

Series: Chronologies

Antediluvian Patriarchs

**A chronological study of the pre-flood patriarchs,
including Noah, based on the Book of Genesis.**



Federico Salvador Wadsworth



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1. General Introduction

The search for knowledge of God and his purpose for man constitutes the most exciting of the adventures that the human mind can propose. The challenge of finding in the holy book that golden thread of the plan of salvation will reward the scholar, who will be able to understand the majesty of the effort of the One who "spared not his own son" (**Romans 8: 32**).

The set of treatises on Bible chronology, of which you have in your hands one of the studies, has been prepared to provide the lay member of the Seventh-day Adventist Church with the knowledge required to teach others about how to grow "in the grace and knowledge of our Lord and Savior Jesus Christ" (**2 Peter 3: 18**) as well as to "present defense with meekness and reverence to all who call you to account for the hope that is in you" (**1 Peter 3: 15**).

The author is a regular member of the Seventh-day Adventist Church since 1977, a church elder since 1979, a husband, father, and grandfather, with the joy of having his entire family in "the faith which was once delivered unto the saints" (**Jude 1: 3**) and who also fully subscribes to the 28 official doctrines of the church.



I reiterate that these treatises have been prepared for the Church member, so he must graduate the dose of knowledge he must transmit to those who are interested in knowing Jesus, whom the prophet calls the "Desire of Ages" (**Haggai 2: 7**).

That is why, at the same time, we have also wanted to include complementary material to the chronology that we hope will allow you to broaden your current knowledge, as well as to be prepared to go deeper into "things in which the angels desire to look" (**1 Peter 1: 12**). Your ability to introduce these sub-themes in harmony with the central concepts is key to facilitating the transfer of knowledge that you and I intend.

Since the knowledge of our God and His purposes will be, by the work and grace of the Holy Spirit, always in full development, you will be able to find regular updates of each treatise (see the date yy.mm.dd that accompanies the name of the file). These updates, of course, will also correct some of the human flaws that may have gone unnoticed by the author. On the other hand, your well-intentioned purpose in helping us improve these issues will always be welcome.

2. Structure of the Treatise of Chronology

At the beginning of each treatise, we will present the general structure of the set of these using a numbered block diagram, called the General Treaty Map. This chart (which appears on the following page) will allow you to see where the treatise you have in your hands fits about the other topics. To make it easier to locate, in addition to the numbering, it will be marked in a different color than the others. Collect the topics, update them, and order them in this sequence if you find it useful to your own development of knowledge.

The numbers in each block simultaneously establish the order of creation of these treatises and the logical dependence between them as well. The blocks from number 70 onwards represent, in turn, a set of treatises on that topic. I have grouped them into 6 major themes:

- | | | |
|----|-----------------------|--------------|
| a. | Comparative Religions | Series 70.nn |
| b. | Chronologies | Series 75.nn |
| c. | Gospel Harmonies | Series 80.nn |
| d. | Genealogies | Series 85.nn |
| e. | Bible Biographies | Series 90.nn |
| f. | History | Series 95.nn |

The reading of these topics will give you the frame of reference to understand the most thematic treaties. These other topics have their own structure that will be related to the one mentioned here.

After the diagram of the whole, you will find a block diagram of the study itself, called the Treaty Map, where you will be able to notice the following

- Each block of the diagram indicates the reference verse or verses at the bottom and a short phrase that corresponds to the logic of its inclusion in the topic.
- You will notice that there are some blocks, with different colored verses, that refer to parables that help to understand the central theme.



- c. Other blocks, which do not contain verses, expose issues that you might touch upon when presenting the study; issues that have a historical, geographical, scientific, technical background, among others. You will find in this study some information that will help you expose these concepts.
- d. These two types of blocks are not necessarily included in all studies.
- e. The arrows indicate the logical sequence in which the author thinks these topics should be presented. The sequence is set from left to right and from top to bottom. However, your own initiative and knowledge of your listeners' needs may point you in a different direction. Let yourself be guided in prayer by the One who cannot err.

After the mentioned map, you will find one or more chronology diagrams that will be discussed in this study.

At the end of this graphic phase, you will find the study in detail, which will follow, as far as possible, the structure of the block diagram. Some complementary materials to the study will be included at the end. I recommend that you read them in advance to find the exact moment to include them in your presentation.

To the extent possible, I have presented the source of some of these topics so that you can extend your understanding by reviewing them. I do not pretend to know everything these sources deal with, so I encourage you to go deeper and tell me how to improve this content. I have included some images found on the Internet to make your reading more enjoyable, I hope you like them.

The written phase of the study will contain:

- a. Headings for the main sub-themes.
- b. Biblical quotations (in red).
- c. Quotations from the Spirit of Prophecy (in green).
- d. Citations from books or articles of diverse authors, intended to extend their knowledge on the subject (in blue).
- e. Comments on the mentioned quotations; in some cases, these will be presented before the quotation, as an anticipation of the statement, while in others they will be placed afterward as a confirmation of the concept being held (in black).
- f. Maps, chronograms, genealogies, and other diagrams when appropriate to the subject matter.
- g. Complementary material is grouped in a section that helps to understand some of the aspects that could arise when dealing with the central theme with other people. Not all topics necessarily contain this material.

Unless otherwise indicated, the quotes from the Holy Bible are from King James Modern Version, my favorite in English. Sometimes I will include other versions to compare or expand the understanding of a text.

When you develop a Bible study on this subject with people outside the Church, I recommend that you use the section corresponding to the study (with the verses included in the block diagram) without presenting the statements of the Spirit of Prophecy. Comment on the accompanying materials as they come up in the exposition, as well as in the question-and-answer phase.

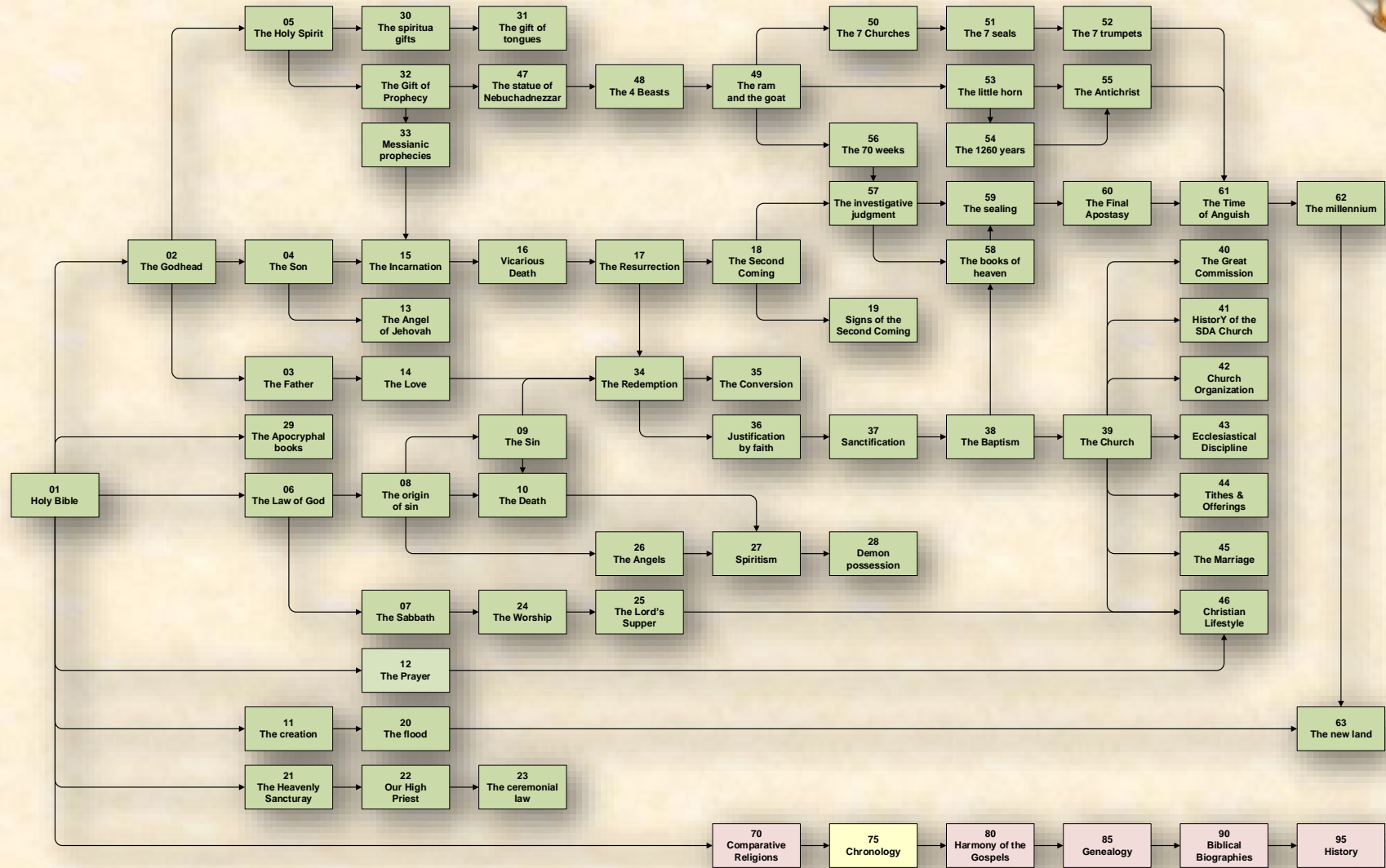
I have also prepared a file that includes all of the block diagrams from the treatises so that they will be helpful to your memory when presenting the topic. I have also created a file with a copy of all the contents of the treatises so that you can review them without opening each of the documents, in case you are looking for a specific subtopic.

Allow me, as I have done up to now, to address you personally during the study. I believe that this is how our Savior spoke to those He loved and wanted to save. Surely you will do the same with those who listen to you for this purpose.

This is a free material that surely has come to you by someone who appreciates it and wants you to know even more about Jesus and His wonderful plan of salvation. Spread it in the same way, for "freely you have received, freely you give" (Matthew 10: 8).

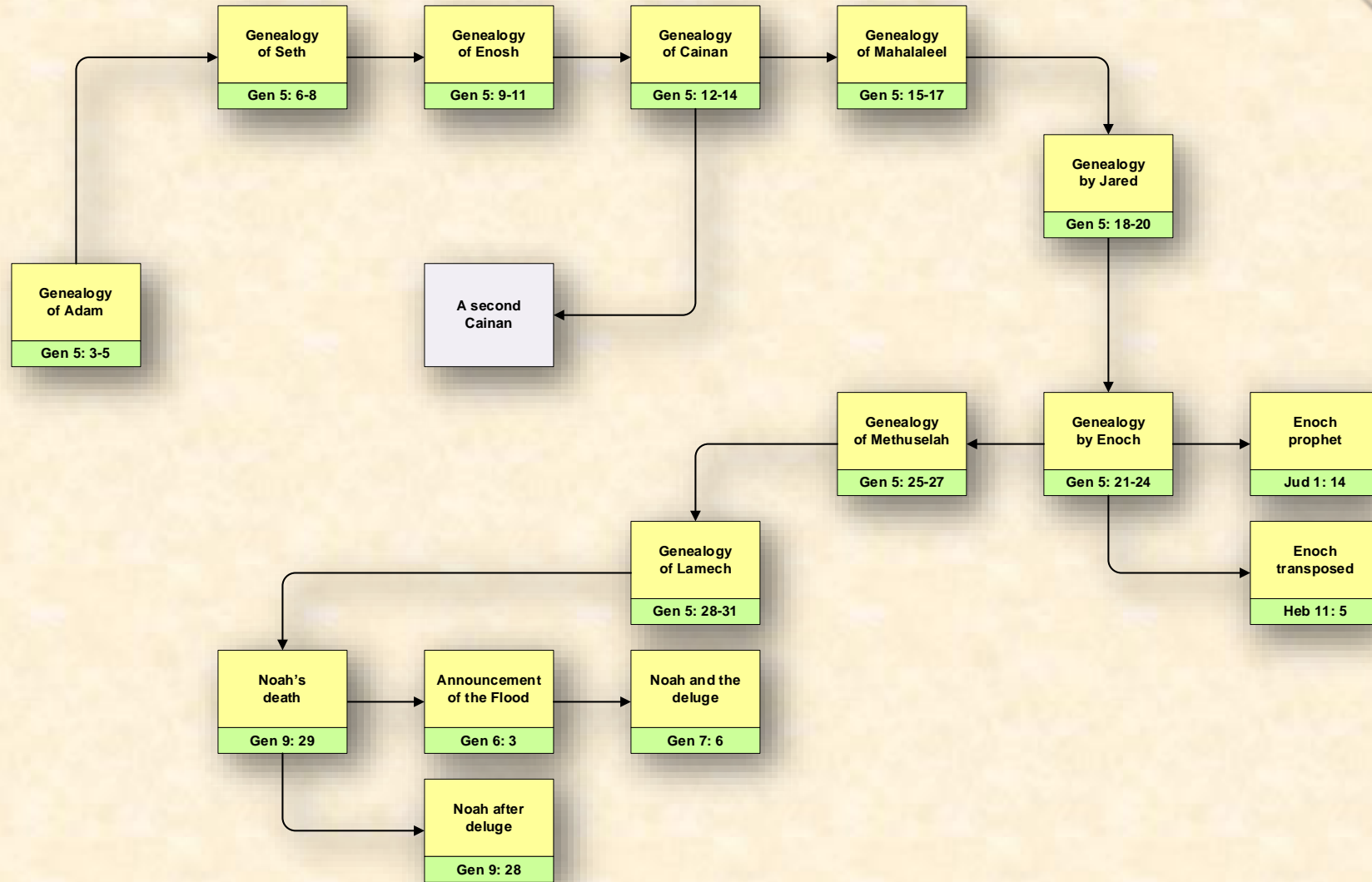


3. General Treatise Map



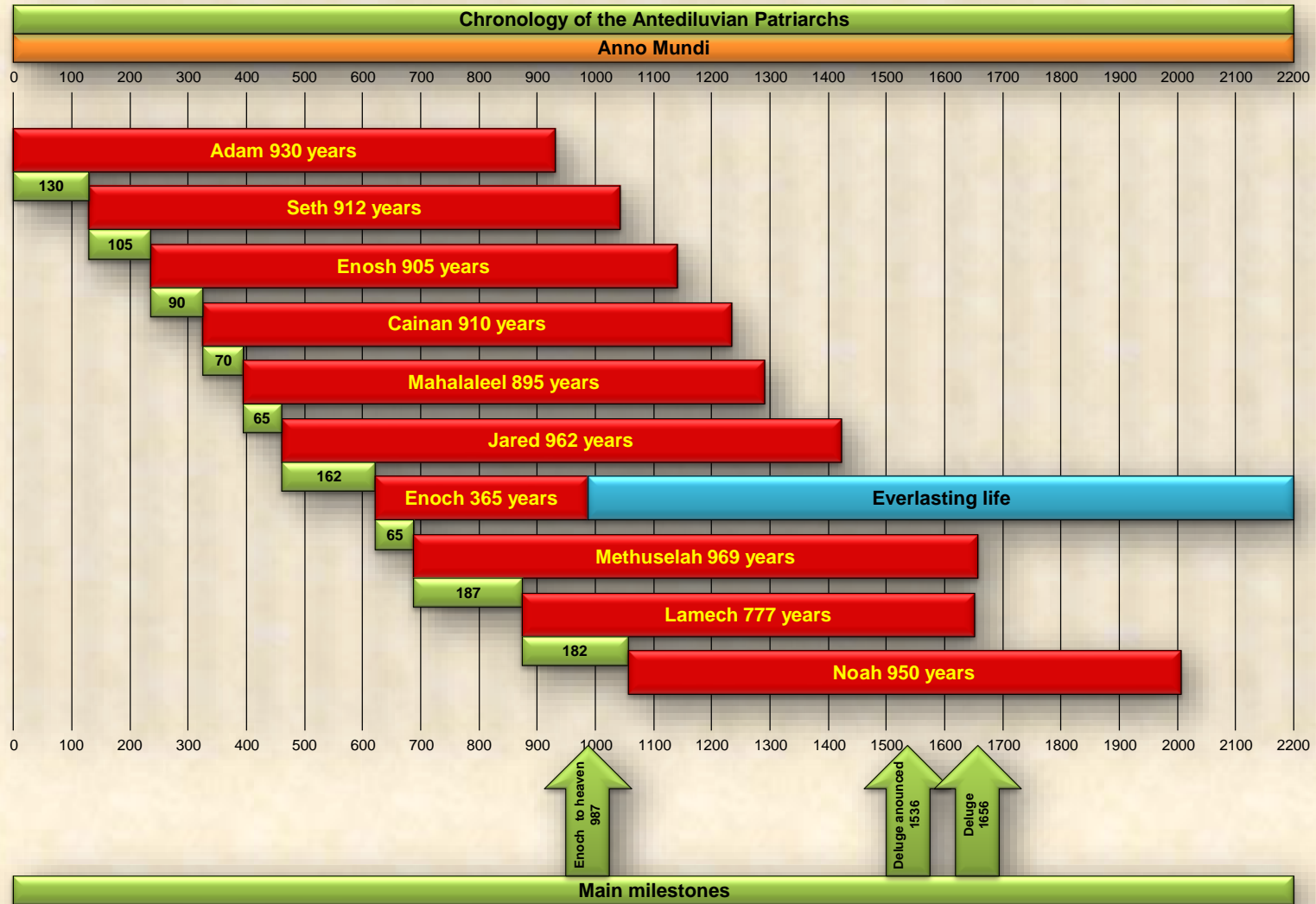


4. Treatise Map





5. Chronology Diagram





6. Purpose of the Treatise

The purpose of the treaty is as follows:

- a. To present the antediluvian chronology.
- b. To locate the patriarchs in time and their participation in the great events of the ancient world, among them the main one: the flood.
- c. To locate the universal deluge in time.
- d. To analyze the implications of the dating of the antediluvian era.

7. Development of the theme

7.1. Life of the Patriarchs

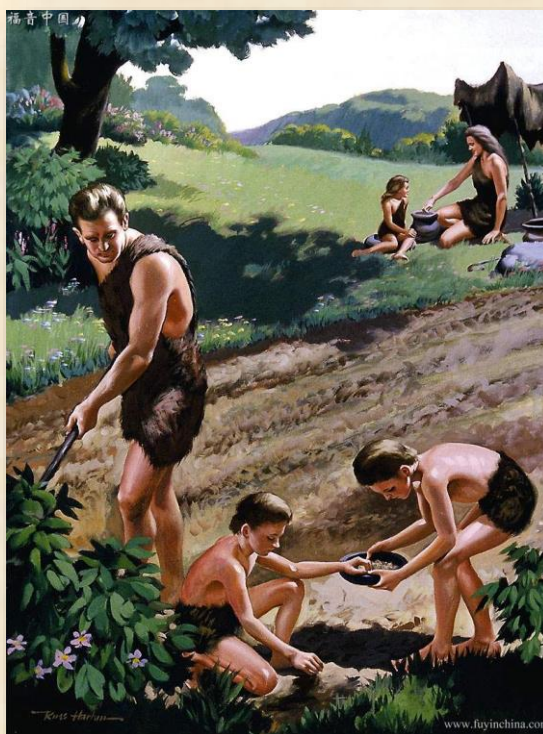
Following the story of Genesis, we can find the sequence of the patriarchs before the flood. For practical purposes we will analyze this chronology up to Noah, although as we will see (in another treatise) his 3 children were born before the flood, but after he received the order to build the ark.

And Adam lived one hundred and thirty years and fathered a son in his own likeness, after his own image. And he called his name Seth. And the days of Adam after he had fathered Seth were eight hundred years. And he fathered sons and daughters. And all the days that Adam lived were nine hundred and thirty years. And he died.

Genesis 5: 3-5

Notice that Adam is said to have "fathered a son in his own likeness, after his own image" and not in the image and likeness of God as when he was created. The effect of sin was not only noticed in the entrance of death as the final destiny of men, but also in the progressive decay of the manhood both in the physical and in the spiritual.

To Adam was given another son, to be the inheritor of the divine promise, the heir of the spiritual birthright. The name Seth, given to this son, signified "appointed," or "compensation;" "for," said the mother, "God hath appointed me another seed instead of Abel, whom Cain slew". Seth was of more noble stature than Cain or Abel, and resembled Adam more closely than did his other sons. He was a worthy character, following in the steps of Abel. Yet he inherited no more natural goodness than did Cain. Concerning the creation of Adam it is said, "in the likeness of God made He him"; but man, after the Fall, "begat a son in his own likeness, after his image". While Adam was created sinless, in the likeness of God, Seth, like Cain, inherited the fallen nature of his parents.



Ellen G. White, Patriarchs and Prophets, 80

The structure of the Genesis 5 account is almost the same to describe succinctly the life of the patriarchs, the age at which they had their son (not necessarily the first, nor the only one), who is part of the holy lineage (remember that holy means set apart for sacred use, dedicated and not necessarily perfect, without sin), the years they lived after this and of course the total years of their life. The changes in the style of this story occur with the life of Enoch and the birth of Noah.

And Seth lived one hundred and five years and fathered Enos. And after he fathered Enos, Seth lived eight hundred and seven years. And he fathered sons and daughters. And all the days of Seth were nine hundred and twelve years. And he died.

Genesis 5: 6-8

"To Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of Jehovah". The faithful had worshiped God before; but as men increased, the



distinction between the two classes became more marked. There was an open profession of loyalty to God on the part of one, as there was of contempt and disobedience on the part of the other.

Ellen G. White, Patriarchs and Prophets, 80

And Enosh lived ninety years and fathered Cainan. And after he fathered Cainan, Enosh lived eight hundred and fifteen years. And he fathered sons and daughters. And all the days of Enosh were nine hundred and five years. And he died.

Genesis 5: 9-11

And Cainan lived seventy years and fathered Mahalaleel. And after he fathered Mahalaleel, Cainan lived eight hundred and forty years. And he fathered sons and daughters. And all the days of Cainan were nine hundred and ten years, and he died.

Genesis 5: 12-14

And Mahalaleel lived sixty-five years and fathered Jared. And after he fathered Jared, Mahalaleel lived eight hundred and thirty years. And he fathered sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years. And he died.

Genesis 5: 15-17

And Jared lived one hundred and sixty-two years and fathered Enoch. And after he fathered Enoch, Jared lived eight hundred years. And he fathered sons and daughters. And all the days of Jared were nine hundred and sixty-two years. And he died.

Genesis 5: 18-20

And Enoch lived sixty-five years and fathered Methuselah. And Enoch walked with God three hundred years after he fathered Methuselah. And he fathered sons and daughters. And all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God, and then he was not, for God took him.

Genesis 5: 21-24

Notwithstanding the prevailing iniquity, there was a line of holy men who, elevated and ennobled by communion with God, lived as in the companionship of heaven. They were men of massive intellect, of wonderful attainments. They had a great and holy mission—to develop a character of righteousness, to teach a lesson of godliness, not only to the men of their time, but for future generations. Only a few of the most prominent are mentioned in the Scriptures; but all through the ages God had faithful witnesses, truehearted worshipers.

Of Enoch it is written that he lived sixty-five years, and begat a son. After that he walked with God three hundred years. During these earlier years Enoch had loved and feared God and had kept His commandments. He was one of the holy line, the preservers of the true faith, the progenitors of the promised seed. From the lips of Adam he had learned the dark story of the Fall, and the cheering one of God's grace as seen in the promise; and he relied upon the Redeemer to come. But after the birth of his first son, Enoch reached a higher experience; he was drawn into a closer relationship with God. He realized more fully his own obligations and responsibility as a son of God. And as he saw the child's love for its father, its simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that first-born son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son, and the confidence which the children of God may repose in their heavenly Father.



Ellen G. White, Patriarchs and Prophets, 84

Enoch lived in a corrupt age, when moral power was very weak. Pollution was teeming all around him, yet he walked with God. He educated his mind to devotion—to think on things that were pure and holy; and his conversation was upon holy and divine things. He was made a companion of God. He walked with Him, and received His counsel. He had to contend with the same temptations that we do. The society surrounding him was no more friendly to righteousness than is the society



surrounding us at the present time. The atmosphere he breathed was tainted with sin and corruption, the same as ours, yet he was unsullied with the prevailing sins of the age in which he lived. And so may we remain as pure and uncorrupted as did the faithful Enoch.

Ellen G. White, That I May Know Him, 320

When one speaks of Enoch, the story seems to stop at his purpose, that is, to be the basis of genealogy, to deal with an exceptional man: Enoch. First of all, it is wonderful to hear about a man who walked with God for no less than 300 years (after having his son Methuselah). The Holy Bible says that Enoch was "took" to be with God. Today we still use this way of speaking for a person who has died and we thought he had God's favor. But what these verses say is different. Enoch was taken, bodily, to live with God forever.

By faith Enoch was translated so as not to see death, and he was not found, because God had translated him; for before his translation he had this testimony, that he pleased God.

Hebrews 11: 5

Paul says, in the chapter on faith, that "Enoch was translated so as not to see death" so Enoch lives to this day. He had such an extraordinary fellowship with God that our Creator wished to be with him forever. The servant of the Lord says that this experience of Enoch was strengthened when he had his son.

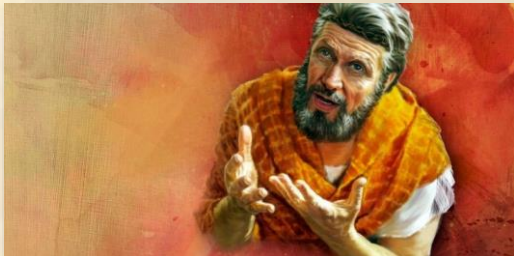
For those of us who have already been parents, we know that it is a life-changing experience. One experiences love for one's children remarkably and this love seems to extend every time a little member joins the family. I believe Enoch realized the relationship he should have with God when he saw what he needed with his own child. Enoch was also given the gift of prophecy and was able to see in vision Jesus coming a second time.

And Enoch, the seventh from Adam, also prophesied to these, saying, Behold, the Lord came with myriads of His saints,

Jude 1: 14

Through holy angels God revealed to Enoch His purpose to destroy the world by a flood, and He also opened more fully to him the plan of redemption. By the spirit of prophecy, He carried him down through the generations that should live after the Flood, and showed him the great events connected with the second coming of Christ and the end of the world.

Ellen G. White, Patriarchs and Prophets, 85



The fact that he knew about the flood explains the name he gave his son Methuselah. In Hebrew "Methuselah" is literally translated "when he dies, it will be sent". His name, therefore, prophetically indicates that at his death something would be sent. The context tells us that the event would be the flood. As we can see, indeed the year Methuselah died the flood occurred.

And Methuselah lived one hundred and eighty-seven years and fathered Lamech. And after he fathered Lamech, Methuselah lived seven hundred and eighty-two years. And he fathered sons and daughters. And all the days of Methuselah were nine hundred and sixty-nine

years. And he died.

Genesis 5: 25-27

And Lamech lived one hundred and eighty-two years and fathered a son. And he called his name Noah, saying, This one shall comfort us concerning our work and the toil of our hands, because of the ground which Jehovah has cursed. And after he fathered Noah, Lamech lived five hundred and ninety-five years. And he fathered sons and daughters. And all the days of Lamech were seven hundred and seventy-seven years. And he died.

Genesis 5: 28-31

Lamech named his son Noah, which means "rest" from the Hebrew word "nuaj", to rest. Lamech hoped that something great would happen to his son, which was confirmed by the announcement of the flood while he and his father Methuselah were still alive. Lamech, like others in his generation, was aware of the increase of evil in his time and hoped that God would provide the promised Redeemer. But that was still in the distant future, even for these long-lived inhabitants of our world?

We must supplement the record of the chronology with Noah after the flood. Evidently, there is much more material about Noah than about the patriarchs who preceded him, given their



involvement in the building of the ark, the preaching to the dying world, the flood, and the stages following this extraordinary event.

And all the days of Noah were nine hundred and fifty years. And he died.

Genesis 9: 29

7.2. Chronology

If we create, based on these stories, a chart of the lives of the first 10 patriarchs we can find the information summarized in the table below.

Patriarch	Age	Years to his son	Years after his son	Year of birth	Year of death
Adam	930	130	800	0	930
Seth	912	105	807	130	1.042
Enosh	905	90	815	235	1.140
Cainan	910	70	840	325	1.235
Mahalaleel	895	65	830	395	1.290
Jared	962	162	800	460	1.422
Enoch	365	65	300	622	
Methuselah	969	187	782	687	1.656
Lamech	777	182	595	874	1.651
Noah	950			1.056	2.006

We managed to define both the approximate years of birth and death of each of them. Note that in the table the figures in green are those extracted from the biblical story, while the others are computed based on that story. This allows us to construct the diagram we have presented at the beginning.

You will have noticed that the chronology is defined based on the Anno Mundi era (AM or year of the world), an era that is understood to have started from creation. It is possible, based on other chronologies, to draw a parallel between that era and the AC/DC era we are familiar with. There is, however, as one might expect, a greater margin of error as we go back to the protohistoric time.

In addition to the picture already presented, to relate our patriarchs to a very important biblical episode: the flood, we need some more data. The first is that the flood was announced to Noah 120 years before it occurred.

And Jehovah said, My spirit shall not always strive with man, in his erring; he is flesh. Yet his days shall be a hundred and twenty years.

Genesis 6: 3

To situate the Flood then we must know on what date relative to Noah the Flood occurred. We find this in a complementary way in these verses.

And Noah was six hundred years old when the flood of waters was upon the earth.

Genesis 7: 6

And Noah lived three hundred and fifty years after the flood.

Genesis 9: 28

Therefore, it is easy to calculate that the year of the flood was 1656 AM, adding to the date of Noah's birth (1056) the 600 years of life Noah had when the flood occurred. Please consider this date only as an approximation, since we do not know exactly how it was the custom to calculate a person's age at that time. I will discuss this a little later.

In Hebrew, this expression reads literally, "Noah was a son of 500 years", meaning that he was in his 500th year. Now "son of a year" means, strictly speaking, within the first year of life (**Exodus 12: 5**). This fact, an important point in Hebrew chronological language, becomes even more clear from a comparison of the 6th and 11th verses of Chapter 7. Although both verses speak of the beginning of the Flood, one of them declares Noah to be 600 years old, and the other says that the event occurred in Noah's 600th year. Consequently, the former verse, "Noah was a son of 600 years",



means that he was “in his 600th year”, and not in his 601st year as we would naturally conclude [according to our current use of this term].

Not one of the preceding patriarchs waited so many years before the birth of his offspring as did Noah; half a millennium passed before his own home was blessed by the arrival of a son... This genealogy breaks off with Noah, mentioning only the birth of his sons. The mention of all three sons foreshadows their importance in repopulating the earth after the Flood.

SDA Bible Commentary, Volume I, Genesis 5: 32

I would like to make, therefore, some observations that relativize the theoretical accuracy of the dates we use in this chronology:

- a. When we speak of age today, we refer to the years we have completed, not to the year in which we are living.
- b. We cannot affirm that every time the age of a patriarch is mentioned (when having his son) the same principle should be applied as for Noah.
- c. As it is not mentioned, on the other hand, the fractions of years, the errors can be accumulated by excess or by defect, or be compensated.

7.3. Conclusions

The chronology allows us to draw the following conclusions:

- a. Adam survived until he met Lamech, Noah's father, when he was about 56 years old.

For nearly a thousand years Adam lived among men, a witness to the results of sin. Faithfully he sought to stem the tide of evil. He had been commanded to instruct his posterity in the way of the Lord; and he carefully treasured what God had revealed to him, and repeated it to succeeding generations. To his children and children's children, to the ninth generation, he described man's holy and happy estate in Paradise, and repeated the history of his fall, telling them of the sufferings by which God had taught him the necessity of strict adherence to His law, and explaining to them the merciful provisions for their salvation. Yet there were but few who gave heed to his words. Often he was met with bitter reproaches for the sin that had brought such woe upon his posterity.

Ellen G. White, Patriarchs and Prophets, 82

- b. Therefore, practically the communication of the truth, of the fall and the plan of salvation, could be given directly by Adam to Lamech.
- c. There is no chronology for the births of Cain and Abel.
- d. It is not possible to know the moment when the murder of Abel by Cain occurred. It is very likely that it was only a short time before the birth of Seth.
- e. The only son who did not survive his father was Lamech, who died about 5 years before Methuselah and the Flood. Since the flood was announced 120 years earlier, Lamech probably worked with Noah for about 115 years in building the ark and preaching the catastrophe that would follow.
- f. Methuselah died a little before the flood and worked with Noah some 120 years in building the ark and preaching. The diagram shows that he died in the same year as the flood, but not as a result of it.



Noah and his family were not alone in fearing and obeying God. But Noah was the most pious and holy of any upon the earth, and was the one whose life God preserved to carry out His will in building the ark and warning the world of its coming doom. Methuselah, the grandfather of Noah, lived until the very year of the Flood; and there were others who believed the preaching of Noah, and aided him in building the ark, who died before the flood of waters came upon the earth. Noah, by his preaching and example in building the ark, condemned the world.

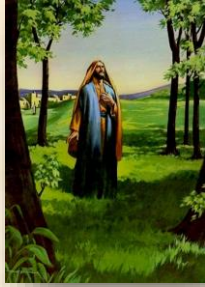
Ellen G. White, The Story of Redemption, 63

- g. Methuselah is the man who died (we can say that he will not be surpassed either) at the age of 969, but it is incorrect to say that he is the man who has lived the most. Enoch must be now about 5,400



years old and is the longest living since he was transferred by God without passing through death. Enoch has everlasting life (everlasting: he has a beginning, but not an end).

For three centuries he had walked with God. Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to Himself. He had stood at the threshold of the eternal world, only a step between him and the land of the blest; and now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the Holy City—the first from among men to enter there.



His loss was felt on earth. The voice that had been heard day after day in warning and instruction was missed. There were some, both of the righteous and the wicked, who had witnessed his departure; and hoping that he might have been conveyed to some one of his places of retirement, those who loved him made diligent search, as afterward the sons of the prophets searched for Elijah; but without avail. They reported that he was not, for God had taken him.

By the translation of Enoch, the Lord designed to teach an important lesson. There was a danger that men would yield to discouragement, because of the fearful results of Adam's sin. Many were ready to exclaim, "What profit is it that we have feared the Lord and have kept His ordinances, since a heavy curse is resting upon the race, and death is the portion of us all?" But the instructions which God gave to Adam, and which were repeated by Seth, and exemplified by Enoch, swept away the gloom and darkness, and gave hope to man, that as through Adam came death, so through the promised Redeemer would come life and immortality.

Ellen G. White, Patriarchs and Prophets, 87, 88

- h. Enoch was transposed 57 years after Adam's death when all the patriarchs from Seth to Lamech were alive.
- i. For our time it is impressive to read about ages nearing the millennium. The men and women who initially populated the planet possessed a physical and intellectual strength that we can hardly estimate. We will see some of this in other treatises.

8. Complementary material

8.1. A second Cainan

A comparative reading of the patriarchs in Genesis and the Gospel according to St. Luke presents us with a surprise.

And Jesus Himself was beginning to be about thirty years of age, being (as was supposed) son of Joseph, son of Heli, son of Matthat, son of Levi, son of Melchi, son of Janna, son of Joseph, son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai, son of Maath, son of Mattathias, son of Semei, son of Joseph, son of Juda, son of Joanna, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri, son of Melchi, son of Addi, son of Cosam, son of Elmodam, son of Er, son of Joses, son of Eliezer, son of Jorum, son of Matthat, son of Levi, son of Simeon, son of Juda, son of Joseph, son of Jonan, son of Eliakim, son of Melea, the son of Menan, son of Mattatha, son of Nathan, son of David, son of Jesse, son of Obed, son of Boaz, son of Salma, son of Nahshon, son of Amminadab, son of Ram, son of Hezron, son of Pharez, son of Judah, son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan, son of Enos, son of Seth, son of Adam, son of God.

Luke 3: 23-38

A son of Arphaxad named Cainan appears who does not appear in Genesis.

The sons of Shem: Elam and Asshur and Arpachshad and Lud and Aram. And the sons of Aram: Uz and Hul and Gether and Mash, And Arpachshad fathered Salah; and Salah fathered Eber.
Genesis 10: 22-24

What is evident in analyzing both genealogies is that there must be an error in one of them. Either there is a lack of Cainan in Genesis or there is an excess in Luke. Read with me the following excerpt.

The name Cainan appears here and in the LXX [Septuagint Bible] of **Genesis 11: 12, 13, and 1 Chronicles 1: 18**, but not in the Masoretic text. The fact that the Greek transliteration of these Hebrew names in **Luke 3: 34-38** is identical with that of the LXX in **Genesis 5: 5-32; 11: 10-24** implies that Luke probably followed the LXX for this portion of his genealogy. This possibility is confirmed by



the further fact that Luke includes Cainan here, between Salah and Arphaxad.

SDA Bible Commentary, Volume V, Luke 3: 36

It is possible that a copyist's error created this error in the genealogy of Jesus, an error that Luke inserted in his gospel.

Note that the Greek New Testament was originally written without punctuation or spaces between words. So, **Luke 3: 35-38** would originally have been written as it is below. In this manuscript, toukainan, (the son of Cainan) may have been at the end of the third line:

touserouctouragautoufalegtouebertousala
touarfaxadtoushmtounwetoulamec
toumaqousalatouenwctouiaredtoulaltoukainan
tounwVtoushqouadamtouqeou

But in the first centuries, a copyist of Luke's gospel was copying the first line, but his eyes looked towards the end of the third line to toukainan. So, he would have written it in the first line too:

touserouctouragautoufalegtouebertousalatoukainan
touarfaxadtoushmtounwetoulamec
toumaqousalatouenwctouiaredtoulaltoukainan
tounwVtoushqouadamtouqeou

It is well known that quotations in the New Testament from the Old Testament usually follow the LXX or Septuagint, the Greek translation of the Old Testament, written in Alexandria, Egypt approximately between 250-150 BC (so-called because, according to legend, it was translated by 72 rabbis, six from each of the 12 tribes of Israel: Septuagint is Latin for 70).

So, if a copyist of Luke's gospel is responsible for the error, how come he's also in the LXX? A key to the solution is that the extra Cainan in Genesis 11 is only found in LXX manuscripts that were written long after the Gospel of Luke. The older LXX manuscripts do not have this extra Cainan.

Cainan, How to explain the difference between Luke 3: 36 and Genesis 11: 12, 13 (translated by the author)

Some try to find, in these copyist errors, the evidence against the inerrancy (the non-existence of errors) of the Holy Bible.

I think we have good evidence that would serve in any court to show that every single copy we have of the LXX text was corrupted sometime after 220 AD. The copies of the LXX available to both Josephus and Africanus did not include this spurious generation. Nor is it in the Samaritan Pentateuch, or the Hebrew manuscripts.

All of these precede the text of the Greek New Testament. And while Josephus was not a Christian writer and would not have been influenced by copies of Luke's genealogies, Julius Africanus was a devout Christian. In his Epistle to Aristides, in chapter 3, he made an extensive study of the genealogies of Luke and Matthew. In fact, he quotes **Luke 3: 23**. Therefore, Africanus had copies of the Gospels of Luke and Matthew. So, it cannot be said that Africanus did not know the Gospel of Luke or his genealogies. If the copies of Luke's writings had this spurious Cainan, no doubt Africanus would have amended his chronology to fix it. In fact, the oldest existing copy of Luke, 102 pages (originally 144), the codex papyrus from the Bodmer Collection marked P75 (dated 175-225 AD), omits the extra Cainan. Therefore, the reading in **Luke 3: 36** cannot be shown to exist before 220 BC.

L. Pierce, Cainan in Luke 3: 36: view from Josephus, 75, 76 (translated by the author)

Don't be surprised, study your Bible and you will find all the answers to the questions posed by those who seek a reason not to obey.

God bless you.