masoretic Text defines the [Jewish canon](#) and its precise letter-text, with its [vocalization](#) and [accentuation](#) known as the Masorah. The ancient Hebrew word *mesorah* (, alt.) broadly refers to the whole chain of Jewish tradition (see [Oral law](#)), which is claimed (by Orthodox Judaism) to be unchanged and infallible." (Wiki).

7. Dating the flood to 2350 BC places the construction of the Tower of Babel and the erection of the Great Pyramids after 2350 BC.

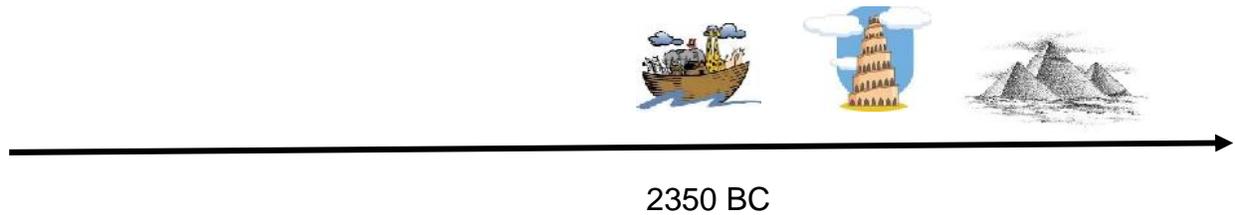


Chart A 2

8. According to many Egyptologists the Great Pyramids were built about 2550 BC or about 200 years before the flood. This means they would have been covered by the flood if the normative Biblical account is correct. Other Egyptologists place the building of the pyramids between 2450 and 2350 BC.
9. The 2350 date for the floods creates a conundrum placing the building of the pyramids before the flood and before Egypt was created after the dispersion. This means the pyramids would have been submerged in the flood waters as the flood covered all man-made objects from creation to the days of Noah.

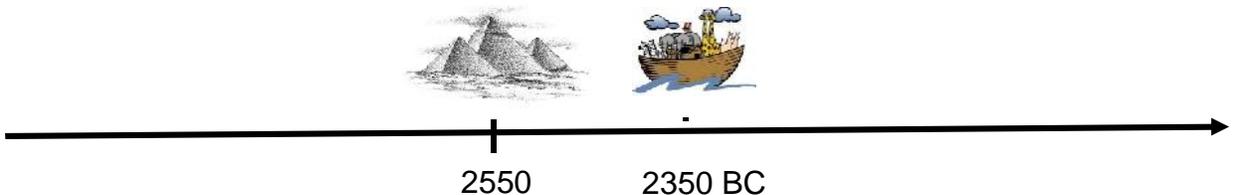


Chart A 3

10. Archaeologists say the pyramids show little to no flood damage.

This causes Biblical skeptics to conclude the flood never happened or the Biblical record is inaccurate.

However, fossil bones have been found under the pyramids causing Egyptologists as well as creationists to conclude the pyramids were built after the catastrophic flood . . . and not before.

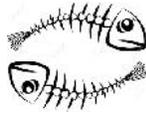


Chart A 4

11. However, many conservative groups like Trinity Seminary in Albuquerque and associates for Biblical Research place the time of Noah's flood around 3000 BC. It is the 2350 BC date that is out of sync with the facts of history as we understand them.

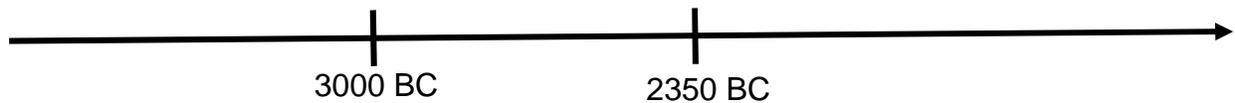


Chart A 5

EVIDENCE THE FLOOD OCCURRED AROUND 3000 BC

12. The name “Egypt” in Hebrew is “Mizram” (מִצְרַיִם). Mizram was the son of Ham and the grandson of Noah. So, the Egyptians are the descendents of Noah’s grandson meaning the Egyptian nation and its people along the Nile River originated after the flood. Furthermore, Noah’s grandsons were born after the flood and were not with him on the ark. This fact clearly infers **Egyptian history began after the flood and not before.**

THE EGYPTIAN RECORD

13. Could Egyptian chronologies be wrong? Probably not. More scholarship has gone into Egyptian chronologies than any other dating system, and it is considered the most accurate of any system.

14. However, the Documentary, “Patterns of Evidence” (13 film festival awards), thinks Egyptian history needs to move forward about 200 years.

The problem, however, with this theory is that it doesn’t leave any time for the events of the Tower of Babel to take place. Further, the Step Pyramid at Saqqara preceded the construction of the Pyramids of Giza by about 100 years placing the Step Pyramid being constructed about 2450 BC about 100 years before the flood. So, adjustments to the record do not really solve the problem of trying to correlate it with the Biblical Record.

THE BIBLICAL RECORD

15. Could the conclusion of Biblical scholars be wrong? To ask this question is not the same as questioning Biblical authority! The Bible is and will remain the authority for faith and conduct. Rather, we must question the majority opinion regarding the Biblical timeline.

16. Chronology from Adam to Noah (Biblestudy.org)

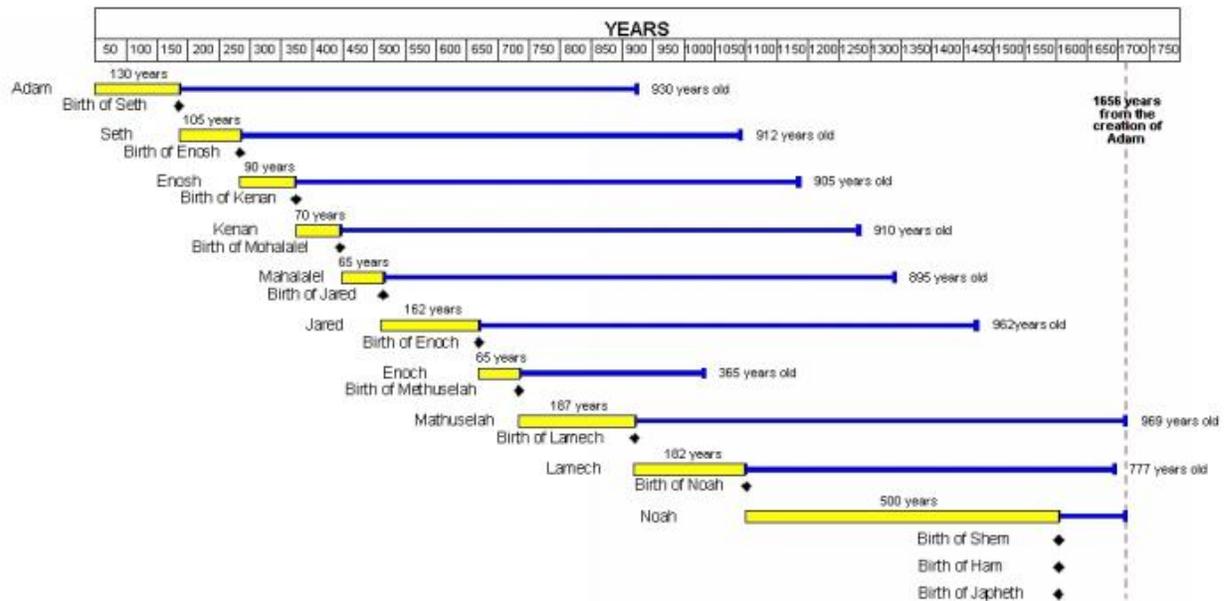


Chart A 6

17. Chart A 7 (Introduction to Wiring Diagrams).

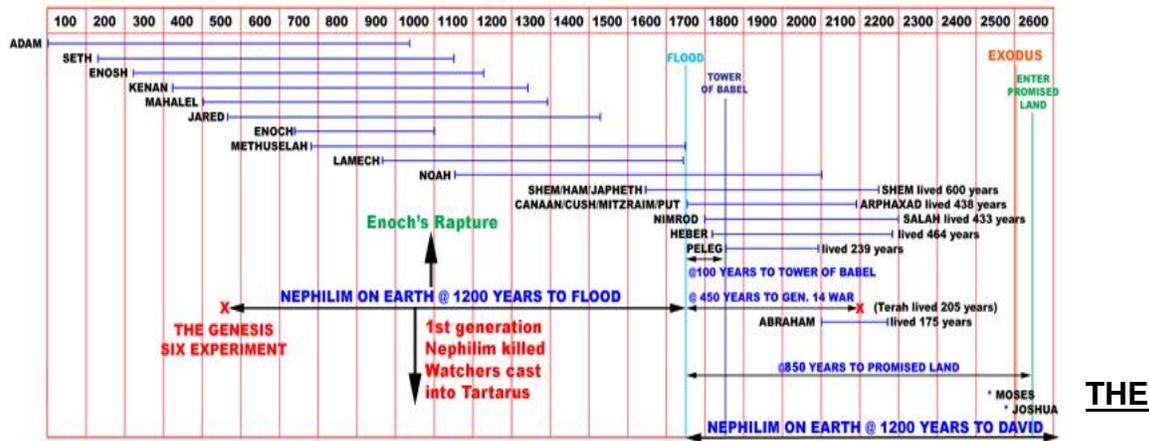


Chart A 7

WITNESS OF THE LXX.

18. The Septuagint (LXX) disagrees with the source document used by Biblical translators (The Masoretic Text). Because modern translations like the KJV, NIV, ESV, NKJV, and NASB rely upon the Masoretic Text, normative scholarship arrives at the 2350 BC date for the flood.

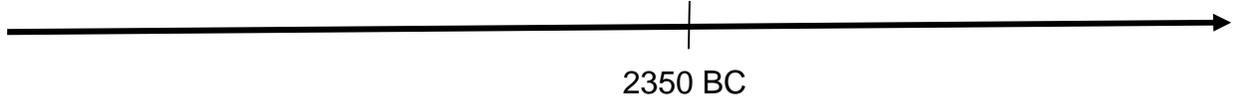


Chart A 8

- 19. The Masoretic Text is **not** the ORIGINAL HEBREW. It is a copy of the Lennigrad Codex (11th c AD), which is an excellent witness of the original. But, it is not a flawless witness. It has a textual history.
- 20. The LXX (a translation of the Hebrew OT Scriptures into Greek) was translated by Hebrew scholars in 250 BC during the Hellenization Period of the Levant following the conquest of Alexander the Great (356-323 BC). The earliest Masoretic Text that has survived has a birth date of 1000 AD. Furthermore, the LXX was not copied or translated from the Masoretic Text but from an older copy of the Hebrew

text, a text that aged and was replaced by newer copies and so forth until the Masoretic Text was penned around a 1000 AD.

The earliest copy we have the Samaritan Pentateuch dates the early 12th century.²

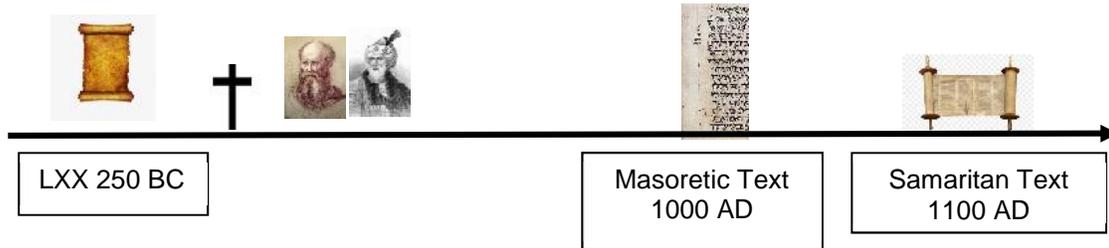


Chart A 9

THE ERROR OF THE MASORETIC TEXT

21. The Masoretic Text is wrong in its witness to the number of years Israel was in Egypt. Israel was not in Egypt 430 years.

When the *Lenningrad Text* was penned or the manuscript from which it was copied “**and Canaan**” was removed from the text so that it reads, “the Israelites were in Egypt for 430 years.” And since, all modern translations (KJV, NIV, NASB, ESV) are translated from the Masoretic Text, all our English translations contain this translation error in Exodus 12:40.

The **error** in the ESV and other English translations reads:

Exodus 12:40 The time that the people of Israel lived ‘in Egypt’ was 430 years.

The **correct** translation should read:

Exodus 12:40 The time that the people of Israel lived in ‘**Egypt and Canaan**’ was 430 years.

² Wikipedia, a Jewish Publication, states, “Which of the three commonly known versions (Septuagint, Masoretic Text, Samaritan Pentateuch) is closest to the original text (Urtext) is not fully determined” among scholars.

UTILIZING WITNESSES

Deuteronomy 17:6 (ASV) “At the mouth of two witnesses, or three witnesses, shall he that is to die be put to death; at the mouth of one witness he shall not be put to death.”

2 Corinthians 13:1 “This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.”

22. **The first witness:** The LXX says the sons of Israel were in “**Egypt and Canaan**” for 430 years.

Exodus 12:40 ἡ δὲ κατοίκησις τῶν υἱῶν Ἰσραὴλ ἦν κατώκησαν ἐν γῆ Αἰγύπτῳ καὶ ἐν γῆ Χανααν (**Egypt and Canaan**) ἔτη τετρακόσια τριάκοντα (four hundred and thirty years)

23. **The second witness:** The Samaritan Pentateuch was written about 100 AD and reads as follows:

“Now the sojourning of the children of Israel, and of their fathers [in the land of Canaan and in the land of Egypt](#), was 430 years.”

24. **The third witness** was Paul the Apostle in Galatians 3:17. Paul reveals that the four hundred and thirty years of sojourning extended from the year that God established His covenant with Abraham while he was sojourning in Canaan to the year of the release of his descendants from bondage in Egypt and the giving of the law at Mt. Sinai:

“And this I say, that the covenant (circa 1876 BC), that was confirmed before of God in Christ, the law, which was **four hundred and thirty years after**, cannot disannul, that it should make the promise of none effect.”

25. **The fourth witness** to the original is **Flavius Josephus**. Josephus wrote in *Antiquities of the Jews*, the Israelites . . .

“left Egypt in the month of Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but **two hundred and fifteen years only after Jacob removed into Egypt**” (II. 15.2).

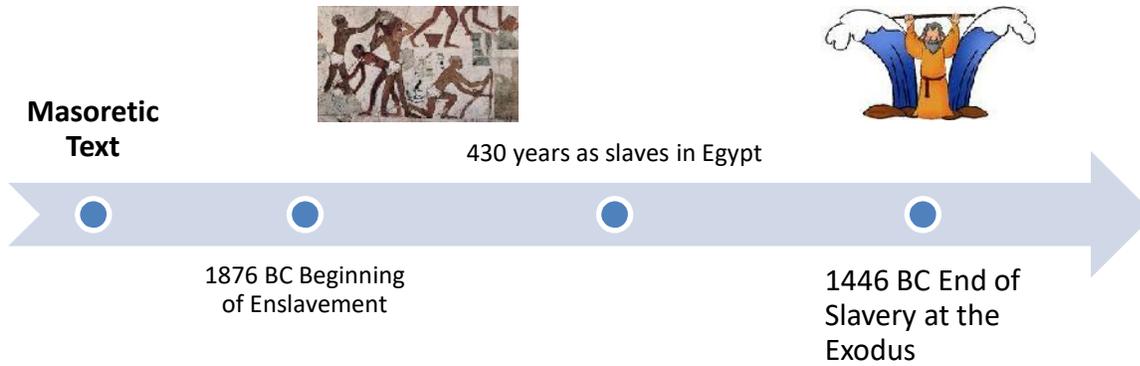


Chart A 10

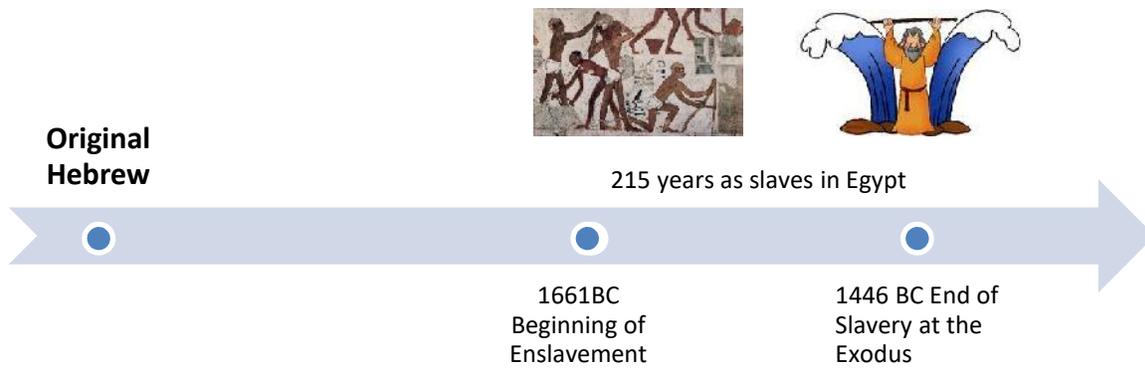


Chart A 11

26. **These four witness** testify the Israelites were in **Egypt and Canaan** for 430 years,³ and only in Egypt just 215 years.⁴ Thus, the witness of the Masoretic Text

³ U of Chicago has this to say in their notes on Josephus: "Why our Masoretic copy so groundlessly abridges this account in Exod. 12:40. as to ascribe 430 years to the sole peregrination of the Israelites in Egypt; when it is clear, even by that Masoretic chronology elsewhere; as well as from the express text itself in the Samaritan, Septuagint, and Josephus, that they sojourned in Egypt but *half* that time, and that by consequence the other half of their peregrination was in the land of Canaan, before they came into Egypt; is hard to say. See *Essay on the Old Testament*, page. 62, 63."

⁴ The Institute of Bible and Science has this to say: "Why our Masoretic copy so groundlessly abridges this account in Exod. 12:40. as to ascribe 430 years to the sole peregrination of the Israelites in Egypt; when it is clear, even by that Masoretic chronology elsewhere; as well as from the express text itself in the Samaritan, Septuagint, and Josephus, that they sojourned in Egypt but *half* that time, and that by consequence the other half of their peregrination was in the land of Canaan, before they came into Egypt; is hard to say. See *Essay on the Old Testament*, page. 62, 63."
(<http://apologeticspress.org/apcontent.aspx?article=796>)

must be overturned because of their closer connection of the four witnesses to the original Hebrew, and because they are in agreement.

MORE DISTORTIONS IN THE MASORETIC TEXT

27. The Masoretic Text has more copying errors that reduce accuracy of the Biblical Timetable. These deviation from the original Hebrew make it appear that Shem was alive during the lifetime of Abraham and that the pyramids were created 200 years before the flood. In fact, these Jewish copying omissions are so egregious they not only skew the date of the flood, but bring the Genesis timetable in direct conflict with secular scholarship; that is, no one profits from this “intentional deception.”

THE GENEALOGY OF SHEM

28. The genology of Shem (Genesis 11) from the ESV reads:

ESV Genesis 11:10 These are the generations of **Shem**. When **Shem** was 100 years old, he fathered Arpachshad two years after the flood.

11 “And Shem lived after he fathered Arpachshad 500 years and had other sons and daughters.

12 When **Arpachshad** had lived 35 years, he fathered Shelah. (The LXX read: “Arphaxad lived a hundred and thirty-five years (135), he fathered Shelah.”) + 100

13 And Arpachshad lived after he fathered Shelah 403 years and had other sons and daughters.

14 When **Shelah** had lived 30 years, he fathered Eber. (The LXX reads, “When **Shelah** had lived one hundred and thirty years (130), he fathered Eber.”) + 100

15 And Shelah lived after he fathered Eber 403 years and had other sons and daughters.

16 When **Eber** had lived 34 years, he fathered Peleg. (The LXX reads: “When Eber had lived one hundred and thirty-four years (134), he rather Peleg.”) + 100

17 And Eber lived after he fathered Peleg 430 years and had other sons and daughters.

18 When **Peleg** had lived 30 years, he fathered Reu. (The LXX reads: “When Peleg had lived one hundred and thirty years (130), he fathered Reu.”) + 100

19 And Peleg lived after he fathered Reu 209 years and had other sons and daughters.

20 When **Reu** had lived 32 years, he fathered Serug. (The LXX reads: "When Serug had lived one hundred and thirty years (130), he fathered Nahor.") + 100

21 And Reu lived after he fathered Serug 207 years and had other sons and daughters.

22 When **Serug** had lived 30 years, he fathered Nahor. (The LXX reads: "When Serug had lived one hundred and thirty years (130), he fathered Nahor.") + 100

23 And Serug lived after he fathered Nahor 200 years and had other sons and daughters.

24 When **Nahor** had lived 29 years, he fathered Terah. (The LXX reads: "When Nahor had lived seventy-nine years, he fathered Terah.") + 50

25 And Nahor lived after he fathered Terah 119 years and had other sons and daughters.

26 When **Terah** had lived 70 years, he fathered Abram, Nahor, and Haran.

27 Now these are the generations of Terah. Terah fathered **Abram**, Nahor, and Haran; and Haran fathered Lot.

29. From Arphaxad to Serug, the LXX records one hundred years to each father (100). When we add the fifty years (50) of Nahor to Masoretic deletions, we come up with the six hundred and fifty years (650) that is missing in the genology of Shem. This correction pushes the flood 650 years back to 3000 BC. But, it is not just the LXX that includes those 650 years, so do the other three witnesses!

This leads us to conclude the original Hebrew text included those 650 years that the Masoretic Text omits.

Hebrew Masoretic Text	LXX	Samaritan Pentateuch	Flavius Josephus
35	135	135	135
30	130	130	130
34	134	134	134
30	130	130	130
32	132	132	132
30	130	130	130

Chart A 12

30. Considering the principle of *preponderance of evidence*, the **three witnesses** cited above cause the scale of justice to tilt in favor of correcting the record by 650 years; that is, we are moved to believe the original Hebrew text included those 650 years, and that the Masorites erred somewhere along in the copying process or that the error was introduced in the copying process as early as the second century AD.

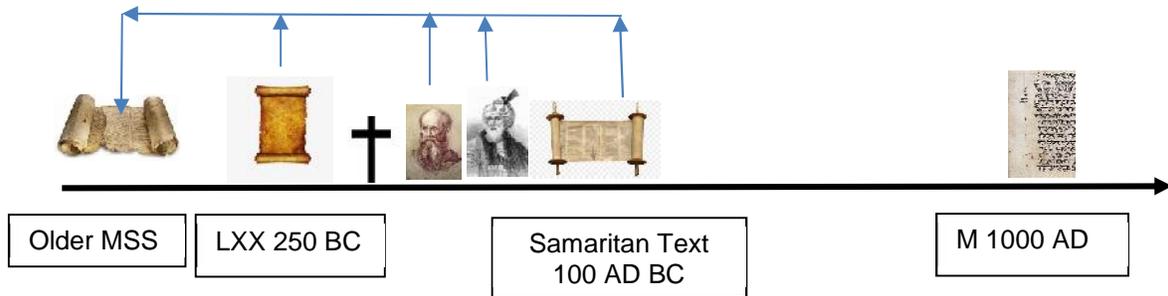


Chart A 13

31. Take a look at the normative life span chart of the Line of Shem using the Masoretic Text and notice something strange – *that Shem outlived all his sons and grandsons*; that, according to the Masorites, Shem was alive during the lifetime of Abraham. This is totally unreasonable; that is, to think Shem bore the greatest grief of all seeing he had to witness the death of all his sons and grandsons.

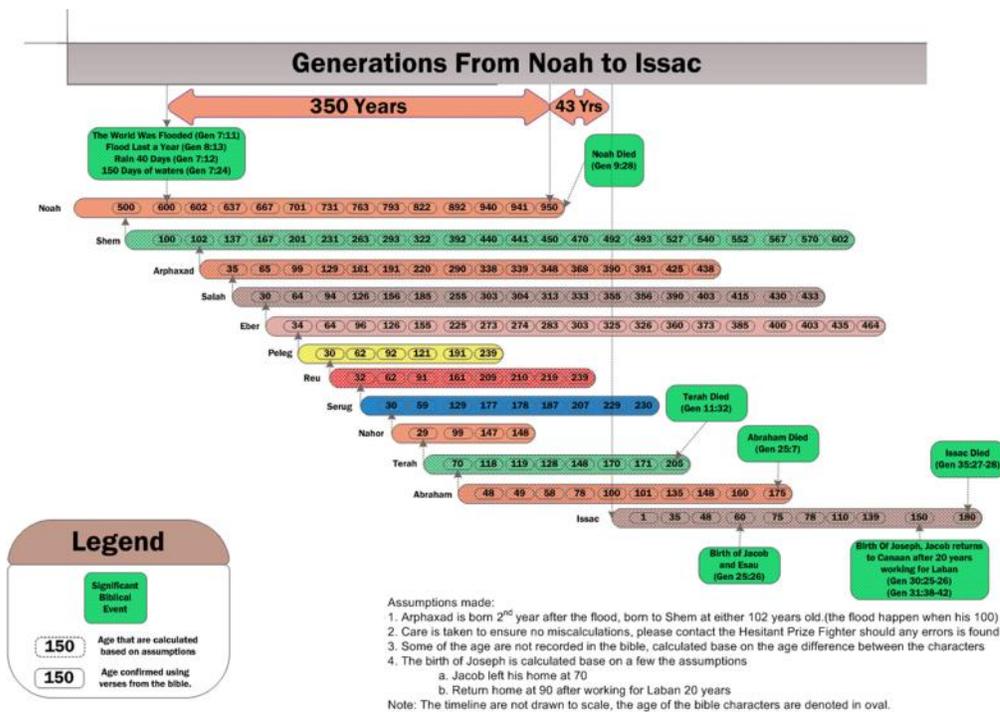


Chart A 14

32. However, if you add in the extra hundred years to each generation after Shem, the timeline looks normal and reasonable.

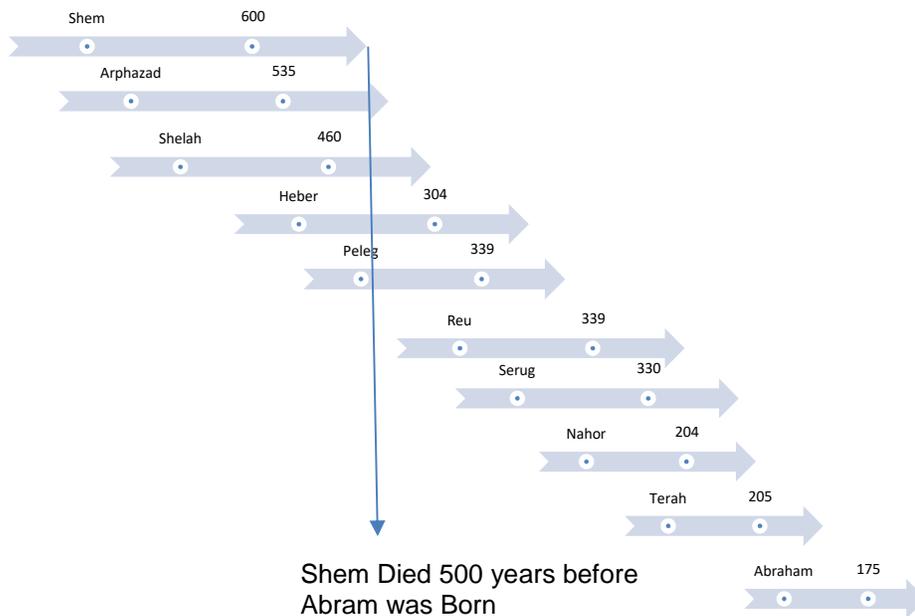


Chart A 15

33. According to the LXX and the other witnesses, the fathers died before any of their sons . . . and this is normal.
34. Since all of our Bibles are translated from the corrupted Genesis 11 Masoretic text, our Bibles (KJV, NASB, NIV, NKJV, ERV, etc) miss those 600 years which in turn produces a distorted timeline of Shem's descendants.

The first rule of interpretation is to "SECURE THE TEXT."

[Kent Hovind and Answers in Geness propagate this distortion because they were relying upon a corrupted text. No fault to them because they were relying upon their English translations on Genesis eleven which were corrupted by the witness of the Jewish Masoretic Text.]

In the age of textual criticism and the numerous witnesses to the original, we are now able to better discern what was recorded in the ORIGINAL TEXT.

35. Further, the Creationists' date for the flood as 2350 BC was based on the calculations of James Ussher (581-1656) who also based his calculations of the age of the earth and the date of the flood based on the corrupted Masoretic text.

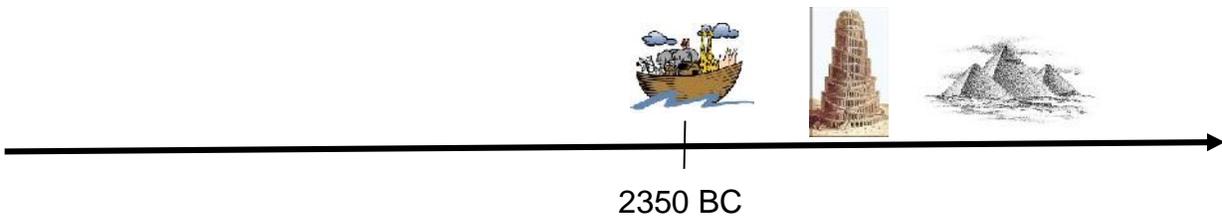


Chart A 16

36. Adding in the 650 years missing in the Masoretic Text which is attested by the LXX, the Samaritan Pentateuch, and by Flavius Josephus, the date of the flood should be corrected to have occurred sometime around 3,000 BC.

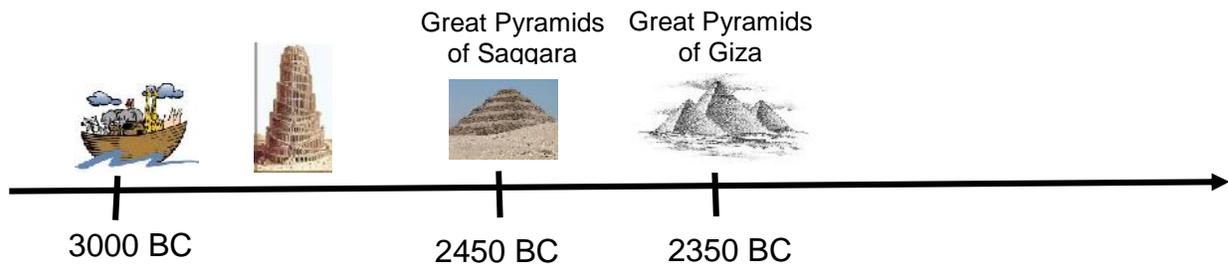
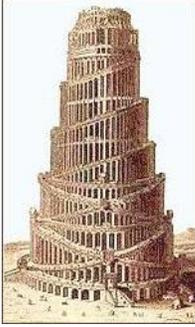


Chart A 17

37. Biblical critics are justified when they criticize the Creationists' chronology of a flood occurring around 3250 B.C. There simply **isn't enough time** after the 2350 BC flood date to repopulate the earth, build the tower of Babel, disperse the diverse language groups, to build nations and for the Egyptians to build their pyramids.
38. The LXX witness of 650 additional years permits the necessary time to explain the (1) repopulation of the earth, (2) the building of the Tower of Babel, (3) the dispersion of the people to other parts of the earth, (4) the settlement of Egypt, and (5) the building of the pyramids (2450 -2350 BC).



THE TOWER OF BABEL

39. The creation scientists propose the events of the Tower of Babel occurred during the lifetime of Heber before the birth of Peleg. Heber or Eber spoke Hebrew and it is to Heber we attribute the Hebrew language.

Peleg's name means "divided."

Clearly, the FLOOD TOOK PLACE DURING THE LIFETIME OF HEBER. After the dispersion, Peleg was born and Heber gave him the name "divided."



40. A second witness verifies the Tower of Babel and the dispersion occurred during the life of Heber. Flavius Josephus says,

"Sala was the son of Arphaxad; and his son was Heber, from whom they originally called the Jews Hebrews. Heber begat Joctan and Phaleg; he was called Phaleg, because he was born at the dispersion of the nations to their several countries; for Phaleg, among the Hebrews, signifies division" (Josephus, Antiquities of the Jews 1.6.4).

41. According to the Masoretic Text there is only about 100 years between the flood and the birth of Peleg. [This calculation is an error]

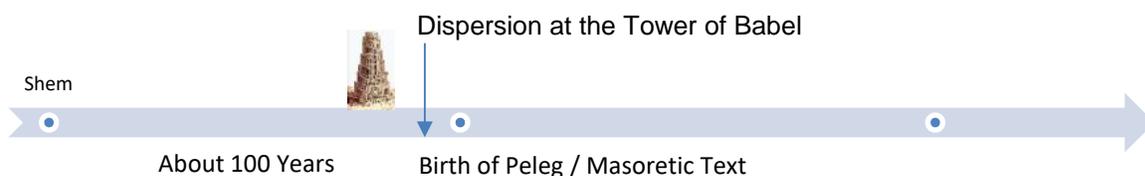


Chart A 18

42. Skeptics also did the math and decided it was impossible to build the population from eight (8) to a sufficient number to build the Tower of Babel. Since the Great pyramid of Khufu (the largest pyramid) took 30,000 workers, surely it would have taken that many or more workers to construct the Tower of Babel.

43. You simply can't get that many workers in a hundred years using the Ussher Chronology based on the Masoretic Text.
44. If you use a modern growth rate of 3.2%, the population, starting with eight (8), people could have only grown to **186 people in 100 years**. This is not enough people to build a huge tower like the Incas or the Pyramids of Egypt.
45. But, if you rely upon the LXX, a witness to the original Hebrew text, and add 100 years to the patriarchs from Arphaxad to Heber (to the birth of Peleg), you come up with an additional 400 years. This is enough time to increase the population and to begin the construction of the Tower of Babel.

Based on the Septuagint (LXX)



Chart A 19

46. If you use the 3.2% growth rate utilizing LXX figures, starting with eight (8) people you would come up with 2,371, 203 million people – enough to draft thousands of workers to construct the tower.
47. In order to have enough people to construct the tower (30,000 workers) in one hundred years starting with 8 people who came off the ark, you would need an 8.58 % growth rate to create enough workers to construct the Tower of Babel.

But, this is not realistic. Consider this, if the population grew at 8.58% for 400 years, you would come up with a population of 159, 597, 070, 317, 840 (trillion people) on earth. Clearly, an 8.58% growth rate in 100 years from Arphaxad to Peleg is not probable. (Calculations provided by the contributors to "Were the Pyramids Built Before the Flood.")

48. The LXX chronology of four a hundred year period between the flood and the events at Babel places the dispersion at around 2600 BC which allows for 150 year dispersion-nation building period, and for enough workers to construct the First Step Pyramid at Saqqara (2450 BC) and the Great Pyramids of Giza (2350 B.C.).

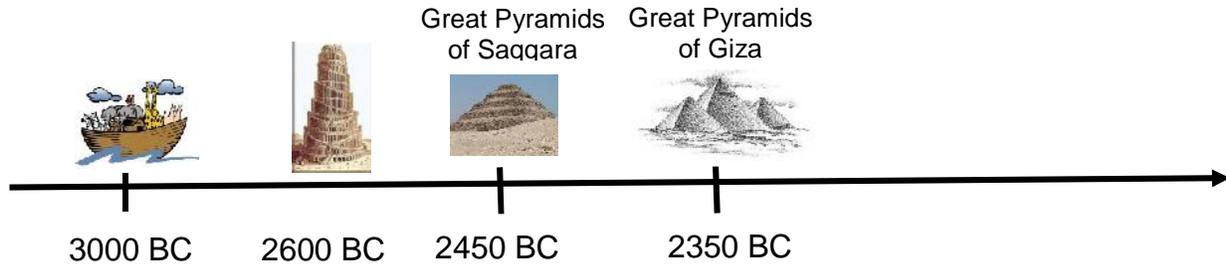


Chart A 20

49. Now, the testimony of the LXX makes sense and it works . . . but, only if we permit the authority of the LXX to bear witness to the original Hebrew text.

AGE OF THE EARTH

50. Creation scientist estimate the world to be about 6000 years old, but this is based on the genealogies of Genesis based on the Masoretic Text . . . but if we permit the testimony of the LXX to speak, we should add 650 years to 6000 which would adjust the tally of age of the earth based on the geological record to 6,650 years old. Thus, the age of the earth is closer to 7,000 years old rather than 6,000 years old as Creation Scientists claim.

LXX MANUSCRIPT VARIANCES

51. We said earlier that the Word of God is inspired (2 Timothy 3:16); that is, it is correct for Christians to believe in the verbal, plenary inspiration of Scripture as its authors were guided by the Holy Spirit.

But, the museums of the world do not have any original manuscripts. Our copies are copies of copies which have been transmitted to us through the work of human scribes. Thus, there is a negative human element touching all ancient manuscripts, Biblical and secular. These errors were created by sight, hearing, or spelling . . . and sometimes intentionally as is the case with the Masoretic Text.

THE LXX

52. The LXX was the first work in history to translate a major work from one language (Hebrew) into a another (Greek). Performed by Hebrew scribes, the LXX is a good translation, but it is not without flaws.

For example, in Genesis 11:12 the name Cainan is mentioned twice; that error, caused Luke's genealogy to include this extra Cainan between Arphaxad and Shelah (Luke 3:36). Older copies of the Greek LXX do not include this extra Cainan. The older Greek MSS of Luke do not include this extra Cainan. The Samaritan Pentateuch does not include it. Flavius Josephus does not include the name Cainan in his review of Jewish history. Nor does the Hebrew Masoretic include it. 1 Chronicles 1:18 does not include the name "Cainan." Thus, five witnesses disagree with the inclusion of Cainan in the newer versions of the LXX.

THE MASORETIC TEXT

53. Why then, does the Masoretic Text leave out the 650 years in Genesis 11 in the genealogy of Shem seeing they had a natural interest in preserving their own genealogical history? Was it an accident or was it on purpose? If it was the later, what was their motive?
54. The contributors of "Were the Pyramids Built Before the Flood?" speculate that the Jewish rabbis conspired with Hebrew scribes to deliberately and intentionally corrupt the Hebrew text by eliminating the 100 years from the six generations of Shem in order to nullify the Christian claim that Jesus is High Priest of the order of Melchizedek (Hebrews 5).

Keep in mind, three witnesses (LXX, Flavius Josephus, and the Samaritan Pentateuch) agree that **Shem died 500 years before Abraham was born.**

SHEM AND MELCHIZEDEK

55. Christ-rejecting Jews were embittered over the rise and success of the Christian gospel and the Roman destruction of the temple as Jesus predicted in Matthew 24.

The contributors supra reasoned that some leading, rancorous Jews between the second and 10th century plotted an attack on the Christian message by distorting their own Hebrew text -- seeking to lengthen the life of Shem and shorten the life of his sons and grandsons **in order to create the impression that Shem was Melchizedek and that he was alive during the life of Abraham.**

In so doing, generations of rabbis could quash the Christian belief that Melchizedek had no father or mother and that Shem blessed Abraham with the gift of the

priesthood who passed it down to Isaac, Jacob, and Levi. See the Book of Hebrews.

This being the case, Jesus could not be a high priest seeing he was from the tribe of Judah. In the hostile Jewish mind, Jesus could not be high priest unless he inherited the priesthood from Levi who in turn inherited it from Shem / Melchizedek. Such is the sophistry of modern Judaism.

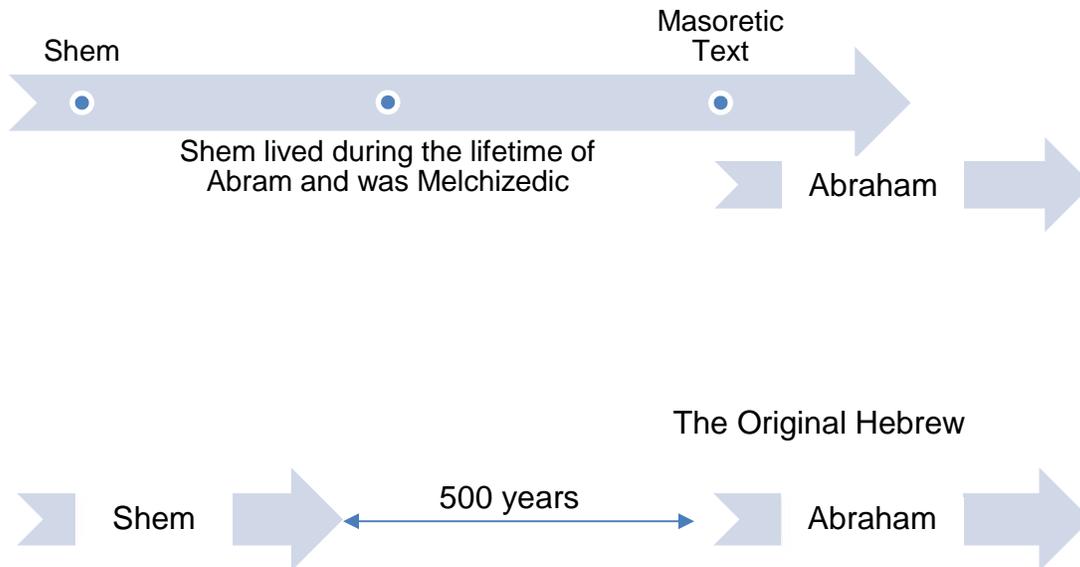


Chart A 21

56. This proposition is quite reasonable seeing the Jews are “of the synagogue of Satan” (Revelation 2:9; 3:9) and a Christ-rejecting people “who displease God and oppose all men” (1 Thessalonians 2:15).

“Good must not be done to Christians” (Zohar (1,25b).

"The life of a Goi and all his physical powers belong to a Jew." (A. Rohl. Die Polem. p.20)

In Babha Kama (113b) it says: "It is permitted to deceive a Goi."

57. Possibly, this is the reason why Paul instructed the Christians not to get involved in “endless geneologies” “myths and fables” which cause disputes (1 Timothy 1:4; Titus 1:4; 3:9).

58. Not only do we have witnesses that that **PROVE** the Masoretic error of deleting 650 years from the Original, now **we have a MOTIVE.**

Why would Jews dispute geneologies with Christians?

The omission of 650 years in Shem's genealogy was no accidental Scribal error!! This was done with **malice of forethought** to distort the line of Shem **to deceive** men into thinking that Shem was alive during the lifetime of Abraham – a condition precedent to deny Christ is a High Priest in the Order of Melchizedek.

59. The Jewish counterclaim that the flood took place around 2350 BC, that the anti-Christian fable that Melchizedek was Shem the son of Noah, that the Jews are God's chosen people (Not ^{Christians}), that Jesus was a Jew who practiced Judaism, that Christian nations have wrongly expelled Jews, that Jews are innocent victims of *goi* aggression, that six million Jews were mercilous killed by "Christian" Germans during the Hallocaust, that Jewish suffering is more horrific than the sufferings of other men, that the Jews are victims of Christian hate crimes, that America was build on the JUDEO-Christian Ethic, that Jews had nothing to do with the slave trade when in fact they owned all 124 slave ships and ran the slave auctions, and that the Ashkenazi conquest of Israel between 1948-1967 is a fulfillment of prophecy, that the modern Israel in Palestine today makes it holy because (Ashkenazi) Jews are in possession of the Holy Land, that criticizing an Ashkenazi Jew for anything is anti-Semitic, acceptance that America was built on the "Judeo-Christian Ethic" instead of the Christian-Puritan Ethic (1620 AD), and that the hope of the world is a rebuilt temple in Jerusalem has been bought "hook, line, and sinker" by naive Evangelical Christians.
60. Based on the authority of the LXX, the Original Hebrew, therefore, separates the life of Shem from the life of Abraham by 500 years



Chart A 22

MORE PROBLEMS WITH THE MASORETIC TEXT

61. The Masoretic Text says 70 people of the family of Jacob entered into Egypt (Genesis 46:27; Exodus 1:5), while the Greek Septuagint and Stephen the Martyr say 75 people entered Egypt (LXX Genesis 46:27; Exodus 1:5; and, Acts 7:14).

Hebrew Masoretic Text	Greek Septuagint (LXX)	Stephen the Martyr
70 Genesis 46:27	75 Genesis 46:27	75 Acts 7:14
70 Exodus 1:5	75	

LXT: Exodus 1:5 Ἰωσηφ δὲ ἦν ἐν Αἰγύπτῳ ἦσαν δὲ πᾶσαι ψυχὰι ἐξ Ἰακωβ πέντε (five) καὶ ἑβδομήκοντα (seventy) or 75 people.



THE DEAD SEA SCROLLS

62. A question arises: Did Stephen obtain his number of “75” from the LXX or did he take it from the Hebrew; that is, did the original Hebrew record something different than the Masoretic Text?

Surely, Stephen knew Hebrew . . . and Greek. His statement that 75 members of Jacob’s family entered Egypt bear witness that he relied upon the original Hebrew as supported by the LXX to make his determination.

This is where **the Dead Scrolls** come into focus.

The Dead Sea Scrolls were found in 1947, and part of those findings were portions of the Book of Exodus that contained Exodus 1:5 that predate the Masoretic Text by more than a thousand years (1000).

Hebrew Masoretic Text	Greek Septuagint (LXX)	Stephen the Martyr	Dead Sea Scrolls
70 Genesis 46:27	75 Genesis 46:27	75 Acts 7:14	
70	75		75

Exodus 1:5			Exodus 1:5
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When Stephen reports that 75 persons entered Egypt, he said the followings:

ESV Acts 7:14 And Joseph sent and summoned Jacob his father and all his kindred, **seventy-five persons in all.**

Stephen was not necessarily quoting the LXX. Rather his fact that “75” persons entered Egypt was made because He was agreeing with the ORIGINAL HEBREW in Acts 1:5.

Therefore, it is reasonable to conclude that Masoretic Text sometimes varies from the ORIGINAL HEBREW to which the LXX testifies. It should not be thrown out. Rather, it needs to be checked out and cross referenced with the LXX and Greek New Testament.

63. Jesus also makes statements that are consistent with the LXX and (the ORIGINAL HEBREW) . . . and opposed to the Masoretic Text.

Luke 4: 10, 18 for it is written, " He will command his angels concerning you, to guard you,' 11 and "On their hands they will bear you up, lest you strike your foot against a stone" The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and **recovering of sight to the blind**, to set at liberty those who are oppressed,

The phrase “recovering sight to the blind” is missing in the Masoretic Text, but that phrase is found in the LXX.

The Septuagint reads:

LXT Isaiah 61:1 πνεῦμα κυρίου ἐπ’ ἐμέ οὐδ’ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ **υπολις ἀνάβλεψιν** (“**recover the sight of the blind**”)

The ESV, KJV, NASB, NKJV and NIV do not include the phrase “recover the sight of the blind” because they relied upon the Masoretic Text which excludes the phrase.

The ESV basing its translation on the Masoretic Text reads:

Isaiah 61:1 The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound (**missing is the phrase “recover the sight of the blind”**).

64. Jesus' quote is consistent with the LXX because He was quoting the Original Hebrew text which included the phrase "recover the sight of the blind."

Thus, we must conclude the Masoretic Text is in error here . . . and that translators must engage in textual criticism in order to produce accurate representations of the ORIGINAL HEBREW.

Hebrew Masoretic Text	Preponderance of Evidence	Greek Septuagint (LXX)
		<p>Psalm 45</p> <p>Paul the Apostle (Galatians 3:17)</p> <p>Stephen the Martyr (Acts 7:14)</p> <p>Jesus (Luke 4:18)</p>

65. Following the Rule of Preponderance of Evidence, we must conclude that in the above passages the LXX and the witnesses are correct and that the Masoretic Text is in error on the passages cited. [Do not hear what is not being said! We are not saying all of the Masoretic Text is corrupt. It is not!]
66. Since all of our Bibles (KJV, NKJV, NIV, NASB, ESV) are translated from this corrupted text in the Masoretic Text, ALL OF OUR BIBLES ARE MISSING THAT PHRASE in Isaiah 61:1.

This is not to say, however, that our Bibles are wholly wrong. They are not! All translations, as a whole, except the LIVING BIBLE (1971) created by Kenneth Taylor and the New World Translation created by the Jehovah Witnesses, bear the marks of integrity.

The field of textual criticism has exploded and conservative textual critics have accumulated more knowledge regarding the ORIGINAL HEBREW and are beginning to correct long-standing textual challenges. For this, we are grateful.

A SUMMARY OUTLINE

67. When atheists use Egyptian chronology as the backbone of history, they think they are disproving the Bible. They are not. Rather, God has used the secular critics to expose translation errors in our modern Bibles related to the post-flood chronology in Genesis eleven; that is, their criticism has done Christians a favor causing textual scholars to dig deeper and to recognize errors in the Masoretic Text.

Using the skills of textual criticism, we are now able to discern the ORIGINAL, GOD-BREATHED TEXT. These corrections now remove much of the criticism against the Genesis record causing reasonable people to conclude the Bible, in the ORIGINAL HEBREW presents an accurate, reasonable record of human history.

Moreover, we learn that there are powerful anti-Christ motivations on the part of Jewry in the area of translation history that have created textual problems that have given cause for secular scholars to criticize the Bible.

The presentation. "Were the Pyramids Built Before the Flood? (Masoretic Text vs. the Original Hebrew) has taken a giant step forward in restoring men's confidence in the Genesis Record by utilizing the LXX, the Samaritan Pentateuch, and Flavius Josephus as accurate, dependable witnesses to the ORIGINAL HEBREW.

68. In summary, we have a time line which includes the flood (3000 BC), the Tower of Babel (2600 BC), the Great Pyramids of Giza (2350 BC), Abraham receiving the prophecy that Israel would be in Canaan and Egypt 430 years (1876 BC), Israel's slavery in Egypt (1661 BC), and the Exodus (1446 BC)



Chart A 23

These unedited notes are taken from "Were the Pyramids Built Before the Flood?" and added to by Brooky Stockton, PHD, ret. Professor of Old Testament Theology, Trinity Seminary, ABQ.