

BIBLE and SPADE

Vol. 31 No. 3

Summer 2018

NEW EVIDENCE FOR KAINAN
in the New Testament and LXX Papyri

EPHESUS
A CASE STUDY FOR
THE RELIABILITY OF SCRIPTURE

ANCIENT TOMBS
AND THE SHROUD OF TURIN

HAVE WE FOUND
BIBLICAL LIBNAH?

NEW EVIDENCE FOR KAINAN in New Testament and LXX Papyri

By Henry B. Smith Jr.

Introduction

The question of Kainan's inclusion in Luke 3:36, Genesis 10:24, 11:13–14 and 1 Chronicles 1:18, 24 has been the subject of debate for many centuries. This article will survey "new" evidence for Kainan in manuscripts (MSS) of Luke and the Septuagint (LXX). The evidence itself is actually not "new" at all, but has been ignored in modern discussions about Kainan's originality, especially by scholars who reject his inclusion in Luke's Gospel. Moreover, we will present numerous lines of evidence and argumentation for Kainan's original inclusion in Luke, the Septuagint, and yes, even the original Hebrew text of Genesis.

Kainan's Alleged Absence in Papyrus 75 of Luke

It has been repeatedly claimed that Kainan is absent in the (presumed) earliest known manuscript of Luke preserving the genealogy from Jesus back to Adam in chapter three. This manuscript is known as \mathfrak{P}^{75} . The papyrus has been paleographically dated between AD 175 and 225, and is presently housed in the Vatican Library. Overall, it is well preserved and contains significant excerpts from both John and Luke. The section of the papyrus pertinent to our discussion, however, is in extremely poor condition, and is largely illegible. Over fifty years ago in his doctoral

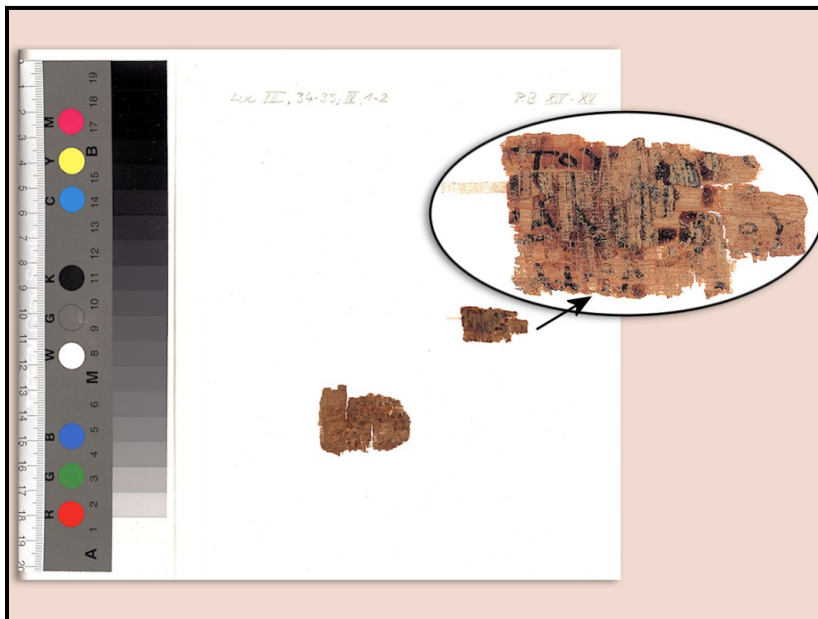
dissertation, Gordon Fee correctly stated that Kainan's absence from \mathfrak{P}^{75} is "not demonstrable from the extant text," and is an unprovable conjecture most likely based on the unreliable fifth century AD manuscript, Codex Bezae.¹ A close examination of the reconstruction of the text by numerous scholars reveals that Kainan's original inclusion in \mathfrak{P}^{75} is also possible. In the end, the presence or absence of Kainan in \mathfrak{P}^{75} is ultimately indeterminable. Since opponents of Kainan's inclusion in Luke 3:36 depend heavily on the age of \mathfrak{P}^{75} for their argument, the uncertainty from \mathfrak{P}^{75} itself negates their position.

Kainan's Inclusion in Papyrus 4 of Luke

\mathfrak{P}^4 is housed at the Bibliothèque Nationale in Paris. Its text is close to that of \mathfrak{P}^{75} , \mathfrak{P}^{64} , \mathfrak{P}^{67} and Codex Vaticanus. Discovered in the 19th century in the wall of a house in Coptos, Egypt, \mathfrak{P}^4 has been dated to ca. AD 150–200. This papyrus was being used as filler for a third century AD codex of Philo of Alexandria, indicating it was already quite old and had already gone out of use by ca. AD 200. To my knowledge, academic discussions about Kainan have completely overlooked this significant textual witness to Luke's Gospel. The standard NT Greek MSS apparatuses, Nestle-Aland 28 and UBS 5, makes no mention of Kainan in Luke 3:36 of \mathfrak{P}^4 . A close look at studies of the manuscript evidence for Luke 3, however, reveals that Kainan is indeed present in \mathfrak{P}^4 . In fact, Papyrus 4 may actually be *the* oldest manuscript of Luke.

Philip Comfort's reconstruction of the visible text from direct observation in 1998 can be confirmed with certainty in the high-resolution photographs published in this article. The bold text here indicates the visible letters, while brackets are conjectured reconstructions. The verse numbers from Luke 3 are superscripted for clarity:

The fragment of \mathfrak{P}^{75} preserving Luke 3:34–35, now housed in the Vatican and assigned the name, "Papyrus Hanna 1 (Mater Verbi)." Note the tiny size and extremely poor condition of the fragment. It is now almost completely illegible. The Vatican's notation at the top of the photograph no longer includes verse 36, further demonstrating that this papyrus cannot be cited as evidence against Kainan's inclusion in Luke. Conjectures excluding Kainan from \mathfrak{P}^{75} simply cannot be supported by the visual evidence, and an alternative text-critical reconstruction of this fragment could have included Kainan originally.



The Vatican Digital Library (www.DigiVatLib.it)

Line 13 ³⁴ ΙΑΚΩΒ ΤΟΥ[ΙΣΑΑΚ]	³⁴ Jacob, the son of [Isaac]
Line 14 ΤΟΥΑΒΡΑΑΜ Τ[ΟΥΘΑ]	the son of Abraham, the [son of Te-]
Line 15 ΡΑ [Τ]ΟΥΝ[ΑΧΩΡ ³⁵ ΤΟΥ]	rah, [the] son of N[ahor ³⁵ the son of]
Line 16 ΣΕΡΟΥ[X ΤΟΥΡΑΓΑΥ]	Seru[g, the son of Reu]
Line 17 ΤΟΥΦΑΛ[ΕΚ ΤΟ]ΥΕΒΕΡ	the son of Pel[eg, the so]n of Eber
Line 18 ΤΟΥΣΑΑ[Α ³⁶ ΤΟ]ΥΚΑ[Ι]Ν[ΑΜ]	the son of Shel[ah, ³⁶ the so]n of Ka[i]n[am]
Line 19 ΤΟΥΑΡΦΑΞΑΔ ΤΟΥ[Σ]Η[Μ]	the son of Arpachshad the son of [Sh]e[m] ²



Bibliothèque nationale de France, Paris

Papyrus 4, containing Luke 3:20 through 4:2. Dated to the second century AD, this is the oldest known extant manuscript preserving Luke 3:36 and the surrounding text mirroring the genealogies of Genesis 5 and 11. On the middle-right side of the papyrus, the names of the patriarchs from Comfort's reconstruction above can easily be seen. The enlarged section irrefutably reveals Kainan the son of Arpachshad as being extant.

Over 40 other NT manuscripts of Luke 3:36 also contain Kainan. This evidence from P⁴, not previously cited in academic discussions on Kainan, nullifies the theory that his name originated as a scribal error in a manuscript of Luke in the mid to late third or early fourth century AD and then was inserted by Christian scribes into all known manuscripts of Luke across the entire Mediterranean world. This theory mitigates against the basic principles of text criticism, are violations of the text itself, and cannot be supported by the total evidence.

Kainan's Necessary Inclusion in Chester Beatty IV: LXX Papyrus 961

Dated to the early fourth century AD, Papyrus 961 contains extensive sections of LXX Genesis 9–44. The papyrus lacks a large section of text where Kainan might have appeared in Genesis 11:13b–14b. At first glance, 961 would seem unhelpful. However, when I began looking more closely at Albert Pietersma's dissertation³ and an image of the folio at

CSNTM containing Genesis 11:8–19,⁴ I soon realized that a relatively simple test could determine if Kainan was originally in Genesis 11 of Papyrus 961.

In the left column (one) of the folio, the text abruptly ends at line 23. Column two consists of 33 lines of text, with just three missing at the end, totaling 36 lines in all.⁵ Thus, approximately 13 lines of text are missing (known as a lacuna) from column one. This lacuna includes part of Genesis 11:11,

all of verse 12, and part of verse 13b. The only way to fill out the text missing from the lacuna is to include Kainan, as follows:

[πεθανεν και εξησεν	(Shem d)ied. And lived	Line 24 Column 1
Αρφαξαδ ετη ρλε και	Arpachshad 135 years and	Line 25 Column 1
εγεννησεν τον Καιν	he fathered Kai-	Line 26 Column 1
αν και εξησεν Αρφα	nan. And lived Arpa-	Line 27 Column 1
ξαδ μετα το γεννησ	chshad after he father-	Line 28 Column 1
αι αυτον τον Καινα	ed Kaina-	Line 29 Column 1
ν ετη υλ και εγεννησ	n 430 years and he fath-	Line 30 Column 1
εν υιους και θυγατερ	ered sons and daughte-	Line 31 Column 1
ας και απεθανεν και	rs and he died. And	Line 32 Column 1
εξησεν Καιναν ετη ρλ	Kainan lived 130 years	Line 33 Column 1
και εγεννησεν τον Σα	and fathered She-	Line 34 Column 1
λα και εξησεν Καιναν	lah and lived Kainan	Line 35 Column 1
μετα το γεννησαι αυ]	after he fathered	Line 36 Column 1
τον τον σαλα ε	Shelah	Extant, Line 1, top of Col. 2

If Kainan is excluded, then the genealogy from Arpachshad directly to Shelah would only be 6 lines long, less than half the length required to fill out the 13-line lacuna. Thus, Kainan must have been included in Papyrus 961 originally, but the relevant section was damaged and lost at some unknown time.

Kainan's Inclusion in the Berlin Fragment of Genesis: LXX Papyrus 911

Dated to the late third century AD, Papyrus 911 (Folio 66) is written in an early cursive Greek script and contains Genesis 1:16–22 and 2:5–35:8. It is mutilated with extensive lacunae. Folio 66I can be seen on the University of Warsaw's website.⁶ Folio 66II, which includes Genesis 10 and 11, can be seen in a facsimile published by Henry Sanders in 1927.⁷ Unfortunately, the original papyrus (66II) was destroyed in Berlin during the Second World War. From Sanders' facsimile, there are three instances of Kainan from Genesis 11:13b–14b indisputably visible in Papyrus 911: the earliest extant LXX manuscript of Genesis.

Kainan's original inclusion in LXX Genesis 11:13b–14b is further supported by the extensive manuscript evidence found in the Göttingen Septuagint critical edition of Genesis, produced by the renowned LXX scholar John Wevers. Along with Papyrus 911, Kainan appears in all known LXX manuscripts of Genesis 11:13b–14b before AD 1100, including Codex Alexandrinus (A), Cottonianus (D), Coislinianus (M), palimpsest Papyrus 833, and numerous additional witnesses. Kainan is missing for the first time in LXX Genesis 11 in the 12th century AD miniscule 82,⁸ so late as to render his absence there virtually meaningless. Add to this Kainan's necessary inclusion in Papyrus 961, and the independent external evidence (see below), and Kainan's originality in LXX Genesis 11:13b–14b can be deemed to be certain.

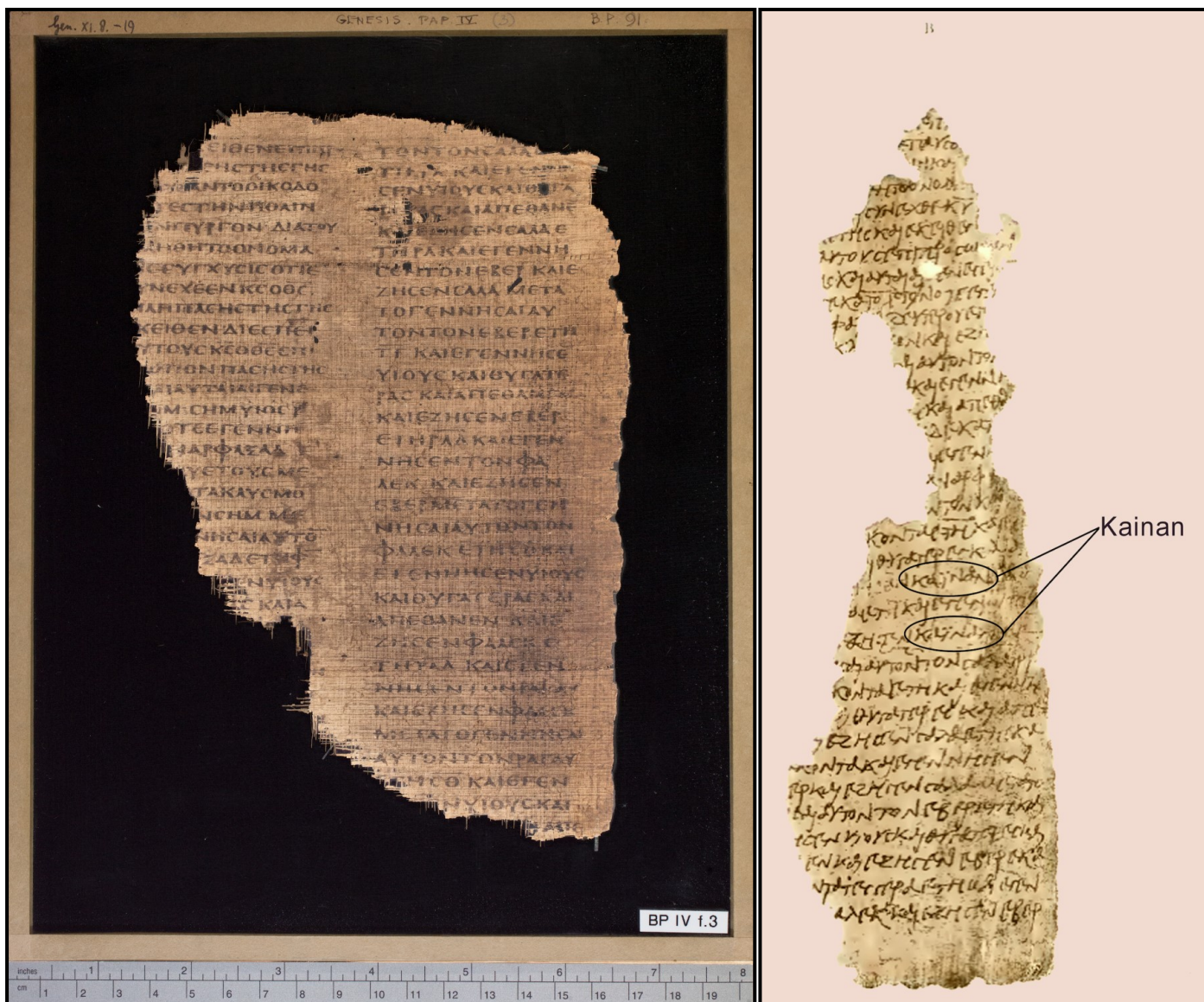
Kainan's Inclusion in Early Witnesses

Hippolytus of Rome (ca. AD 225)

Hippolytus was an influential theologian in the church in Rome in the early third century AD. A contemporary of Julius Africanus, Hippolytus produced the *Chronicon*, a chronology from Adam to his own day, equaling 5738 years.⁹ Not only did Hippolytus's chronology and his LXX text of Genesis 10:24 and 11:13b–14b definitively include Kainan, but so did his second century AD text of Luke's Gospel. He lists "the names of the created," a genealogy which begins with Adam and ends with Jesus Christ. Hippolytus's genealogy mimics Luke 3:31e–38c (but in reverse order), and explicitly includes Kainan from Luke 3:36 (verse 718.13).¹⁰

The Gospel of Luke (ca. AD 60–70)

For his genealogical list of patriarchs from Abraham back to Adam, it is logical to surmise that Luke drew directly from the genealogy in LXX 1 Chronicles chapter one, since it provides a concise list of the patriarchs which Luke could efficiently copy for his particular purposes. Verses 1:1–4 and 24–27 succinctly provide the names from Adam to Abraham. Steyn has also noted the spelling of the patriarchs from Luke 3:34d to 38 closely mirrors the spelling in the LXX of Genesis 5 and 11.¹¹ He concludes that Kainam(n)¹² was found in the LXX Genesis text Luke was using in the mid-first century AD. Since we have established Kainan's original inclusion in Luke's Gospel as virtually certain from 3⁴ and 40 additional NT manuscripts, Luke serves as an inspired and infallible external witness to the presence and authenticity of Kainan in his biblical text of LXX Genesis 11:13b–14b and/or LXX 1 Chronicles in the first century AD.



© The Trustees of the Chester Beatty Library, Dublin.

Public Domain at Archive.org

Left: Papyrus 961, housed at the Chester Beatty Library in Dublin, Ireland. This important fourth century AD Septuagint manuscript contains Genesis 9 through 44. The only way to adequately account for the missing section of text on the left side of this folio is to include Kainan between Arpachshad and Shelah in the post-Flood genealogy of Genesis 11:13b–14b.

Right: Genesis 11:8–17 from the Berlin Fragment of Genesis, Papyrus 911. Studied extensively by Carl Schmidt and Henry Sanders in the 1920s, this fragment irrefutably preserves Kainan three times in Genesis 11:13b–14b. Like Φ^4 , Papyrus 911 has been virtually ignored in academic discussions on Kainan’s authenticity. Since it was discovered in Egypt and dates to the late third century AD, Papyrus 911 serves as another powerful witness against the argument that Kainan originated as a scribal error in a manuscript of Luke.

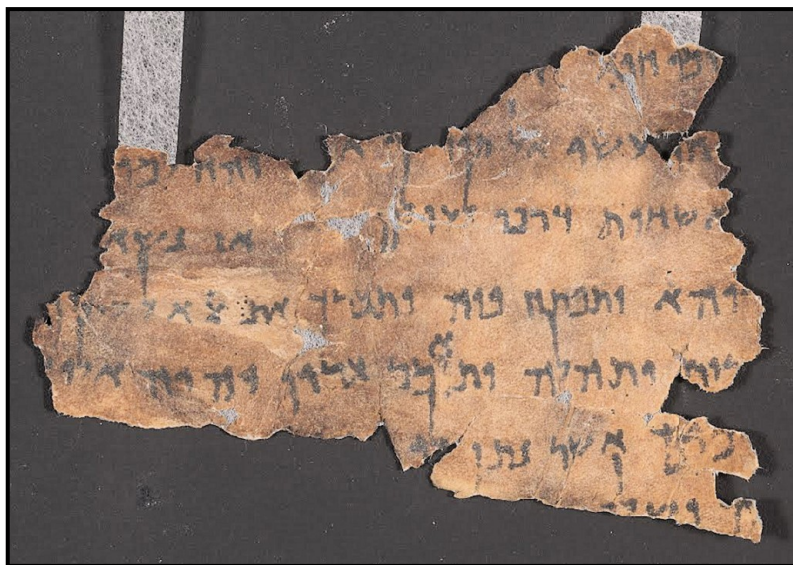
The Book of Jubilees (ca. 160 BC)

Jubilees 8:1–5 includes a biography of the life of Kainan/m between the lives of Arpachshad and Shelah, and is based on a Hebrew text of Genesis 11. *Jubilees* was written originally in Hebrew around 160 BC, and the author used a Hebrew base text of Genesis and Exodus extant in Israel when he was writing this work. Andrew Steinmann claims that Kainan was interpolated into *Jubilees* by Christian scribes centuries after it was originally written:

... there is good reason to suspect that this text has been inserted into Jubilees at a later date. According to *Jub.* 2:23, there were twenty-two leaders of humanity from Adam to Jacob. This is the number of persons in the genealogy *without Cainan* that traces from Adam through Noah to Jacob, and Jubilees compares it to twenty-two works of God during creation (cf. *Jub.* 2:15).¹³

Steinmann’s argument totally depends on the incorrect assumption that the 22 leaders of humanity include Jacob.

A fragment from the *Book of Jubilees*, found in Cave Four at Qumran. In his groundbreaking study of *Jubilees* in the early 1900s, Robert Charles concluded that the pseudepigraphical book was originally written in Hebrew. He was vindicated by the discovery of thirteen fragments of *Jubilees* found amongst the Dead Sea Scrolls.



The Leon Levy Dead Sea Scrolls Digital Library

Once the poetic parallelism used by the author is carefully examined in chapter two, Jacob stands as the 23rd patriarch from Adam, not the 22nd. Jacob and the Sabbath are analogous to one another in the mind of the author. Kainan's inclusion in *Jubilees* 8:1–5 is integral to the 22 leaders prior to Jacob and the parallelism with the 22 works of creation prior to the Sabbath. *To include Jacob in the list of 22 patriarchs is to contradict the entire point that the author of Jubilees is making.*

No extant manuscripts preserving *Jubilees* 8 lack Kainan, and no citations from external witnesses to *Jubilees* in antiquity exclude Kainan, either. Moreover, the false addition of Kainan would disrupt the jubilean chronological scheme created by the author, requiring the modification of the begetting ages to keep the chronological scheme intact. There is no manuscript evidence to support such changes. While complete MSS of *Jubilees* are dated later than scholars would normally prefer (14th century AD), there is no internal or external evidence to support the supposition that Kainan and his life story are artificial interpolations. Thus, Kainan and his life story are original to the text and the chronological scheme of *Jubilees*. Since *Jubilees* definitively originated in Hebrew in Israel in the second century BC and its author used a Hebrew base text of Genesis, Kainan/n appeared in a Hebrew text of Genesis 11 at that time.

Demetrius the Chronographer (ca. 220 BC)

Demetrius was a Hellenistic Jewish historian who wrote in Alexandria during the reign of Ptolemy IV (221–205 BC), and is "...the earliest datable Alexandrian-Jewish author we know."¹⁴ He used the LXX and his writings demonstrate that he had intimate knowledge of its contents in the third century BC. Demetrius chronologically tethers three events to the time Jacob and his family entered Egypt:

...from Adam until the time when the brothers of Joseph came into Egypt, there were 3624 years; and from the Deluge until Jacob's arrival in Egypt there were 136[2] years; and from the time Abraham was chosen from among the nations and came from Haran into Canaan [at age 75] until the time when those with him [Jacob] came into Egypt, there were 215 years.¹⁵

The period from the Flood to Abraham in Genesis 11:10–32 in the LXX with Kainan included equals exactly 1072 years.

This is the same figure derived from Demetrius' post-Flood chronology (1362 minus 290 [215+75] equals 1072). In order for Demetrius' chronological calculations to work, the Genesis 11 LXX text in his possession had to include Kainan and his 130-year begetting age. The 1072-year calculation is independently affirmed by the post-Flood chronology in the Samaritan Pentateuch. The SP excludes Kainan, but matches the rest of the LXX's begetting ages, yielding a total of 942 years from the Flood to Abraham's birth. Eusebius' calculation from his manuscript(s) of the LXX, sans Kainan, also equals 942 years (*Chronicle* 27). When Kainan's 130 is added to 942 from the SP and Eusebius, we reach the exact same total as the LXX and Demetrius: 1072 years.

Because of Demetrius' chronological precision, we can conclude that Kainan necessarily appeared in his manuscript(s) of LXX Genesis 11:13b–14b in ca. 220 BC. This first external witness to the LXX was written just a few decades after its origin. Demetrius long predates the Gospel of Luke, providing irrefutable external evidence for Kainan's presence in LXX Genesis 11 in the late third century BC, and annulling the theory that Kainan originally arose as a scribal error in Luke.

The Hebrew Text Underlying the LXX Translation of the Pentateuch (ca. 281 BC)

Other unsustainable theories have been proposed to explain away Kainan's inclusion in the original LXX translation of Genesis, which will be examined in more detail in a future article. Septuagint scholars such as Marcos, Hiebert, Scarlata, Wevers and Tov¹⁶ observe a conservative treatment of the Hebrew Genesis text by the Alexandrian translators. There is no textual or historical evidence that they deliberately and nefariously added Kainan to Genesis 11. Instead, Kainan appeared in their Hebrew *Vorlage* of Genesis in the early third century BC. This is consistent with Kainan's appearance in the Hebrew text being used by the author of *Jubilees*.

An Argument for Kainan's Originality in the Hebrew OT Text

The evidence for Kainan's inclusion in Hippolytus, the Gospel of Luke, the Hebrew text of Genesis underlying *Jubilees*, Demetrius, LXX Genesis 11 and its Hebrew *Vorlage*, is certain. However, Kainan is missing from the Masoretic Text (MT), the Samaritan Pentateuch (SP), Josephus, Theophilus of Antioch, Julius Africanus, the Aramaic Targums, and Eusebius. How can Kainan's absence in these important and significant witnesses be explained?

I propose that a scribal error in a very ancient and major Hebrew archetypal manuscript caused by a combination of parablepsis (slip of the eye) and mental error set off a chain of events that led to the complex matrix we have presently. This general sequence is the only viable way to explain all of the overall evidence:

1. The deportation to and return from Babylon in the sixth century BC created geographically separated Hebrew texts. Many Jews stayed in Babylon, while others eventually returned to Israel. Egypt also received an influx of Jews as a result of the Exile. Aramaic papyri and the temple built in Elephantine prove that Diaspora Jews lived as far south as Aswan in the fifth century BC. I propose that Kainan accidentally fell out of Genesis 11:13–14 in a major Hebrew archetypal manuscript during this time. Since there were major texts in geographically disparate locations, it would have been possible for one major line of Hebrew text to preserve Kainan (in Egypt), while another major line had accidentally lost his name (in Babylon).

2. When Jewish scribes discovered Kainan was absent from their archetypal Hebrew text of Genesis 11, they harmonized Genesis 10:24 and 1 Chronicles 1:18, 24 with Genesis 11 by removing his name from those verses. Since Genesis 11 already had dropped Kainan completely, removing his name from these other verses would have been fairly easy, as it would have only involved a few words. Harmonization with the (perceived) goal of improving or correcting the text was a common phenomenon in scribal activity.

3. This main archetypal line of Hebrew text excluding Kainan split, eventually leading to the MT and the SP. This probably occurred in the early post-exilic period, perhaps around the time the Samaritan Temple was built on Mount Gerizim in the fifth century BC.

4. A different Hebrew archetype which had not lost Kainan was used by the Alexandrian translators in 281 BC. Kainan/n appeared in their Hebrew *Vorlage* and was included in the original LXX translation of Genesis 10:24 and 11:13b–14b.

5. Demetrius the Chronographer used the LXX in Alexandria around 220 BC, which necessarily included Kainan.

6. A Hebrew text which had descended from an archetype preserving Kainan/n was used by the author of *Jubilees* in Israel around 160 BC.

7. The post-Torah translations (including 1 Chronicles) were completed around 130 BC, perhaps in Israel. The various translators used Hebrew texts that differed in numerous respects from the texts used to translate the law of Moses in Alexandria, Egypt. If the original translator of 1 Chronicles was working with a Hebrew text that had already removed Kainan from 1:18, 24, it is possible that the first Greek translation of 1 Chronicles from the second century BC may not have contained his name. The harmonization of LXX Genesis 11:13b–14b and 10:24 with 1 Chronicles 1:18, 24 either by the removal or addition of Kainan in copies of the LXX by scribes would have occurred. LXX Codex B (Vaticanus) excludes Kainan in 1 Chronicles, while LXX Codex A includes him.

8. During the second century BC, Jewish scribes began to modify circulating LXX translations for the purpose of improving and updating them. This was much like modern attempts to produce more accurate English translations of the Bible from known Hebrew and Greek MSS. The Jewish scribes used proto-Masoretic Hebrew texts for this task, as evidenced by the Greek Minor Prophets Scroll from Nahal Hever. During this period, Jewish scribes would have encountered Kainan in their LXX of Genesis 10:24 and/or 11:13b–14b, but then found he was missing in their proto-MT Hebrew texts. Undoubtedly, some scribes would have removed Kainan from their updated Greek translations, thinking the name was an error. Jewish scribes who were more conservative in their text-critical decisions and/or held the LXX in high regard would have allowed Kainan to remain in their Greek translation(s).

9. Under the inspiration of the Holy Spirit, Luke's Gospel witnesses to a LXX text of 1 Chronicles and/or Genesis 11:13b–14b that included Kainan in the mid-first century AD.

10. Josephus (*ca.* AD 90) used a Hebrew text of Genesis excluding Kainan (*Ant.* 1.150).

11. Theophilus of Antioch (d. AD 183), Julius Africanus (AD 222), and Eusebius of Caesarea (AD 310) possessed LXX MSS that excluded Kainan in LXX Genesis 11.

12. The chronology of Hippolytus of Rome (completed in *ca.* AD 225) explicitly includes Kainan in his listing of Shem's descendants from LXX Genesis 11:13b–14b, in the Table of Nations in Genesis 10:24, and in his reiteration of Luke's genealogy from Jesus back to Adam. The NT and LXX manuscripts used by Hippolytus were likely from the second century AD.

13. Augustine's (AD 354–430) Genesis LXX text included Kainan.

Instead of being definitive evidence against Kainan, the textual and historical complexities outlined above support a larger argument favoring his original inclusion in both the Old and New Testaments. Conversely, the theory that Kainan originated as a scribal error in Luke and then was interpolated back into both the Greek OT and NT by the Church across the entire Mediterranean world is impossible, based on all the

A fragment of the Greek Minor Prophet Scrolls found at Nahal Hever in the Judean Desert. Dated to the first century BC, this translation represents a revision (or recension) of the original LXX, using a Hebrew text very close to the Masoretic. This important discovery shows how Jewish scribes were revising older translations of the LXX to conform them to the MT, the dominant text type in Israel at that time. Such (re)translations during this period best explain how Kainan was absent in some LXX manuscripts, such as those being used by Theophilus, Julius Africanus and Eusebius. By the time of Jerome (AD 347–420), there were three major LXX text types “competing” for primacy in the Church. This textual complexity best explains Kainan’s absence or presence in different sources from antiquity.



The Leon Levy Dead Sea Scrolls Digital Library

ΤΟΥ	ΙΑΚΩΒ	QUIFUIT	JACOB
ΤΟΥ	ΙΣΑΚ	QUIFUIT	ISAC
ΤΟΥ	ΑΒΡΑΑΜ	QUIFUIT	ABRAHAM
ΤΟΥ	ΘΑΡΑ	QUIFUIT	THARA
ΤΟΥ	ΝΑΧΩΡ	QUIFUIT	NACHOR
ΤΟΥ	ΣΕΡΟΥΚ	QUIFUIT	SERUC
ΤΟΥ	ΡΑΓΑΥ	QUIFUIT	RAGAU
ΤΟΥ	ΦΑΛΕΚ	QUIFUIT	PHALEC
ΤΟΥ	ΕΒΕΡ	QUIFUIT	EBER
ΤΟΥ	ΣΑΛΑ	QUIFUIT	SALA
ΤΟΥ	ΑΡΦΑΞΑΔ	QUIFUIT	ARPHAXAD
ΤΟΥ	ΣΗΜ	QUIFUIT	SEM

Reproduced by kind permission of the Syndics of Cambridge University Library

The fifth century AD Codex Bezae (pronounced “bee’s eye”) This is the only extant manuscript of Luke preserving verse 36 that definitively excludes Kainan. It often diverges significantly from the original NT text. In the case of Luke’s genealogy, Bezae is markedly inferior. When the list reaches David, it inserts a reversed version of Matthew 1 into the genealogy. Fascinatingly, Hippolytus of Rome’s Lukan genealogy includes the same insertion after David. Hippolytus’ manuscript of Luke was possibly a predecessor of Bezae, but it included Kainan in the early third century AD. Thus, it appears that Kainan was deliberately removed from Bezae’s textual predecessor by a scribe after the time of Hippolytus. When weighed against Papyrus 4 and the 40 other NT manuscripts that include Kainan, Bezae’s witness simply cannot stand.

known evidence. Other theories positing a counterfeit origin for Kainan in the LXX and/or Luke cannot even remotely account for all of the textual and historical data. The only viable explanation is that Kainan was originally in the Hebrew text of Genesis 10:24, 11:13–14 and 1 Chronicles 1:18, 24 but disappeared from a major Hebrew archetype of Genesis 11, probably in Babylon in the sixth century BC. This was followed by the removal of Kainan by harmonization in a later archetypal Hebrew text of 1 Chronicles and Genesis 10:24. The subsequent chain of events and totality of complex evidence outlined above can only be explained by this scenario.

Editorial note: An extensive and more technical article on the authenticity of Kainan will be submitted to an academic journal for intended publication in 2018 or 2019. The arguments presented here will be documented and defended in detail in that upcoming article. To access the articles published thus far for the Genesis 5 and 11 Research Project, please visit the ABR website and type in “Primeval” into the search box.

Notes

¹Gordon Fee, “The Significance of Papyrus Bodmer II and Papyrus Bodmer XIV–XV for Methodology in New Testament Textual Criticism” (PhD Dissertation, University of Southern California, 1966), 295.

²Philip W. Comfort and David P. Barrett, *The Text of the Earliest New Testament Greek Manuscripts* (Wheaton, IL: Tyndale House Publishers, 2001), 61. The phrase “son of” in English is shortened in the Greek by use of only the definite article in front of each name, TOY.

³Albert Pietersma, *Chester Beatty Biblical Papyri IV and V: A New Critical Edition with Text-Critical Analysis*, vol. 16, American Studies in Papyrology (Toronto: Samuel Stevens Hakkert and Company, 1977).

⁴“Rahlfs’s 961,” The Center for the Study of New Testament Manuscripts, accessed June 9, 2018, http://www.csntm.org/Manuscript/View/Rahlfs_961.

⁵For column two, 33 lines are extant, and when compared to the next page in the manuscript, it is clear that three lines are missing at the end of column two, for a total of 36 lines of text.

⁶“Berlin, Cod. Gr. Fol. 66 I” Papyri in the Department of Papyrology, University of Warsaw, accessed June 9, 2018, <http://www.papyrology.uw.edu.pl/papyri/berlincodgr.htm>.

⁷Henry A. Sanders, *Facsimile of the Washington Manuscript of the Minor Prophets in the Freer Collection and the Berlin Fragment of Genesis* (Ann Arbor, MI: The University of Michigan, 1927), 16.

⁸John W. Wevers, ed., *Septuaginta. Vetus Testamentum Graecum: Genesis*, vol. 1 (Göttingen: Vandenhoeck & Ruprecht, 1974), 14–17.

⁹T. C. Schmidt and Nick Nicholas, *Hippolytus of Rome: Commentary on Daniel and ‘Chronicon’* (Piscataway, NJ: Gorgias Press, 2017).

¹⁰*Ibid.*, 278–79.

¹¹Gert J. Steyn, “The Occurrence of ‘Kainam’ in Luke’s Genealogy: Evidence of Septuagint Influence?,” *ETL* 65, no. 4 (1989): 409–11.

¹²The manuscripts of *Jubilees*, the LXX and Luke have variant endings for his name: Kainan or Kainam. It is actually possible his name originally ended with the “m.” This spelling variation points to originality, not universal interpolation. This will be explored in my upcoming journal article.

¹³Andrew E. Steinmann, “Challenging the Authenticity of Cainan, Son of Arpachshad,” *JETS* 60, no. 4 (2017).

¹⁴Jack Finegan, *Handbook of Biblical Chronology*, Revised Edition (Peabody, MA: Hendrickson Publishers, 1998), 141.

¹⁵There is a small scribal error of two years in Demetrius. The figure of 2 has dropped off the end of the Greek abbreviation for 1362.

¹⁶Natalio Fernandez Marcos, *The Septuagint in Context: Introduction to the Greek Version of the Bible*, trans. Wilfred G.E. Watson (Leiden: Brill, 2000), 260; Robert J.V. Hiebert, “Translation Technique in the Septuagint of Genesis and Its Implications for the NETS Version,” *BIOCS* 33 (2000): 76–93; Mark W. Scarlata, “Genesis,” in *T&T Clark Companion to the Septuagint*, ed. James K. Aitken (NY: Bloomsbury T&T Clark, 2015), 13–28; John W. Wevers, *Notes on the Greek Text of Genesis*, Septuagint and Cognate Studies Series 35 (Atlanta, GA: Scholars Press, 1993), 1–161; Emanuel Tov, “The Harmonizing Character of the Septuagint of Genesis 1–11,” in *Textual Criticism of the Hebrew Bible, Qumran, Septuagint*, vol. 3, Supplements to Vetus Testamentum 167 (Leiden: Brill Academic Publishers, 2015), 470–89.

Henry B. Smith Jr. is a staff researcher with ABR, the Administrative Director of the Shiloh Archaeological Excavations, Israel, and an archaeological square supervisor. He has published articles in the *Journal of Creation*, *The Journal of Ministry and Theology*, *Answers Magazine*, *The Answers Research Journal*, and *Bible and Spade*. Henry graduated from Westminster Theological Seminary in 2015 with a Master of Arts in Religion.



THE GENESIS 5 AND 11 GENEALOGY AND CHRONOLOGY RESEARCH PROJECT

When was Noah's Flood?

www.biblearchaeology.org