

## The Extra Cainan of Luke 3

George Burnside

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Luke 3:35, 36. "Heber, which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad."

Genesis 11:12. "And Arphaxad lived five and thirty years, and gave birth to Salah."

You will notice that in Luke there is an extra name added, namely "Cainan." This fact is used, especially by those of liberal views, who want to push Creation back beyond the Biblical six thousand years. They would have us believe that the genealogies of the Scriptures are not at all reliable for chronology.

This need not greatly concern the lover of God's Word, as the extra name, it appears, has been added by a copyist, as the following facts reveal.

"Cainan" is not found in the following genealogies.

Genesis 10:24. "Arphaxad gave birth to Salah."

Genesis 11:12. "And Arphaxad lived five and thirty years, and gave birth to Salah."

1 Chronicles 1:18. "And Arphaxad gave birth to Shelah."

In these texts it will be seen that Arphaxad is made the father of Sala and that Cainan is not mentioned.

Some have concluded that Cainan was the surname of Sala and that the names could be thus read together - "The son of Heber, the son of Sala-Cainan, the son of Arphaxad. (1) This could have been so, as often in the Scriptures the one person has two names, or a double name. And, as Dr. Adam Clark adds, "If this does not untie the knot, it certainly cuts it."

Matthew Henry, the prince of Bible Commentators, says on this question: "It is sufficient to say that the Seventy interpreters, who, before our Savior's time, translated the Old Testament into Greek, for reasons best known to themselves, inserted that Cainan; and St. Luke writing among Hellenist Jews, was obliged to make use of that translation, and therefore to take it as he found it."

The Pulpit Commentary adds this testimony: "The introduction by the LXX, of Cainan as the son of Arphaxad, though seemingly confirmed by Luke is clearly an interpolation." Volume 1, page 172. Perhaps it should be explained that the Septuagint was a Greek translation of the Old Testament from the Hebrew. A large number of Jews settled in Egypt about two to three hundred years before the time of Christ, and having adopted the Greek language, ceased to understand Hebrew. For these Greek speaking Jews, the Septuagint was translated and used throughout the Greek speaking world. This translation was made at Alexandria by seventy Jewish scholars, hence the name and its symbol LXX. That the Septuagint takes considerable liberty with the original Hebrew Scriptures is apparent. (2)

For instance, the original Alexandrian Septuagint version of Daniel was later rejected by both Jews and Christians, because of the undue liberties that had been taken, of interpretations and inserting of words. The

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text of Daniel in most LXX editions today is not the original Daniel of the UX. They included also the Apocrypha in the LXX. This was never found in the original Hebrew. (3) They injected their own interpretation for instance in Daniel 9:27, instead of "seven weeks and three score and two weeks, they placed "seven and seventy times and sixty two of years."

The LXX adds an extra century to the age of each of the first five patriarchs and also to the age of Enoch, at the birth of their eldest sons. (4)

That the LXX is wrong in adding these years is apparent for Methuselah's age at Lamech's birth as given would place Methuselah's death fourteen years after the Flood, despite the fact that the LXX also says that none survived the Flood except Noah, his sons and their wives.

It is apparent that with the ages recorded the LXX has "deliberately increased" them in an attempt to harmonize with pagan records, and that the LXX chronology is very "unreliable." (5) "The Hebrew manuscripts and editions, which form the authoritative text of Scripture, do not contain, nor ever did contain, Cainan, either in this chapter (Genesis 11) or in the preceding, or in 1 Chronicles 1:18; besides the Samaritan Pentateuch, Onkelos in his Chaldee Targum, compiled about the time of our Savior. The Syriac version made from the Hebrew very early in the Christian era; the Arabic, the Vulgate, the versions made from the Hebrew - none of them acknowledge the name. But further, there are very strong grounds for asserting that the intrusion of Cainan into the Septuagint version is comparatively of modern date. For in the Vatican MS. of the Septuagint, Cainan is omitted, as it is also in the Armenian version of the Old Testament, made from the Septuagint in the fourth century. Josephus and Philo, who both quote from the Septuagint, knew nothing of it. Various testimonies of Christian Fathers, at a later date, all form a mass of external evidence which, together with several circumstances of internal probability, make the insertion of the name Cainan in this passage very suspicious, or rather prove, that for the first three or nearly four centuries after Christ, the Septuagint version agrees with the Hebrew text in omitting Cainan. This much must suffice on so complicated a question. We conclude that, at all events, Cainan has no right a place among the ancestors of Jesus Christ." (6)

It is therefore apparent that Cainan was added at a later date to the LXX and probably the same is true of the record in Luke.

Ellen G. White gives us this interesting statement "I saw that God had especially guarded the Bible, yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain." (7)

Commenting on the desire of men to fit in with pagan dating, Professor A. H. Sayce, DD says, "Considering the efforts made by Septuagint translators to harmonize the Hebrew chronology with the Egyptian by altering the dates of the Hebrew text, it is impossible to believe that the coincidence can be accidental?" (8)

Just as modern liberalism is striving to push back the date of Creation, so men added years and names to the genealogies of Scripture, but their additions are apparent.

Another fact is also worthy of note, that whereas human histories of the great nations of the world have no beginnings at all, but emerge gradually from a perfect fog of myths, fables and legends that are often absurd and grotesque, the Bible has from its very first words a clear historical character.

The Scriptures are not only historical, but running through we also find an extended line of chronology. For instance, the fifth chapter of Genesis is pure chronology. In Genesis 11, is to be found a similar chronological table. It is worthy of note that the very first table of descent is that of Adam's first son Cain, Genesis 4:17-24. It has, however, no dates. The contrast is striking for with Seth's line in the next chapter, the years are given and with clear precautions against error, to show the importance of the chronology of Scripture.

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So likewise through Genesis 10, the descendants of Japheth and Ham are given, but not one chronological fact is connected with their names. Note the contrast in the next chapter, for here again the chosen line is given.

"These are the generations of Shem: Shem was an hundred years old, and gave birth to Arphaxad two years after the flood: And Shem lived after he gave birth to Arphaxad five hundred years and gave birth to sons and daughters. And Arphaxad lived five and thirty years and gave birth to Salah," and so on to Abraham, without a single omission of this inspired chronological line, revealing the Divine plan and purpose in this connected count of the years. Even when we come to the genealogy of such important personages as Moses and Aaron (Exodus 6:16-26) there is no chronology, that is to say the father's age at the birth of his particular son is not stated. Yet we have an unbroken line of descent from Adam to Abraham and in only one line is the chronology clearly stated and accurately preserved, by the clear and simple statement of the fathers' age at the birth of that particular son. The father's age at the birth of any others is not given. Surely there is deep significance here. The sacred line from Adam to Abraham is found in Genesis 5 and 11. This sacred line here ends with Abraham, the friend of God.

All the real blessings that we now enjoy have come through Abraham and his descendants. Through them we have a Bible, a Savior and a Gospel. Through Abraham, that line continues to Christ, the son of Abraham. There is only one such line in all the world from "the first man" Adam, to "the last Adam," Christ. This is not only showing descent, but it is given chronologically. This is certainly significant. The devil would have us doubt these genealogies and cast doubts on them, but they, like the rest of our precious old Bible, stand secure.

### References

1. Dr. Adam Clarke, Volume 5, Pages 3 and 4.
2. Leroy E. Froom, "The Prophetic Faith of our Fathers," Volume 1, Page 170.
3. Leroy E. Froom, "The Prophetic Faith of our Fathers," Volume 1, Page 171.
4. Seventh Day Adventist Bible Commentary, Volume 1, page 248.
5. Seventh Day Adventist Bible Commentary, Volume 1, page 288
6. Jamieson. Fausset and Brown Bible Commentary, Volume 1, page 127.
7. "Early Writings," page 220, 221.
8. "Proceedings of the Society of Biblical Archaeology," January 1908, page 16, quoted in "The Dates of Genesis," by F. A. Jones.

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